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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.



Second Series.

VOLUME III—1876.

BALTIMORE:

PRINTED FOR THE PROPRIETORS, BY
JOHN MURPHY & CO.

182 BALTIMORE STREET.

1876.

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THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

JANUARY, 1876.

Vol. 3, No. 1.

Devotion to the Sacred Heart of Jesus.

REASONS FOR PRACTISING THE DEVOTION.

(Continued.)

America is usually regarded as the place where Mammon has most worshippers. Possibly the reason of the undesirable honor may be that America takes a louder tone when she talks about her vices and virtues, than other countries do when they speak of theirs. For in point of fact, the idolatry is not confined to our side of the Atlantic; it is world wide. Who gets quickest and most, is everywhere the worthiest client, and all of us are whipped into money-making, as soon as we are able to walk. Fame and fortune, but above all fortune is the watchword, and away we go; if any one is in our way, we trample him down remorselessly. It is his fault. It is business. It is a struggle for existence, and the weakest must go under. The survival of the fittest is that of the shrewdest—the shrewdest for the most part being the cruelest and most unscrupulous.

Factories, and mines, and trade, rumble on with their iron wheels night and day, crushing out human lives, never stopping, never putting out the fires, or checking the machinery for a single day, be it never so holy. We must grow rich; the means are secondary, for none but the man of money is honored. Heroism, or virtue, or learning, if out at the elbows, is a Pariah, whom we are ashamed of speaking to, for we lose

NEW SERIES—VOL. III, No. 1

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caste if we are known to be connected with him. The world is under the influence of one great absorbing power at the present day, and that power is money.

Is not this true almost universally? And yet into the face of such an age, the devotion to the Sacred Heart thrusts as a model, One who chose to be a beggar instead of a king. Inopportune, then, to say the least? Decidedly so, if the world were merely to be humored and amused. But the world is not to be amused, but corrected, and if on any point, surely upon this. To spend a life solely for acquiring wealth, is to waste a life. It is not worth the trouble. The investment is not sure enough and most of all is unworthy of us. We are made for something greater than the debit and credit of a set of books. We have hearts and souls that can grow into likeness with the Son of God, and it is one of the ends of this devotion, as we have often said, to develop that likeness on us. Now the cutting loose from the world about us, and especially from the breathless life-long pursuit of wealth, is what its practice effects. It mitigates our horror of poverty; it helps us take kindly to the worst reverse of fortune; it tones down our absurd adoration for the rich; it draws us to love and assist the poor, and in some cases even to embrace for ourselves the life of poverty which our Lord led. And how so? Simply because it makes us love Jesus Christ, so that whatever he did, or was, becomes easy and pleasurable. Love of Him has a wealth that the world wots not of, and that love is taught quickly by the devotion to the Sacred Heart.

One or two more examples of the special fitness of the devotion to the times, and we shall turn to some other considerations.

In a crowd that gathered around Jesus when he was preaching, there happened to be a poor woman whom the Scripture says "had been bent together for eighteen years." She had probably struggled up through the throng, to hear, if she could not see the great prophet. Jesus perceived her, reached out His hands and touched her, and immediately she stood erect, and gazed—gazed for the first time into the face of the Messiah. Think what a rapture must have quivered through her frame, as she lifted up her eyes after their eighteen years staring at the dead earth, and looked into the face of God! How she must have fallen down with tears and sobs of gratitude, and kissed, not His feet, but the sacred ground upon which He trod. Life was another thing for her now, it

had begun again, and its dawning was lit up by the light that gave beauty to Heaven. Jesus had looked upon her.

Well, something like this Jesus is doing every moment of the day. A crowd of pious souls have gathered around Him, and they are speaking to Him of their own wants and those of their fellow men, and Jesus is ever and anon stretching out His hand and touching some one in the crowd. Men who had not looked at Him, for twenty, thirty, forty years, are rushing in the most humanly unaccountable way, back again into His arms. What wrought the change in them? Who can tell? A secret prayer of some friend for them, a word let drop about the Sacred Heart, and they stood up to their own amazement, other men. Jesus had touched them, and they come back by thousands, as those who follow the work of the Sacred Heart well know. It is not surprising then that those who love human souls, should cherish the devotion so tenderly, and that it should be regarded as so well suited for these times of coldness, ignorance and neglect.

It is estimated that about eighty thousand souls pass every twenty-four hours from this world to the next—Pagans, Christians, Jews, Heretics, all moving forward in that ghostly caravan, towards eternity. Some die blaspheming, others in their sleep, others murdered; but how many saved? No man knows. This we know however, that whatever be the number, we can increase it, and for this purpose the devotion to the Sacred Heart, has (if we may use the term) invented a scheme. Though not of obligation, one of its practices is to say frequently, a short prayer to Jesus in agony, begging Him to have mercy on the souls of some of the eighty thousand who are that day in their agony. There is nothing very difficult about this, and yet this simple act of piety is loaded with indulgences by the Holy Church. There is something in it very consoling and attractive for most men; and it needs only be known to be adopted. It helps us to stand almost like priests, at the bedside of the dying; it turns the scale perhaps for some unfortunate wretch, who had no one to bestow a thought upon him, or it may be that while we were reciting the little prayer, some dear friend of our own was just then in his agony, and our hasty invocation was drawing God's blessing down on him. How do we know who is dying now?

We need say no more about this holy practice, nor enter into details about it; they are sufficiently explained in prayer books, and it will

suffice here to have called attention to it as an outgrowth of that devotion which we are trying to prove is adapted to meet the peculiar wants of the world at the present time.

Let us look now for some more general reasons for practising this devotion. Reasons will not fail us. First, then, it is a preservative from sin. Converting us into enthusiastic lovers of our Lord, it almost takes away the possibility of turning our backs upon Him—and that is sin. It opens our eyes for us, and an insult to Him, wears such a hideous look about it that we would much rather die than be guilty of it. There is an old legend that may illustrate this. When the lance was thrust into our Lord's side, it is said that the Sacred Blood dripped along the wood and wet the hand that held it. The soldier who was half blind, inadvertently lifted his hand to his eyes, and suddenly was restored to perfect sight; that soldier as we know was Lónginus, who afterwards became a bishop and a martyr. The application is evident. The devotion sheds a light upon our souls, it widens their vision, it keeps on them the picture of the Crucified dying for love of us, and that thought will not let us sin; it would lead us to martyrdom, rather, if such were His holy will.

We cannot refrain here from mentioning a fact suggested by this, which occurs in the life of St. Mechtildis. She had been praying and weeping for some poor soul in danger of being lost, when our Lord appeared to her and showed her His Sacred Heart. At the same moment, Charity as a heavenly virgin descended, and began to dip what seemed a diamond, into the Heart of Jesus. What did it mean, she asked herself, as she looked on in amazement at the mysterious action. Our Lord explained to her that it was the way He had chosen to tell her, that human hearts even harder than adamant, would soften if touched by His Heart. There was a fire of infinite love burning there, which they could not resist.

That word was not to the saint alone, it was addressed to us as well; it shows us how to work with the hearts of men that are lying everywhere, like diamonds in the dirt. If Charity would but bring them near enough, how soon would they drop the earth that sticks to them! There is something in the Sacred Heart which they cannot resist. Somehow, or other, men that had been incrustated in vice for a life time, yield almost immediately; virtue breaks up on them like a flash, and the rough unshapely thing that nothing had any effect upon, comes out from this cru-

cible, ablaze with a beauty which no one ever suspected it could emit. The power of the Sacred Heart over the most abandoned sinners is something really marvelous, and few who practise the devotion are unaware of it.

Another result of the devotion, and a reason for its cultivation, is, that it helps frequency of communion. The devotion to the Sacred Heart killed Jansenism, and as that heresy kept men back from the holy table, this devotion draws them to it. Than holy communion, of course there is nothing more profitable, provided we prepare for it as we should. Trifling with holy things is a dangerous occupation, and nothing more easily provokes the anger of God. This the devotion provides against by the reverential and adoring love it inspires. Its object, recollect, is to help the development in our souls of that likeness of Jesus Christ, which we are all to work at according to the degree of grace imparted to us, and if that likeness grows in us, our communion is a good one. Besides communion is a necessity with us and we come to understand that, the oftener we receive it. The soul like the body wastes with wear, and must have food or die. By the unexplainable ordaining of Almighty God, its natural food is nothing else but the Body and Blood of Jesus Christ, "Unless you eat My Body and drink My Blood, you shall not have life in you." To make this food universal, and help thus, the growth of spiritual life, is the desire of the Sacred Heart, and it is not difficult to satisfy ourselves that a great change has been brought about in the way of regarding holy communion. The altar rail which was not a very long time ago, a lonely thing that seemed destined only, to keep men off from the altar, is now grown to be a familiar place, where thousands gather to receive the Bread of life. This reverential frequency of approaching the holy table is without a doubt, due to the sentiment with which the Church is inspiring us towards the Sacred Heart of Jesus Christ, and certainly the means of propagating that sentiment is no other than our devotion.

Finally the most excellent result of the devotion is, that it unites us with Jesus Christ. In other words, it leads to perfection. The perfect life which God requires of Christians is not merely an abstaining from sin; that is only a condition; nor is it merely imitating the example of virtue which Jesus has left us; for although that is a great deal, it is only the second degree of perfection and there still remains

another. This third one, is to live the life of Jesus Christ. Let us explain. Our Lord tell us that he is the vine, and we the branches. Now, through both vine and branches there flows but one life, or as St. Paul has it, the faithful form one body of which Jesus Christ is the head. Necessarily, the same vital principle is in both; hence it follows that Jesus Christ must be the abiding principle of our spiritual growth. If we would be perfect He must dwell in us to give us vitality, to make us move, and act, and perform works which are divine. To be under an obligation of this sort is enough to frighten us, and we must fain give up the task if the Sacred Heart does not come to our help. It does, by inciting us to love, and by keeping that love alive. Devotion to that Sacred Heart, draws Him irresistibly to us. Has he not said, "If any one love me, he will keep my commandments, and my Father will love him, and we shall come and dwell in him?"

Now, that indwelling of God in our souls is not unproductive, for what His heart once did for His physical body, it repeats again for the mystical body in which Christ lives by grace. Some saints who have been favored by a vision of the Sacred Heart, remarked that it always seemed to be actually beating; contracting and then expanding. It was understood that it contracted as if to fill itself with the divine spirit, drinking in love for God the Father, and then expanding to pour out that spirit and convey to the whole body of the Church, the vital warmth thus produced. It is in this way that our Lord will bring about a total transformation of us into Himself, as far as our condition will allow. He will establish an exact agreement of mind, thoughts, affections, and feelings between ourselves and Him, so that our heart will admit no other joys, sorrows, fears, hopes, desires, except those which move His Heart. We shall be in perpetual and absolute dependence on Him, wishing only what he wishes, speaking only as He inspires, acting only as he impels, in a word, our whole being will grow in Him, so that we may say with St. Paul, "I live, and yet not but Christ Jesus who lives in me."

(To be Continued.)

Causes Giving Rise to a Correspondence.

Among the many foreigners who betake themselves to Nice, in order to enjoy in that sheltered spot, the benefit of a mild climate, there was

in the year 1836 a young man, not much above thirty years of age, accompanied by his still younger wife, suffering from consumption. Henry—such was the name of the young man—was of Swedish descent, but born, owing to the emigration of his parents, in the northern part of Germany. The family pretended to profess the Luthern faith, but cared, in reality, very little about any religion. The father was a bold, enterprising and successful banker, and hence the family were possessed of great riches, and filled, consequently, a high social rank in their newly adopted country. Henry, their only son, was from his earliest childhood remarkable for his bright parts. Already, very young, he finished his course of humanities with the highest distinction, notwithstanding the fact that many of his fellow-students were his elders by at least three or four years. He spoke several modern languages, and possessed, a knowledge of the Latin and Greek authors, more than ordinary for his age. With all this, however, he was not proud nor self-conceited, but, on the contrary, he was genial, frank in manners and upright of heart, and therefore always a welcome guest in the social gatherings of his class-mates. Being too young to be sent to the University, his father had him put under the direction of a private teacher, that he might acquire a more perfect knowledge of the art of speaking, and a deeper insight into the records of history. The teacher chosen was most accomplished in matters of eloquence and history, but with regard to belief, he was a thoroughgoing rationalist. During the three years of his tutorship, he did not fail to inculcate rationalistic principles into the mind of his pupil, who, however, as it often happens, instead of becoming a rationalist, turned out a sceptic. In this frame of mind the young man arrived at the University. Being naturally of a cheerful disposition, and being abundantly supplied with money, he soon became a member of a dissipated band of youths, who were not slow in enticing and dragging him along in their career of recklessness and vice. Full four years were spent at the University, without much, if any, scientific improvement. Having returned to his family, Henry was requested by his father to become his partner at banking. Of this he would not hear, he continued his idle, aimless life in company with his profligate friends, who, for the most part, drew their money from his resources. The repeated endeavors of his father to reclaim him from his useless existence, as also the entreaties of his mother, much grieved at the moral decay of

her son's character, were to no purpose. On the occasion of his twenty second birth-day, his mother besought him to change his life, but neither words, nor prayers, nor tears, softened his hardened heart. Nothing could induce him to follow rather the dictates of reason, than the waywardness of his unbridled will. Such a state of things could not possibly last long, the young man was seized with a sickness which brought him to the brink of the grave, the nearness of death left a lasting impression on his mind. His mother who had lavished on him all her care and solicitude during his sickness, took advantage of the happy turn and renewed her entreaties, which for once proved successful, for hardly had Henry recovered his health, when, according to the secret wish of his mother, he married a young lady by the name of Emma. The bride was possessed of simple, childlike manners, and of a pure guileless heart. It was to be hoped that such a person would exert a soothing, healthful influence on the character of the young man, whose wanderings were rather the effect of circumstances and of bad education, than of wickedness of heart, for Henry's mind and heart were endowed by nature with noble views, and with generous feelings. In his new state of life he hardly recognized himself, he was gradually changed into another man. He broke off with all his former associates, and applied himself seriously to reading and studying. Unfortunately, the books within his reach were anything but guides to the acquisition of good learning and sound morality. It is impossible that any man, in the long run, could withstand the blasting influence of such reading; but our Lord, of whom Henry thought so little, took him with a paternal hand, and led him away from the brink of the abyss, into which he would otherwise, most certainly, have fallen.

Emma, who had always been of a delicate constitution, began to show signs of consumption; at first, as it usually happens, they were not regarded as serious; the doctor, however, insisted on a change of climate, and recommended the genial sky of Italy for spending the winter. The physician was not obeyed, and Emma spent the winter at home, during which time the disease assumed a more distinct and a more alarming aspect, so as to convince even the too sanguine husband that a change of air was most urgently required. They, therefore, set out for Nice, where they arrived on Palm Sunday. Their hotel happened to be very near the Cathedral; this circumstance afforded Emma an oppor-

tunity of witnessing the long desired spectacle of Catholic ceremonies, about which she had heard nothing but expressions of fanatical zeal, and repetitions of time-worn slanders. But, somehow, she never believed all these reports, and was, perhaps owing to their very extravagance, rather inclined to side with the Church, and even felt a sweet, constant, irresistible attraction towards everything connected with the Catholic faith. With such dispositions, she could not have happened on a more favorable time than holy week. She followed all the ceremonies with an ever increasing interest. How ardently did she desire to communicate the new ideas that arose in her mind; but to whom could she have recourse in this matter? Her husband, although avowedly indifferent to every religious conviction, was nevertheless fiercely opposed to Catholicity, the persons employed in her household, as also her few acquaintances in Nice, were invariably either Protestants or Infidels. She could speak but German; and some French, with difficulty. Nothing was left to her but prayer, and she did not neglect to pray to God in the secrecy of her heart, to implore the source of all light, to enlighten her mind, and to show her that light she so much desired.

The Lord heard her prayers perhaps sooner than she imagined. There lived at that time in Nice a holy religious, who, among many other praiseworthy deeds, exercised a most successful apostleship among the Protestants and Schismatics that yearly flocked thither during the winter season. There were few among them who escaped his watchful zeal; few were those who, once acquainted with him, did not receive the precious pearl of the true faith. To gain access to the latest comers, he made use of such persons as were already converted. Among those there was a Danish lady, who having noticed with what attention and recollection Emma followed all the exercises of holy week, suspected her to be a Protestant, but favorably disposed towards the Catholic Church. From that moment, this lady was not satisfied till she had succeeded in getting acquainted with Emma. This was not difficult for her, because her high rank, her intellectual culture and her accurate knowledge of German, were a recommendation by themselves. From the first, Emma took a great liking to this lady, they soon became intimate friends; and it was not long ere they communicated to each other, their feelings in regard to religion. The Danish lady spoke about the causes which led her to the Church; Emma on the other hand, declared that

she was utterly powerless to tear herself away from the Cathedral during the passion-week, although she understood nothing of the prayers and canticles. The ceremonies alone, of which she had but a vague and obscure idea, exercised this magic influence over her. "These sacred rites," she said, "filled my mind with such sentiments of awe, of reverence and of worship, as I had never felt before. At certain moments I even wept, but knew not why. It seemed to me as if for a long, long time, something great, extraordinary, had been done for me without my knowing it, and without my caring about it. There was, however, in all this a deep peace, and a hidden yearning to abide in that holy place for ever. I remember distinctly to have prayed to God to send me a guide, showing me the way of truth, and you, my dearest lady, are the angel whom Providence has sent for my salvation." "Since you are pleased, my child, to call me your guide, I shall try to be a safe one, and to lead you to a true pastor and not a hireling." The two then agreed to pay a visit, as soon as possible, to that same Father who had already converted so many persons. The venerable man, white with the snow of years, received them as a kind father would receive his children. But great was the astonishment of Emma, when the Father instead of an eloquent, learned address, gave her a simple picture of the Blessed Virgin. The only remark he made was, that she should pray to the Mother of God for light to see the true way, and for strength to follow it, when once found. Emma would fain have said something, and have expressed her surprise, but being naturally reserved and very modest, she said nothing in his presence. As soon, however, as they had left, she told her friend: "I did not expect him to treat me thus." The Danish lady answered: "Rest assured dearest Emma, that what the Father has done for you to-day, is enough, as it has been enough for many others, as well as for myself." "But why did you not tell me though," replied Emma, "I then could have saved myself a certain excitement?" "Because," was the rejoinder, "I wanted to see how you would behave in his presence, and I noticed that you felt like children in presence of a father, whom they esteem more than love," and then she added: "When I went to see him for the first time, I got as a matter of fact, the little picture of our Lady. Great was my indignation on holding the picture in my hands, and I was on the point of casting it on the ground." "Why, Father," said I, "are you going to make an idolatress

of me?" "No, no, my child," replied he, with a rare sweetness, "may God preserve me from such an abominable sin." And then he went on: "Have you in your rooms at home, any pictures or souvenirs of some dear friends, or of some relatives now sleeping with the dead?" "Yes indeed," said I. "Well, those images are dear to you, because they represent persons whose memory you cherish. Now, the picture I gave you, represents the Mother of God, who is also our mother, and should you think that to honor her and her images were an act of idolatry, then go and throw all the pictures of your kindred into the flames." I knew not how to reply, and owing to the mildness, the meekness, with which the good Father spoke, I acknowledged that reason and common sense were on his side. "Dear Emma," she continued, "keep that picture with the greatest care, treat it with reverence, and say often the prayers it suggests, and you will not fail to reap fruits far beyond your most ardent desires. Light will be given you from above to understand all the explanations of the Father on our next visit."

Poor Emma, alas! was not to see this saintly man a second time here below. Henry heard of her having gone to the Father, and instinctively guessed the cause of her visit. The opportunity of meeting with that man, he thought, was by all means to be removed. He determined on leaving Nice without delay. Emma was much grieved at this resolution, nor could the plea of her needing a milder climate than that of Nice, be of much avail to allay her sorrow, she knew very well that a milder air than that of Nice was to be found nowhere; but all her entreaties proved fruitless. They started for Leghorn, and thence to Pisa, with the intention of going to Naples as soon as possible; but Henry was foiled in his designs, for hardly had they arrived in Pisa, when Emma had a copious hemorrhage, she took to her bed which she was to leave no more. Meanwhile, Henry's mind was in the highest state of excitement, he called in the best physicians of the city, all agreed that something had suddenly hastened the development of the disease; that on the other hand, the mild climate of Nice, together with the peace of mind, would have gone far, if not to restore her health, at least to prolong her life considerably. Henry understood at once what that something was. How his heart ached, when he saw his wife gradually losing the flame of life, like a lamp of which the oil is consumed. Seeing that her case was hopeless, he determined to do all in his power to soothe the few

remaining days of Emma, he immediately went in search of a Catholic priest. As Emma, however, knew no Italian, and as she spoke French only with difficulty, it was necessary to find a clergyman conversant with the German language, such a one was not to be found in Pisa. Henry, therefore, went to Leghorn, where he fell in with a noble family from Tyrol, just returning from a pilgrimage to the Holy Land, and about to return to their native home in the Alps. They were all excellent Catholics, their chaplain was with them. On learning the errand of Henry, they were most eager to send their chaplain to Pisa, in order to instruct the dying lady in the doctrines of our holy faith. The old Count, the father of the family, always ready to do a good work, determined to accompany the party thither; he charged his oldest son with the care of conducting the family home. Count Paul, as the old gentleman was called, was a man above sixty years of age, he was of a tall muscular build, had snow-white hair, and presented a most lordly appearance. To these exterior advantages were joined no less valuable qualities of mind. He was well versed in literature, possessed a more than ordinary knowledge of law, of history and of theology, a science which he had cultivated in his youth, in order to perfect his understanding and to enoble his heart. A lively faith animated his whole life, and prompted him to take part in all praiseworthy undertakings. One other trait of his deserves to be mentioned, he read characters so well, that he was rarely deceived in judging of persons with whom he came in contact, thus his short conversation with Henry, was sufficient to make him acquainted with the young man's character to perfection. He saw that Henry, notwithstanding his professing Protestantism, had in reality no religious convictions whatever; that, on the other hand, there was in him a certain uprightness of heart, which by the help of divine grace, might be turned to good account.

The arrival of the priest produced a favorable change in the health of Emma, and had the disease not yet taken such deep root, she might have recovered. But there was another change taking place in her, far greater than the first, although less noticeable to the eye; it was a change in the soul, this pure, simple soul advanced rapidly in the way of grace, especially after the reception of Baptism and of the Holy Eucharist. At times her soul was so flooded with joy, as to make people envy her happiness; but her husband on the other hand, would not be consoled,

his grief became boundless, he felt like a wounded lion. The old Count made use of his powers of gentle persuasion, in order to comfort Henry in his affliction, whenever the young man was calmer, and open to the voice of reason. Many advices passed unheeded, as was to be expected. One thing, however, did not fail to impress him deeply ; as often as the Count said, "Dear friend, look at your dying wife, how much cheerfulness and strength of mind she displays at the approach of death." "Yes," Henry would answer, "and this very thing confuses and bewilders me ; what can it be, her faith or some hidden talisman, which inspires a weak woman with such generous sentiments?" "Do you not think," rejoined the Count "that you too would be more resigned if you were to share the blessings of the same faith?" "How strange, passing strange," exclaimed Henry, "I know that she loves me above everything in this world, and yet she dies resigned, and even happy." "God alone," answered the Count, "can work such things, because they surpass the nature of man." Strong as was the leaning the young man had towards scepticism, he could not deny the reality of the fact which pleaded so silently, and yet so eloquently, in behalf of the Catholic Church. For hours and hours he remained by the bedside of Emma, endeavoring to console her, but it was rather he who stood in greater need of comfort. Emma told him at times when his grief was less wild : "O Henry ! since I was received into the fold of the true church, I feel a happiness which I would not exchange for the world ; O, do examine the claims of that Church, and enter it. Do this for your Creator's sake, for your Redeemer's sake, for your own soul's sake and for my sake, then, certainly, we shall be united for ever in eternity." All this produced a lasting impression on Henry's soul.

We have already stated that the ceremonies of Holy Week, were the near occasion of Emma's conversion, the deep emotions which they had caused to spring up in her soul, could never be effaced from her mind ; she returned to them with an ever increasing interest. Count Paul knowing this, and besides, desirous of consoling her, displayed all his eloquence and knowledge, in explaining the origin and the meaning of the rites of the Church. Henry, always preoccupied with the health of his wife, was for the most part distracted during these conversations, and whenever he chanced to make some remark, it was only by way of criticism. Emma, however, did not give up all hope, and during the

long and sleepless hours of the night, she prayed fervently and tearfully, that God might grant to her husband the unspeakable gift of faith. He that said: "Ask and you shall receive" did not shut His ears against her supplications.

Meanwhile, Emma grew weaker from day to day, her life was gradually extinguished. After having previously received all the rites of the Church, she expired calmly, a gentle smile lighting her face, her eyes fixed on the image of the crucified Redeemer. Henry had her remains carried to Germany, and deposited in the funeral vault of the family. After the days of mourning were over, Henry began to think seriously of conversion, but it was a hard struggle; every day he resolved to take the final step and to enter the Church, and as often he turned his mind away from the thought as if it had been an evil temptation. But at last the victory came; the memory of Emma's last words: "Henry, enter the Church of God, and our separation will not be long," had been steadily working upon his heart, all along, and in the end, turned the scales in favor of duty. In the battle which he had to fight, after his conversion, with the false friends who attacked him on all sides and strove to win him back to error, he was greatly helped by the frequent and friendly letters of Count Paul, who acted as his sponsor when he was baptized at Munich, not in Baden, though the latter was his native place. A few days after the ceremony, Count Paul returned to Tyrol; but before parting, Henry obtained a promise that the Count should send him, by letter, a full explanation of the ceremonies of the Church, such as he had given to Emma during the last days of her life; the Count cheerfully consented. We purpose to set the Count's explanations before our readers in the coming numbers of the MESSENGER.

The Popes and Antipopes.

"Why have the gentiles raged and the people imagined vain things? The kings of the earth have stood up and the rulers taken counsel together, against the Lord and against His Christ." They have raged against the throne of Christ's Vicar, and unto the present hour their fury waxes hotter. Whether tremblingly or exultingly, according as you side with the Holy See, or (which God forbid!) you stand against it, you might with assurance affirm, that now the last moment is come, and the

Papal throne must abide by the law imposed on all things human—it must crumble into dust. Its glory and its riches, its terrors and renown, seem numbered with the past: its patrons are vanished, its goods are plundered: states which acknowledged it are sunk in decay; while other nations, who knew not Peter as the Vicar of Christ, and know not Pius as his successor, have grown to be strong and mighty, and rule the destinies of the earth. Not only parliaments and cabinets, not only genius and philosophy, have sat in judgment upon the Papacy and found it wanting, but every anonymous newswriter takes up his pen and denounces the Pope of Rome, accuses, reproaches, rebukes the Pope of Rome; and, with an arrogant air of infallibility which they deny to God and His Holy Church, all of them with one accord pronounce sentence upon him—against whom, nevertheless, the gates of hell are not to prevail.

We are children of the Church, devoted to the Sacred Heart of Jesus; and, in the circumstances, our reverence for the Papacy is not lessened, our hope not weakened; and we are prepared to render a satisfactory account to every one who demands of us a reason for the hope which is in us. They deem it a forlorn hope; we pronounce it to be what we feel it, a confidence strong as the rock of Peter. They indulge in the eloquence of men, almost inspired, whether by some revelation or some reasoning of their own, that things are approaching a speedy dissolution. We know, indeed, of a right reason, which was breathed into man in creation; and according to this we shall judge. And we know of a revelation which was bestowed on man in redemption, and, proceeding from the Sacred Lips of the Word made Man, was embodied by Himself in an institution; that institution had its birth in the love which issued from His opened Heart, and is called the Church; that Church which sprang from His opened Side, with the deposit of revelation which came forth from His Sacred Lips, is indefectible and infallible in Peter, whom we reverence in Pius. In the present perils, therefore, of His Holiness, the height of our reverence is not lowered; the strength of our hope not weakened.

But let us descend to some particulars. Leaving other reasons aside, we take up one, an historical fact, which strikes the open eye, and without argument or sinuous process bears conviction straight into the soul. A glance at the history of the Church enables us to put an argument

with conclusive effect. We say an argument for continuing to reverence the throne of the Popes as in days of yore, and for hoping to witness the Papacy renewed in such a freshness of temporal prosperity and renown, as becomes the plentitude of spiritual power which resides in the Holy See.

What is this fact, this historical fact, which flashes on the open eye? It is the unbroken line of Roman Pontiffs, from the time of St. Peter, to the days of Pius IX. It is a line which has been cut short neither by vacancy nor by vice. It set out eighteen centuries ago, with the full intent, deliberate and expressed, of lasting throughout time. It came from Him who said:—"Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." This He said, and He had power to make His word good. From His Sacred Lips proceeds a revelation, which He deposits in the keeping of the Church; from His Sacred Heart proceed the Sacraments, which He hands over to the ministry of His Church. The revelation is for men; the Sacraments are for men; His Church is wholly abiding among men, with a visible head in Peter. Peter departs, but the headship is to remain. Eighteen centuries pass away; thirteen nations between the Persian Gulf and the Atlantic, lend their representatives to fill the chair of Peter; the world beholds it filled by two hundred and fifty-two lawful successors of St. Peter, and the chair still remains.

It is the See of Rome, and has been kept supplied by election; yet has it not failed. Here is a marvel abstracting from all else. An elective monarchy is, humanly speaking, a thing incapable of lasting; for the weaknesses to which, in the high places, the human heart is subject, with its ambition, and its pride, are too many and too great. The kingdom of Poland tried election; and the consequence was, that in the series of its elected monarchs, only two deaths occurred which did not entail a civil war between rival claimants to the throne. Germany tried it; and, at elections to the imperial dignity, wars occurred which lasted during thirteen and fourteen years. Neither constitution could endure such a strain; and both were merged in other forms or nations. But the Pontifical throne has received 252 elective Popes: that is to say, there have occurred 251 vacancies, and, after the last, the 252d Pope mounts as the first had done, and reigns as though never to be moved. Nor should we suppose that the vacancies always took place gently, accord-

ing to the sweet course of nature. No; thirty-five times the seat was vacated in blood. Thirty Pontiffs, beginning with St. Peter and ending with St. Marcellus I, were martyred by Pagan Rome itself; four by the Arians, and one by the Monothelites. Forty times again, the occupant of the Papal chair was violently driven out by force of arms. And, at other times, when arms and heresies failed to expel him, still they raged around his throne with the peculiar form of violence and rebellion, which the spirit of every age engendered and applied; still they broke away from him, despoiling him; but then, finding themselves unable to do without him, they rushed back, only to bruise themselves against him. And so the ages passed: their heretics are gone; and the Papacy remains.*

We said that every generation bred its current heresies, its schisms and its evils. Among them, Arianism ravaged an empire. Protestantism, disliking certain truths in the deposit of revelation, protested against them, till by protesting and protesting against dogma after dogma, it left half of Europe stripped of its patrimony, a stranger to the Papacy and an easy prey to rationalism and infidelity. Liberalism has shown a liberality so prodigal, that to-day you may see it destitute of obedience and of faith.

Besides heresies, a brood of evils in the shape of violence and of schism was produced by the different ages as they ran on. Emperors and kings brought the weight of their power to bear upon that chain, interminable, as it seemed, of indomitable old men, who filled the Papal throne and always spoke as "having authority"—and this in spite of the shortness of their days. For, in general, they were so advanced in life when they began to reign, that the average length of their Pontifical career does not quite reach seven years and two months. Nevertheless, the chain has never been so frail in its weakest link, no decrepit old man has ever been so feeble, as to break, however much he might seem to bend, under the secular power. The Greeks separated from them: there

* As to the number of Popes, the chronological table called the *Chronotaxis Paulina*, a series of tablets round the interior of St. Paul's basilica in Rome, and a monument of great antiquity and authority, sums up 262. But among them two, Boniface VII and Benedict X, are certainly antipopes; nevertheless, they were inserted, because their absence would have created two missing links in the numbering of the succeeding Popes' titles. Moreover, of the rest, seven are doubtful, viz: Boniface VI, Christopher, Sergius III, John XX, Gregory XII, Alexander V and John XXIII. Besides, St. Felix, who probably only administered the Church, as Vicar of St. Liberius, and not as Vicar of Christ, is by some reckoned an antipope. Subtracting these ten, there remain 252, of whose legitimacy there can be no doubt.

was no yielding on the part of the Popes, and the deluded nations, with the Russian Emperor at their head, wander schismatics to this hour. The German Emperor Henry IV claimed the right of investiture, and made demands which the great Pontiff, Gregory VII, refused to honor. It was of no avail that the emperor contrived a schism, to which seven antipopes owed their origin. It was of no avail that the prefect Cencio rushed upon the Pontiff, while he was in the act of celebrating the midnight mass of Christmas. And as Henry IV of Germany had thus dealt by Hildebrande, so, a century and a half later, Philip le Bel of France seized Boniface VIII in his palace. But to what purpose were all their efforts to rend the seamless robe of the Church? Amid this restless surging of rebellious human wills, a sound as constant as the beating of the waves against the rock ever answered them:—*Non possumus*—We cannot do your will!

Those schisms were a blow heavier beyond comparison than even the violent deaths of the Popes, for when the chair was left vacant, whether by martyrdom or otherwise, it was an interruption in the series—an evil if you will—quite according to the order of nature; and, like all nature's defects, was provided against by natural means. Indeed, the economy, in the Roman Church for filling up the vacancy without delay, has been so perfect and effective, that the annals of no other government will stand a comparison. But schism, and a line of fifty antipopes, were defects not in the order of nature: they were in the men who usurped the chair with a perverse will, and affected its authority; and the natural order of things did not supply an economy to counteract this evil. It was a lapsing in the very morals of the occupants themselves.

The line of antipopes, if taken consecutively, would fill one hundred and seventy years: but they did not come consecutively. They started with Novatian in the third century, and, ever and anon afterwards, they enjoyed a fitful existence down to Felix V, Duke of Savoy, in the fifteenth.* There were four cases, operating at different times and in different ways, to create an antipapacy.

* The number of antipopes who created real disturbance, or even schisms, amounts to thirty-three. There are eight besides, mentioned before, of whose illegitimacy there exists a doubt. There remain nine, whose antipacy was a comedy. Peter, Theodore, Philip and Albert, wore their borrowed plumes for some fraction of a single day. Martin VI, A. D. 1511, was privately elected by discontented Cardinals, who immediately afterwards returned to their allegiance, and forgot Martin VI; the fact of whose election has been discovered

One was the ambition of German Emperors, Henry IV and Henry V, who affected a little Poppedom in their own dominions: they desired the right of investing bishops, that is, of interfering in ecclesiastical affairs. This was the question and difficulty of Investitures: it originated seven antipopes, as a stroke of imperial policy—which failed egregiously.

Another cause existed in the great families of Rome and Tuscany. They looked upon the eternal city and its dignities as a kind of private legacy. To this cause we must refer the saddest examples of depravity connected with the Papacy.

In the third place, the corruption and violence, which made Rome unsafe, recommended Avignon in France, as a suitable place of abode. This residence in France was the point at which broke off, under Urban VI, the great schism of the West. At first, two lines of Popes stood in evidence before Christendom, and then, to multiply misfortunes, a third was called into being; so that the bark of Peter, with three pilots, Gregory XII, Benedict XIII and John XXIII, all guiding irresponsibly, must inevitably have foundered, were it not that a hand invisible was steering her unto safety. This is a fact the more striking, if, as may have been the case, the rightful Pope was none other than the saintly Gregory XII, whom however cardinals, bishops and even saints, appear to have deserted, to cluster round John XXIII. But the divine hand was guiding her to safety and to good: He commanded the wind and the waves, and there resulted a great calm, and eventually a great reformation. For we may even regard the Council of Trent, with its vast reforms, as a remote consequence of the deplorable western schism.

One more cause of the antipapacy, in its chronic and periodic existence, was the bad life, bad morals, and personal ambition of the men who thrust themselves into the foremost See of the Church. This was injurious in the highest degree; for it connected with the Pontifical

only recently. Nickinta, and Bartholomew of Bosnia, were set up by the Albigenses. Martin Luther was declared Pope by the army of Bourbon, on taking Rome; but Martin had the good sense to accept this sign of their good will, without accepting the Papacy. Finally, after the great western schism, there remained a solitary Cardinal, John Carriere, who would not submit: all the church had gone astray except himself: there were no true Cardinals left besides himself: so he, the entire college of true Cardinals unanimously elected a Pope, who called himself Benedict XIV.

robes, although usurped, vices and defilements which should never have been witnessed in such connection. Thence observe issuing a lamentable consequence. The defects of spurious coin are ascribed to the sterling gold. From the vices of the antipopes, men quarry accusations against the genuine Popes; just as, in the primitive Church, the errors and crimes of heretics were cast up to the faithful of Christ.

To speak in general of these accusations, we consider it foreign to the purpose of our Bulletin to enter at present on a critical discussion. We might dismiss them with one word—if in the college of twelve Apostles there was found one traitor, it should not be thought wonderful to meet, in a line of 252 lawful Popes, with half a dozen weak-minded men.

But let us advance further, to view the series in the light of a four-fold glory, which crowns them as their procession moves on through the ages. There was the light of their sanctity, of their great achievements, of their learning and of their extraordinary abilities in government.

And, in the first place, such was their ability in the walks of prudence, political economy, and negotiation, that the ship of state has sailed down to the nineteenth century equipped as it was in the ninth. Changes have come over it: at the present moment, the temporal power is violently disjoined: but, even so, the administrative ability of the Pope is the same which could rule a world. For, though disjoined in the very framework of his power, his protest condemns the act which despoils him, and morally undoes it, even while physically it may remain an accomplished fact. His goods are sequestered; yet he administers other revenues which flow in from the Catholic world. And, at the present hour, there flourishes in the halls of the Vatican a sovereignty as really spiritual and as rightfully temporal, without crack or flaw to mar it, as was ever enjoyed by the Popes who received their temporal power from Charlemagne, and their spiritual dominion from God.

The testimonies of their learning are the Roman law, amplified, corrected, applied; and so it forms the common law of civilized nations. The universities which trained Europe during centuries, received their charters from the Pope. The art and sciences, which were exiled from Greece and pagan Rome, found an asylum in the protection and patronage of a St. Damasus, and a Sylvester II, until barbarian Europe was made civilized enough by the Christianity which Papal Rome taught and

spread, to receive from a Sixtus IV and a Leo X the long-buried remains of a former civilization. They were the remains of ancient Rome and Greece; to neither of which modern Europe could style itself an heir. For Europe, as it stands, is the child of the barbarian north and east; where nature taught and man learnt, and perhaps learnt her lessons ill. Certainly, when the Hun and the Goth poured down upon the fair fields of Europe, his intellect was nothing to boast of: he was a nonentity aside of the effeminate remains of Rome. Now these remains, dropping the effeminacy, the Popes preserved; and handed them over to new nations, which form Europe as we see it in the nineteenth century.*

And, as to their achievements, Leo and Gregory in their Pontifical robes did what legions and imperators could do no longer: they rescued Rome from the barbarian's sword; or rather, to speak in general, the Pontiffs suffered fire and sword to sack what was pagan in the eternal city, and in Italy; and then from the ashes they constructed old things anew. St. Nicholas, no less than St. Leo and St. Gregory, deserved so well of Christendom, as universally to be styled "the Great." In brief, the Vicars of Christ put bounds to the inundations of the barbarians; they broke the Mahometan powers in their onslaught on the learning, liberties and life of Europe; and effected all that singular good which resulted from the union of chivalry and power in the Crusades to the Holy Land.

And now, when science spreads the pestilential seeds of rationalism; when liberalism, in the bosom of the Church, undermines authority and power; when might upsets right; when man's dignity falls prostrate in the worship of brute force; who is it that stands by to lift up fallen reason to the contemplation of right; who is the champion of authority and duty; who vindicates science from its corruptions; and opposes the unspeakable dignity of the Vicar of Christ, as did Leo the Great and Gregory the Great, to the new horde of barbarians pouring down from the north? While, under the title and style of literature and science these intellectual Vandals threaten to turn Europe into a hunting-ground

* Besides the three Pontiffs usually styled "the Great," we may mention, as eminent for their learning, St. Damasus, Sylvester II, Innocent III, Pius II, (*Aeneas Sylvius Piccolomini*), Leo X, Sixtus IV, Benedictus XIV, Gregory XV. And, for achievements, St. Gregory VII, the same Innocent III, Martin V, Sixtus V, Julius II, etc., etc., Pius IX.

once more, they are met and withstood by the Vicar of Him, "who was the same yesterday, is to-day and forever"—ever the same from the time the stone was laid! There is no new redemption for the human race: the same old one is ample enough, and those hands which dispense salvation and civilization are old, it is true, but strong enough—are old, but so much the abler and more experienced, as age after age comes and goes. Thus has it been, and thus is it now, that the history of the world, if it be civilized at all and not a mere chaos, if there be a vision of peace anywhere and not a very Babel everywhere, is the history of the Church; and the history of the Church is that of the Papacy. It can shed peace and civilization on the nineteenth century as it began to do in the first, and the head-waters of its life-stream are in the Vatican. Deservedly, therefore, in Pius IX does mankind learn to revere that Pontificate, which to-day he represents; and in the same Pontificate, as viewed by the light of history, candid intellects feel themselves bound to tender its representative to-day the homage of service and fealty.

We have spoken of their ability, their learning, their great achievements. One point more we cannot omit, and that is the catalogue of Pontiff-Saints—the sanctity of the Popes, of those aged men, in whom the world found its masters, but in whom it had no part. Eighty-four of them are venerated by the Roman Church, for virtue carried to an heroic degree: elsewhere, five more are recognized.* The rest are not canonized; but their deeds, none the less, proclaim the splendor of their virtues. Of the entire series, however, more than one third is refulgent with heroic sanctity. That is to say, the doctrine which they taught and guarded, they also practised, they developed in themselves. True, this doctrine, considered in itself, could make no progress: like the Church its depository, it was one, holy, Catholic: the type of perfection which it inculcated was one and is the same in all times and places and nations: for it came from the lips and from the Heart of Christ—a perfect gift unto all men, descending from the Father of lights, the giver of all good gifts. Therefore it could not improve, could not develop—save in practice. And, in practice, eighty-four of the venerable line improved it to an heroic degree.

*Four of these 84 are Beati. The five recognized elsewhere than at Rome are St. Cono, A. D. 681; St. John VII, 707, St. Stephen III, 757, St. Theodore I, 649, St. Benedict V, 965.

There is indeed another mode in which this sacred doctrine may be said to develop. The truth, in itself an unchangeable light deposited in the keeping of the Church, can yet shine forth in divers rays and vary its illumination, according to the needs and capacities of men. Hence the Church's canons, councils and decrees, Now history avers that, in this kind of development and progress, the truth has always been shining forth : and it avers that, notwithstanding the ten thousand slips which might have been made in eighteen hundred years, yet no tittle of sound doctrine has been belied, not to say by the generality of Pontiffs, much less by the eighty-four Saints, but not even by the weakest of the few Popes who failed to honor the Pontifical throne. Never a dogma, in faith or morals, never a decree in matters of discipline, which reflected the slightest blemish upon the spotless deposit of faith ! But when on the contrary, a Novatian and an Honorius II, Clement VII and Benedict XIII, and all the antipopes, in short, with their usurped power, could and did effect scandalous results, never can such an outcome be ascribed to the lawful authority and constitutions of the Church ; but only to a contempt of them.

Therefore, in brief :—History declares that the substantial form of the Church, as manifest in the actions of her visible head, has been immoveable. It moreover declares that, in exerting the extraordinary vitality, with which the Popes administered her affairs, saved Europe from barbarians and mahometans, civilized it with arts and sciences, learning and law, and spread Christianity through the world ; in the exercise of that patience, with which they witnessed the waves of mankind flowing and ebbing during such a lapse of ages, never by action or omission, through malice or through ignorance, have they altered her essentials or threatened her existence.

What wonder then, when so many are the marvels in this line of Pontiffs,—what wonder that on being driven from the throne seventy-five times, unto death or into exile, while the enemies of God and His Anointed cried :—"The Papacy is no more !" still the Papacy should remain ! The last time the cry was raised is so very recent, that we hear it even now in newsheet, pamphlet and review, in every language of the cultured world :—"The Papacy is no more !" they cry : "The Palace of the Pope has now become his prison !" And behold ! while the cry is ringing through the air, the foremost emperor in the world

tumbles from his throne ; and a capital, the seat of luxury and fine arts, is marched through by the national foe !

Wisdom is justified in her children : Christ in His faithful : and the Church in her Pastors. They have been faithful to her from the first Pope who sat during quarter of a century, St. Peter, Prince of the Apostles, to the second Pope who reigns during quarter of a century, Pius, the latest but not last of the indefectible line. Sects innumerable have risen meanwhile, and like swarms have settled on Europe ; but in their numbers they bore the warrant of mutual annihilation ; and in their persons the seeds of death, for they were born of flesh and blood and of the will of man—these were the lords of their birth—the same are arbiters of their destiny. So we say to them :—We have seen you come : we shall see you go ! But the Roman Catholic Church—she comes, by an ineffable mystery of love, from the depths of the Saviour's Heart ; and thither she will return. Unto the place whence the rivers come, thither they return again. From Christ, the Redeemer and Founder of the Church, this line of Pontiffs came ; and fail it cannot, till it reaches again Christ the Judge of the world to come.

These are the grounds of our hope for the delivery of Church and Papacy from evils which beset them ; and the same are the reasons for our veneration, which extends through Pius and Peter even unto Christ.

The Countess Matilda, Princess of Tuscany.

An event as sad as unexpected invites us to place before our readers this grand figure of the eleventh century. An almost sudden death has lately carried off the Count Edmund Laford ; it did not surprise him however, but found him armed with a life entirely devoted to the service of God and of his Catholic, Apostolic and Roman Church. “ When the Holy Father, on account of his good works done in silence and on account of his liberal alms-giving, had created him Roman Count, he took for his coat of arms the inverted Cross of St. Peter, the recent memorial of the defeat of Castelfidardo, with the device : *Omnia pro sede Petri*. This was his true title to nobility. . . He was thenceforth the ardent and generous champion of the Apostolic Chair and for this reason was seized with admiration for the Countess Matilda, the true heroine of his *Poeme de Rome* ; for this great Christian was also a learned amateur of the

arts and a fervent disciple of letters. . . . But in one thing he was ever wanting; he found it difficult to busy himself with the fate of his works, or to ask that they should be an object of consideration to any one. His verse, as likewise his prose, is elegant and correct, but in general tranquil like his soul. A keen observer of himself and of others, he was too severe in his own regard. Let such be the sentiments of every Christian soul! But others have a right to appeal from this sentence he presses on himself; let us draw abundantly from his beautiful work in sketching the noble traits of this great heroine.

I.—THE VOCATION.

Towards the close of the year 1054, the antipope Cadalous of Parma directed his steps towards Rome and attempted at the head of a German army to cross through Tuscany, he found that Matilda with Beatrice her mother, was in his route, determined to dispute his passage. Matilda began the heroic act in defence of the Papacy which was to continue during sixty years. "Already though quite a young maiden, and despite the apprehensions of her mother, arms in hand she set out for war, unsparing of herself, and as intrepid in martial ardor as in her faith."*

The antipope did not dare to oppose the Tuscan army, but made a circuit to reach Rome. Pope Alexander II, forced to quit his capital, accepted the asylum which was offered him by the two Princesses of Tuscany. Beatrice remarried and took as her second husband, Godfrey, Duke of Lorraine. Matilda set out with the army of her father-in-law, defeated Cadalous under the walls of Rome, and reestablished the Sovereign Pontiff on his throne.†

It is thus history introduces this great Countess. She was born about the year 1040, of Boniface II, Duke and Margrave of Tuscany, and Beatrice of France, grand neice of Hugh Capet and heiress of Frederick, Duke of Lorraine. Her father the pious Duke Boniface II, was almost the only defender of the Holy See during these times, so trying for the Church; he was assassinated in a forest by two of his vassals (1053.) He left Beatrice a widow and queen with an only daughter, and the enterprise he had begun. This sceptre and this sword were rather unwieldy in the hands of a woman, and it was for this reason that

* Fiorentini, mem. della gran. contessa.

† Villemain, History of Gregory VII.

the heroic widow chose as her second spouse Godfrey of Lorraine, to aid her in bearing both the one and the other. Godfrey found in his new family a daughter well worthy of him.

In loftiness of mien and beauty of person, the young Matilda was unequaled. She was tall and majestic; the heroic blood of her father and the royal blood of her mother coursed through her veins; she had the fair hair of her mother, the dark eyes and southern complexion of her father. At any early age she was applied to the study of letters and piety. Cardinal Hildebrand, who shortly after became Gregory VII, knew and admired the mother and the daughter, and gave as confessor to Matilda, Anselm the saintly Archbishop of Lucca. Under such guides, this young maiden imbibed that heroic devotion for the Church, which emanates from the Heart of Jesus :

*Ecclesiæ unus amor mea corda refovit
Italique meæ.*

"My heart burns with the same love for the Church and for Italy." French and Italian at the same time, she spoke with equal ease the German, French and Provençal languages to the foreign cavaliers of her suite; conferred with sages in the language of the Ancient Romans and of the Church, and without any show of affectation inspired reverence in all who approached her.* Poetry was familiar to her; she had a taste for everything noble and grand. Such was this virgin and heroine, the type of Christian nobility, she whom posterity has surnamed "*The great Countess—the great Italian—the protectress of the Holy See.*" All the Princes of Christendom sought her hand: the Emperor of Constantinople, Alexius Comnenus, the sons of William of England and of Philip I, of France, even King Henry of Germany, though younger than her by ten years, were among the aspirants.

It would be difficult to say why the last named prince coveted the hand of Matilda; but history, justly severe, permits us to conjecture that it was his intention, thus to unite quietly to his own, a crown which he feared he would have to conquer in his mad struggle with the Church.

Henry of Germany, the fourth of the name was the Nero of his age; † he had not killed his mother, but he had overwhelmed her with sorrows,

* *Le Poème de Rome*, p. 268.

† *Rex et Guibertus faciunt juvenescere tempus Neronis prischi*. . . . The king and his antipope recalled the times of the ancient Nero. (Domnizon.)

as also his wife, whom he abandoned to the insults of his courtiers. He was an adulterous, simoniacal, tyrannical and persecuting prince; more culpable than Nero because he had been baptized. "The head of a powerful military aristocracy," says Ozanam, "he attached thereunto the German bishops by the bond of investiture, which made of the Church a *fief*; and the priests by the license of sacrilegious unions, which made of the priesthood a *Caste*. The nobility and clergy thus commingled and entirely at his control, bore with their whole influence on Christian society. Never was the liberty of the Church and of the world so greatly endangered." Listen to those words of sorrow which escaped from the heart of St. Gregory VII in his letter to Godfrey-le-Bossu, spouse of the Countess Matilda: "The joy which our promotion causes you, is for us a most dear pledge of your devotedness and fidelity to the Holy See; but the promotion itself is for me a source of interior anguish and poignant grief . . . Sin bears away everything; almost the whole world groans under the dominion of the evil spirit; those who are appointed to govern the Church, far from defending and edifying her by their devotedness and other virtues, are the first to sow the seeds of scandal and trouble. Consumed by a desire for riches and worldly glory, they show an implacable hostility to every thing which is to the interest of religion or justice. All this is for us a subject of grief, so much the greater, because, having received the government of the Universal Church at so trying a moment, we can neither direct it with success, nor in good conscience abandon it."

Where shall the holy Pontiff look for support? Long since was he able to exclaim with Joad? *

Behold what avengers are arming for combat,
Both women and children. . . : O Goodness eternal!

He found this support in the three sovereigns of his time. Matilda was not alone at the foot of St. Peter's throne, no more than Mary at the foot of the Cross. There were in the former as in the latter case, three saintly women equal in zeal though not in merit—the two Princesses of Tuscany, Beatrice and Matilda, and the mother of King Henry, the Empress Agnes, who had expiated by penance the follies of nature. But let us return to Matilda, the *Joan of Arc of the Papacy*.

* High Priest in the *Attalie* of Racine.

Three centuries later, France, the eldest daughter of the Church seemed forever given up to destruction, and her youthful King, unanointed and uncrowned, was styled in derision by his insolent conqueror: *King of Bourges*. Then, the Angel of France, winging his way to Domrenmy, culled there the sweet flower of poverty, obscurity and ignorance. This was Joan of Arc, who saved her country and caused her king to be crowned. And it was when she exhaled her last perfume as the odor of incense ascending from the funeral pile which consumed the innocent body of the martyr, that she left as a legacy to the grateful French people the hallowed memory of the "Maid of Orleans."

Matilda was less favored. She was encumbered with riches, with power, with beauty, with knowledge. The better to disengage herself from all these, she dedicated them and her whole person to the service of the Holy See; and while it was the happy lot of Joan of Arc, after a short combat, to lay at the feet of the Queen of Heaven her robe dipped in the blood of the Lamb, it was reserved for Matilda to journey painfully on during sixty long years in the rugged paths of war.

Faithful to her virginity, she accepted not the hand of any of her royal admirers. But of what sacrifices was she not capable when the interests of the Church were in question? Robert Guiscard and his Normans marched upon Rome. Pope Alexander implored the assistance of the Princesses of Tuscany. Immediately Beatrice and Matilda assembled their forces and besought Godfrey to take command of them. But he would not consent unless Matilda promised to espouse his son, the heir of Lorraine. The perils of the Church spoke so loudly that the young maiden yielded on condition that she should not be compelled to abandon Italy for Lorraine, and that she should preserve in marriage the vow of purity which she had made. Matilda again set out at the head of an army. The days of chivalry had not yet dawned: the Clo-rindas and Bradomantes had not as yet sprung newly born from the creative imagination of the Italian poets, and thus far it was customary for mothers to confront danger in behalf of their little ones in the cradle. But here we find a daughter of the Church combating for her mother.

Matilda and Godfrey pressed forward to defend Pope Alexander and Hildebrand, even in Rome itself. The sight of Matilda armed in the cause of St. Peter inspired confidence in all, and they resolved not to await the enemy behind the walls, but to go forth in search of the Normans, who had been routed by the young heroine.

According to her promise, she espoused the son of Godfrey; but this marriage, owing to the conditions she had laid down, was purely politic, without any real union on their part. Her true spouse was Rome and the Papacy.

The tiara now graced the head of Cardinal Hildebrand, who took the name of Grégory VII. It was well known that the two Princesses of Tuscany, those faithful allies of the Holy See, held a high place in his esteem. Learning that the mother and the daughter desired to embrace a religious life, he wrote to them as follows, to dissuade them from any such resolution: "We wish, in our difficulties and affairs of state, always to have the benefit of your advice, as sisters and daughters of St. Peter. I not only look upon you as my Vicars, but I regard each of you, if I may so speak, as another *myself*."

In another letter, which we quote entire, he added: "Gregory bishop, servant of the servants of God, to Beatrice and Matilda, his illustrious and very dear daughters in Christ, health and apostolic benediction. . . . Your charity knows well and perfectly understands, I think, that in your actions I seek the honor of God and your own salvation, and it is therefore I say with the Royal Prophet: "Offer up the sacrifice of justice and trust in the Lord;" and again, (*Isias*, c. i. v. 17-18,) "Judge for the fatherless, defend the widow, and then come and accuse me, saith the Lord." The love of God, which makes us love our neighbor in loving Him, which causes us to succour the unfortunate and the oppressed, is in my mind, preferable to prayers, fastings, watchings and other good works; for I do not hesitate, with the apostle, to prefer true charity to every other virtue. Had not this mother of all virtues, which moved God to leave heaven for earth to take upon himself our misery, enlightened me, and were there any other to succour in your stead the unfortunate and devoted churches, and to serve the Universal Church, I would advise you to quit the world with all its allurements. But since God is not banished from your heart as from that of so many others, and since by the *sacrifice of justice* you even invite him to take up his abode there, we beseech you, we exhort you, as our most beloved daughters, to conduct to a perfect end the good work you have begun. Let nothing destroy the good odor of your sacrifice—neither human respect, nor love of money, nor desire of vain glory. He derives a great good at a very low price who serves God with his eye

fixed on this life. If I write to you so seldom, you whom I love in the sincerity of my heart, it is a sign that I am prevented by the most weighty cares, for in writing to you, I do not make use of a secretary nor dictate, but take the task upon myself, although my style is not all refined, and if your affection for me equals my love for you, I am certain no mortal is to be preferred to you. May the all-powerful God, by the merits of our august Lady and through the intercession of SS. Peter and Paul, absolve you from all sin and conduct you with joy to the bosom of your common Mother." (A. D. 1074)

It was thus the Holy Father encouraged his generous daughter in the rude vocation upon which she had entered. We will shortly witness her combats and afterwards her triumph.

We are confounded at the astonishing grandeur of this virgin and ask ourselves, whence she drew such strength and such generosity. We are happy to be able to assign the source, for the benefit of the members of the *Communion of reparation* and of the *Living Rosary*. St. Gregory VII, having become Pope, himself directed the life and affairs of his spiritual daughter. His letters, which till his latest hour, he did not cease to address to Matilda, show him to have been an attentive and devoted director. The following is one of his letters: "The continual care and solicitude I entertain for you and your salvation, is known to Him alone who fathoms the secrets of hearts, and who understands mine better than I do myself. . . . Among the arms with which, through the assistance of God, I have furnished you to battle against the prince of the world, these I deem to be the principal, viz: *to receive every day the body of our Lord and to have a firm and unlimited confidence in his holy Mother*. . . . What shall I say to you in praise of the Mother of God, to whom I have confided you and will confide you forever? Her whom the heavens and the earth never cease to praise, her you will find, I assure you, much more eager to assist you than a mother according to nature, and much more tender in her love.*

Behold what were the sources of her sublime virtue. Like the prophet, "she ate and drank and walked in the strength of that food even to the summit of perfection. *Comedit et bibit et ambulavit in fortitudine cibi usque ad montem Dei . .*" (III Reg. xix, 8.)

(To be Continued.)

* Poeme de Rome.

The School of Christ.

OF CHARITY.

I.—OF THE EXCELLENCE OF CHARITY.)

Son, with the Apostle, I will show unto thee yet a more excellent way. (I *Cor.* xii, 31.)

If I speak with the tongues of men and of Angels: if I have prophecy, and know all the mysteries, and all knowledge, and if I have all faith so as to remove mountains; and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. (*Ibid.* xiii 1, 2, 3.)

Hearken, my Son, and understand: think not that thou art anything so long as thou hast not charity.

To suffer death would have profited the Martyrs nothing, unless they also possessed charity.

The stoning of Stephen, the gridiron of Lawrence, the swords and other instruments of torture and death, could never have sent any one of them into bliss, had not charity accompanied them into heaven.

None could ever have understood this saying: There are eunuchs who have made themselves such for the kingdom of heaven; unless it had been given unto them that love.

All virtues are praiseworthy, and adorn man; but, unless charity give them life, they avail naught.

Great indeed and excellent are the theological virtues: faith, hope, charity, these three; but the greatest of these is charity. (I *Cor.* xiii, 13)

Dost thou wish to know why?—As prophecies shall be made void, as tongues shall cease, as knowledge shall vanish away, so faith and hope shall end with this life; but charity never falleth away, it abideth forever. (*Ibid.* 18.)

God is love: and he who abideth in love, abideth in God, and God in him. (I *John*, iv, 16.)

Hence thou seest the never-ending durations of this virtue: if it abide in thee, thou shalt be everlasting.

And what is there more excellent, more desirable, than the abiding of God in thee through charity?

We are exhorted to reform our manners, to mortify our members, to put off the old man and to put on the new, to shun vice, and to continue in well-doing :—

But above all these things, have charity, which is the bond of perfection. (*Coloss. iii, 14.*)

For charity is of God. And every one who loveth is born of God, and knoweth God. He that loveth not, hath not known God : for God is love. (*I John, iv, 7, 8.*)

And how necessary this charity or love is, learn thou from what is said in another place : He who loveth not, abideth in death. (*Ibid. iii, 14.*)

Dost thou desire to live ? and to live forever ? Thou shalt not so live, unless thou have charity.

This preserveth thee in the present life, this conveyeth thee into the life to come, where thou shalt never die ; because it forsaketh thee not forever.

Happy the man who attaineth unto that charity ! he shall be honored with many privileges.

For we know that all things work together unto good to those who love God. (*Rom. viii, 28.*)

We know that charity covereth a multitude of sins. (*I Pet. iv, 8.*)

We know that, in this the love of God with us is perfected, that we may have confidence in the day of judgment. (*I John, iv, 17.*)

Behold, therefore, what manner of love the Father hath given us, that we should be called, and be children of God. (*Ibid. iii, 1.*)

My Son, desire thou naught more longingly, seek after naught more ardently, cleave unto naught more steadfastly, then charity.

Wherefore, let all thy works be done in charity.

II. OF A CLEAN HEART.

Son, doth charity delight thee ?—Thou shalt never gain possession thereof, unless thou first cleanse thy heart from every iniquity.

For it is written : Wisdom will not enter into a malicious soul, nor dwell in a body subject to sin ; (*Wisd. I., 4.*) how much less will charity to which is wisdom made perfect, dwell therein ?

Blessed are the clean of heart : for they shall see God. How shall they see Him, if not through charity ? Because God is charity : every one who sinneth, hath not seen Him, nor known Him (*I John, iii, 6.*)

And who shall ascend into the mountain of the Lord? or who shall stand in His holy place?—He that hath clean hands and a pure heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor. (*Is. xxiii, 3, 4.*)

Wherefore, wash yourselves, be clean, saith the Lord, take away the evil of your devices from thine eyes: cease to do perversely. (*Is. i, 16.*)

But if our heart reprove us not, we have confidence towards God: (*I John, iii, 21.*) because the charity of God is poured forth in our hearts by the Holy Ghost who is given us, (*Rom., v, 5.*)

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting satisfaction in the fear of God. (*II Cor. vii, 1.*)

And whence arise all these defilements, which hinder charity?—From this world, which is wholly seated in wickedness. (*I John, v, 19.*)

For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but is of the world. (*I John, ii, 16.*)

Wherefore it is written: Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. (*Ibid, 15.*)

For charity is opposed to every desire which is not of the Father.

Woe unto you worldlings, hypocrites: because ye make clean the outside of the cup and of the platter: but within ye are full of rapine and uncleanness. (*Matt. xxiii, 25.*)

Draw ye nigh unto God, and he will draw unto you. Cleanse the hand ye sinners; and purify the hearts, ye of double mind. (*James, iv, 8.*)

My son, do thou cry unceasingly to the Lord: Create a clean heart in me, O God; and renew a right spirit within my bowels. (*Ps. lx, 12.*)

General Intention.

CATHOLIC MISSIONS.

The old year has gone—gone laden with the merits and demerits of each of us. But ere it bade us farewell, it spoke to us feelingly of charity—of compassion, for the temporal and eternal wants of our neighbor;

its dying breath was moulded into an exhortation, enforced with all the sancity of a testamentary counsel, whose burthen was *love one another*. It gave a tongue to the silent forest now despoiled of its wreath, and bade it remind us of the pauper and the orphan; it spoke to us in the wail of the winter nightwind, and bade us sigh a prayer for the homeless and hopeless who grope in the cold rayless night for shelter: it bade us too be mindfull of the multitudes who spiritually poor, are now groping and stumbling in the night of superstition, whose darkness the Star of Bethlehem has never pierced—wandering far from their true home in lands which have never smiled in the glow of the Sun of Justice; for it called on the Apostle of the Indies to appeal to our charity; and he came upon our altars and pointed to the lands beyond the Mediterranean Sea and the Indian Ocean, whither he yearned to carry the good tidings of the Gospel, when his Master bade him rest from his labors, assuring him that the prayers of the generations yet to be would send reapers to harvest in the fields which he had sown with his toil,—watered with his sweat; would equip valiant soldiers to do battle with the powers of Hell, on plains where it was not permitted him to fight and conquer. Then came the Help of Christians with her infant Redeemer, and He told us how He had quitted the courts of Heaven, to take up His abode among the habitations of man; to toil and sweat and die that souls might be saved from that long night whose dawn will never break; He reminded us that we had pledged ourselves to coöperate with Him as members of the Apostleship of Prayer, in the divine work He had come to do.

This farewell appeal of the Old Year contains no new reflections—the sentiments it suggests are not, or should not be, unfamiliar to us: nay, these thoughts should be our constant companions ever at our side, purifying our intentions from the dross of selfishness—nerving us amid the heat and dust of the battle of life—buoying us up when the spirit and energy flags; bidding us look up—up to heaven, remember that we are doing the work of the Sacred Heart of Jesus—cheering us on—on to the goal,—on to our reward,—on to God.

The actual state of mankind is a sufficient apology, for appealing so often to the charity of the Catholics throughout the world, and in particular to the members of the Apostleship. We may conjecture, and with very great probability, that there are parts in Central Africa, and

in the heart of Australia, where the hand of the Catholic Priest has never yet elevated the consecrated Host for the adoration of living hearts. In many other parts, where the seeds of the true Faith have been cast, either they were picked up by the fowls of the air, or if they did penetrate the soil and germinate, yet through lack of culture and the malice of the Evil One, the shoots were overgrown and stifled by rank weeds—trampled under foot by the negligent or malicious, until now the wayfarer passes by nor dreams that he is treading upon soil hallowed by the seeds of the Tree of Life. Moreover, it is an ascertained fact, that of the twelve hundred millions who people this globe of ours, the Spouse of Christ can claim but four hundred millions, who draw from her breast the sustenance which nourishes to eternal life; the remainder wander here and there through the forests and deserts of unbelief or ignorance, a helpless prey to the lion that is restlessly prowling about seeking whom he may devour. To-day, as of old, the doors of men's hearts are closed against the Mother and her Child—to-day, the Infant Redeemer looks out from His lowly pallet in Bethlehem, upon a world almost as indifferent to His favors, as, when nineteen hundred years ago, He stood upon the hill which overlooks Jerusalem, and bewailing the obstinacy of His chosen people, wept over the city of His love.

“I desire therefore first of all, that supplications, prayers, intercessions and thanksgivings be made by men. God our Saviour will have all men to be saved, and to come to the knowledge of the truth.”* Such were the words St. Paul addressed to the primitive Christians; it seems to us as though we heard his voice echoing after the lapse of centuries, speaking to us—to us who have enlisted under the Apostleship of Prayer, exhorting us to redouble our zeal, reminding us of our obligations, kindling our charity, stimulating our sympathy in behalf of the interests of the Sacred Heart, imploring us not to suffer the world redeeming blood of Christ to be shed in vain, but to besiege Heaven with that concert of heart and intention which makes prayer irresistible, and, so to speak, forces back that door which God has pledged Himself to open, if we but knock. Oh! that our faith were more lively, more active, more practical! Why it seems as though the very prodigality of the Sacred Heart defeats the purpose for which It is so lavish of Its

* 1. Timothy, i. 1. 4.

favours. Perhaps this is a hard thing to say? too extravagant! you will tell us. But what is the testimony which the experience of each year—each day renders us? Is it not a fact that the facility with which we can obtain the divine favours, induces a remissness in asking them? We do not powerfully realize the fact that an insignificant trifle placed in the hand of a poor man—a harsh word checked—the light of a cheerful eye let in upon the darkness of a troubled heart—an ejaculatory prayer—a simple raising of the mind to God, may be an act of infinite merit. What! an eternity of bliss the reward of such trifling deeds? the salvation of a soul—aye—of myriads of souls purchased at such a paltry price?—to be got for the mere asking? and yet it is God who has said it; there that word stands recorded and will not pass away, *though all things pass away*: “Amen, I say to you, whatever you ask the Father in my name, He shall give it you.” But, we must pray *together*—pray with one mind and one heart; ‘tis union gives force; ‘tis the combined strands that make the cable. The entire Catholic world must unite in prayer—must stretch forth the hand of charity to the Pagan world, and lift it from the darkness of error into the light of God’s truth.

For the consummation of the undertaking so devoutly to be wished for, Divine Providence now furnishes us with facilities which preceeding ages did not enjoy. There are three epochs which have been especially propitious for the spread of the Gospel: the first century of our era, when the Roman sceptre swaying the destinies of nearly the entire old world, prepared mankind for the advent of the King of Peace: the sixteenth century, when the Spanish and Portuguese navigators pushing their adventures into the New World, pioneered a way for the ministers of Christ; finally, the present century, when marvellous inventions have so to speak, annihilated distance, by placing the most remote people in communication, and enabling them to maintain an almost constant interchange of ideas. No perils so great—no distance so remote as to daunt the boldness of our explorers. Ocean could hold in her bosom no island so jealously guarded but that the enterprise of our captains could discover her secret, and to-day, after a voyage of a few weeks, our merchants may traffic on shores, which the companions of Xavier reached only after years of perilous navigation. Then the devoted missionary bade farewell to all that was dear to him on earth, with but a faint hope

that his eyes would be gladdened by the sight of the land which was to be the scene of his labors—perhaps his martyrdom; for then sickness and death gave to the dangers of the deep a term, which modern progress has changed into the attractions of a pleasure-trip; now, the College of Foreign Missions sends out its devoted children to the extremities of the earth, and bids them God speed with the assurance that they will reach their destination, with comparatively no danger and little fatigue. True the munificence of Catholic princes no longer relieves their wants, but the devoted generosity of a Catholic people has placed at their disposal the annual offering of 9,000,000 for the Propagation of the Faith. The Minister of God meets now no barrier physical or moral to bar his advance. Our industry, more powerful than the hosts of Kings, has effected what fire and sword could not achieve, and the Catholic Priest wins his way where earth's mightiest conquerors have despaired. Ah! if the 400,000,000 who profess to adore the One True God, were animated with more zeal in the service of their King, the entire world might now acknowledge the dominion "of Him whose yoke is sweet." Would that we merited from modern Unbelief the praise which the charity of brethren in the olden time, wrung from their Pagan contemporaries: "See how they love one another!"

"And not only for them" (His Apostles) "do I pray, but for them also who through their word shall believe in Me; that they may all be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us." Such were the parting words of Him who loved us to the death. The more we exert ourselves to effect this mission which He prayed for, the more we may expect to be contravened and thwarted by the malice of Hell. Two powers are now contending for the empire of the world; one combats to save it, the other to overwhelm it with irremediable ruin. It is the old battle, whose notes first sounded in Heaven's courts: war against God: "I will not serve!" said the leader of the rebel host: War on the Church: "she is Antichrist!" shouted his minions in the XVI century. War on the Vicar of Christ: "Down with the Pope!" cry the enemies of the ninth Pius. War on the children of God: "We'll grind the Catholicity out of them!" shouts the enemy in our midst. From the pulpit, from the professor's chair, in the secret debates of their midnight conventions, they cry out against Her who came down from the glory of Olivet, with the blessing of Her Redeemer, to enrich

mankind with the boon of true civilization, and whose voice is now raised to warn them of the gulf into which materialism is hurrying them. The seething waves are waring and plunging around the bark of the Fisherman, lashing in fury her sides : but we know whose hand the helm obeys ; we know in whom we put our trust ; we know it by the records of the past—by the promise of Him whose words cannot fail : “they shall not prevail.”

Although the spouse of Christ is invincible, leaning as She does upon the arm of Almighty power, yet this conviction should not blind us to a sense of the danger which surrounds us—should not inspire a fancied security. For at the very moment when so many facilities are afforded us for carrying the Gospel into heathen countries, we ourselves are living in a land where the very atmosphere we breathe is poisoned with religious unbelief—infected with the miasm of religious indifference, more dangerous to our faith than any open attack on our religion,—more baneful in its effects on human society, than the most extravagant superstition, could be. This is the danger we have most to fear—here is the point most open to attack, because so difficult to guard. The enemy knows it, and turns his knowledge to account : while directly opposing the propagation of the Gospel, he artfully disseminates, through the length and breadth of the land, his specious sophisms and painted lies designed to weaken the faith of the multitude—make them waver in the firmness of their belief. He too has his enemies who outnumber the apostles of the Saviour, and ah ! we sorrow as we write it, the numbers are swelled by the accession and coöperation of those, whose brow is marked with the seal of regeneration—with the insignia of the soldier of the Cross. Yes—pardon our frankness if we say it—the most formidable to the diffusion of the Light of true Light through the night of superstition and infidelity, is the scandal which many give by their indifference to religion and its obligations ; and while some devoted hearts daunted by no perils, recoiling at no fatigue, and spending their eldest energy in the salvation of society, of mankind ; others, through lack of sympathy with the good cause, by their remissness in the observance of the duties of our holy religion, by the disedification of their bad example, are engaged in impeding the divine work—in deferring its consummation.

It is not only in the discharge of its mission, that the Catholic Apostolate has difficulties to contend with ; another and serious drawback is the want of increase in its numbers. The Religious Orders, the *vieille garde*, which stood in the van to bear the brunt of the battle, have been proscribed and dispersed in many states of Europe, nay, in the very centre of Catholicity their tenure of existence is so slender that they know not at what moment a libertine and despotic government may wrest it from them. The ranks of the secular clergy who have so many claims on our gratitude receive scarcely any reinforcements, and their actual numbers are not equal to the exigencies of their pastorate : and if in France and the United States the prospect is more refreshing, how long will the vision last ? The smothered mutterings of a great commercial upheaving, have awakened the attention of reflecting men who observe the signs of the times, and they tell us that there are dark days before us.

The disciples of the Saviour should never lose sight of this situation so well calculated to inspire their zeal. Never was the Spouse of Christ exposed to more dangerous attacks than those which are now directed against Her, and yet never was Her influence more intimately bound up with the weal or woe of mankind.

The Catholic Apostolate which now meets so much opposition in the centre of the christian world, is the single star that lights the future of paganism. Let us not refuse them the aid of our prayers. From the days of St. Paul to those of St. Francis Xavier, from the days of St. Francis Xavier to our own times, all the apostles of the Faith acknowledged and proclaimed the truth of the fact embodied in the words of the Apostle of the Indies : "If God works any good through me, it is due to the prayers of my brethren." The need of this succor is more pressing to-day as the field of the reapers is more extended, and the difficulties of their task greatly multiplied. For this, for this it is that Divine Providence has raised up our holy League. Its members will find in the prayer which St. Francis Xavier taught us, the sentiments which should animate them in their daily actions ; and the indulgence of 300 days with which it is enriched, should encourage them to repeat it often and with devotion. But let us not restrict our charity to the recitation of this simple prayer. In all our actions of the day, even the most habitual—the most trifling—let us ever think of the millions

of souls around whom the enemy of their salvation is riveting the chains of everlasting bondage, and to whose release we may so effectually contribute by our works and sufferings. When a sacrifice offers us an occasion of merit, let us not begrudge it, but with grateful hands lay it lovingly at the foot of the cross, being consecrated by the blood of the Sacred Heart, its value may be exalted to the price which will purchase for others the grace of conversion of the True Faith, and for ourselves the inestimable boon of final perseverance. Let us not forget, that at the very moment we are tempted to utter a harsh word, resent a cutting rebuke, or disregard a suggestion of our Guardian Angel, some poor soul needs but one such sacrifice to incline the scale of Divine Mercy in its favor, and to have applied to it the merits of the Precious Blood. Daily—hourly, the voice of the Sacred Heart goes further from Its self-inflicted prison on our altars, entreating us to repair the outrages which the ingratitude of mankind heaps upon It: daily—hourly, the innocent victim which our sins have condemned, is plodding His weary way up the mount, bent under the wood of the Cross; and will you gaze on unconcernedly nor share, like the Cyrenean, His cruel burden? His eyes dimmed with blood and sweat look a loving appeal for help, and will He turn in vain to you, nor find another Veronica to wipe the beads of sorrow from His brow? Ah! depend upon it, your kind office will not go unrewarded—the Sacred Heart will not suffer Itself to be outdone in generosity.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them in particular for those of Thy servants who work for the salvation of heretics and infidels. I implore Thee, O Divine Saviour, multiply the numbers of these generous laborers; prolong their days; sustain their courage, and remove the obstacles which oppose the establishment of Thy reign of love. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

O Jesus, we beseech Thee by the Immaculate Heart of Mary, in this Jubilee Year of Thy Sacred Heart, save Thy Church. (Indulgence of 40 days.)

A Review of Graces Obtained During the Year 1875.

One of the sweetest and most divine characteristics of the Catholic religion is the Communion of Saints—that beautiful community of spiritual treasures, of mutual help and intercession, by which “performing the truth in charity, we may in all things grow up in Him who is the head, Christ; from whom the whole body compacted and fitly joined together, by what every joint supplieth, according to the operation of the measure of every part, maketh increase of the body unto the edifying of itself in charity.”* Thus, intercessory prayer, is a characteristic of the true Church; intercession for others, a duty binding all Christians. “I desire says the Apostle, first of all, that supplications, prayers, intercessions and thanksgivings, be made for all men.”† It is worth our while to think, at times, of the intercessory office thus entrusted to us; and how careful we should be that this power of helping each other, be not given to us in vain. We read that when “God created man of the earth, and made him after His own image,” and clothed him with strength of body, and gave him dominion over beasts and fowls, and filled him with understanding and made an everlasting covenant with them, “He gave to every one commandment concerning his neighbor.”‡ No one, then, can say that he is not to some extent, his brother’s keeper. And just as every worldly object of any importance has some association to further its interests, the discharge of this duty is made easy for us by the establishment of confraternities for this special purpose of making intercessory prayer.—Notre Dame des Victoires at Paris, the Confraternity of the Precious Blood connected with the Oratory in England, and the Apostleship of Prayer, all the world over, are splendid and consoling proofs of the power of united intercession. Shall we not, then, show in this beautiful and divine work, at least as much faithfulness and energy as men do in pushing forward their temporal interests? It will be encouraging, too, to reflect that this duty is no hard task, no burden, but a sweet and glorious privilege. No one, probably, would complain of being burdened, if the gift of working

* Ephes. IV.

† 1. Tim., II, 1.

‡ Eccles. XVII.

miracles were bestowed upon him. Well, very much the same favor is given to all those who practise intercessory prayer. It is one of the sweetest and most touching mysteries of the love of the Sacred Heart, that our Lord seems to put Himself at our disposal, allows us to use and apply His Sacred merits and those of His Holy Mother and the Saints, not only to ourselves by coöperation, but to others by intercessory prayer; He seems, as it has been boldly but beautifully said, to have left His work unfinished, that our love may have the joy, the consolation and the merit of finishing it—as if He were dependent upon us for the harvest of His Cross and Passion. We must have cold hearts, indeed, if these considerations do not move us to renew our efforts in behalf of the divine work of the Apostleship of Prayer; to be, in the Communion of Saints and the unity of Jesus, the means of saving many a soul now staggering in the doubtful struggle. If we could but realize the exceeding riches of our treasure, and how much God's glory is in our power, we should need no urging to make us work day and night for the objects of the Apostleship. Let us remember that our little daily prayer may be like St. Stephen's. That prayer gave St. Paul to the Church. St. Paul's work will go on till the last day; and all its glorious fruits go in part to St. Stephen, because they sprung from his prayer. Some vocation won or saved from destruction by our prayers, may yet send thousands of souls to Heaven; some temptation overcome, by the aid of our intercession, may put many a bright jewel in some heavenly crowns, which else had never shone there; and it will not be our least joy in Heaven that we have given that glory to God, that reparation to the Sacred Heart of Jesus. No! we shall never know, until the last day, all the answers that have been given to our prayers, or how they may tell upon souls for hundreds of years to come. But if we are faithful in our duty of intercession, it will burst upon us, in that last glorious dawning—a fair array, a beautiful vision—the glory we have gained for God, the consolation we have given to the wounded Heart of Jesus, at so trifling a cost to ourselves, yet with such infinite and eternal recompense.

We present, as usual at the close of each year, a short review of graces obtained in answer to our petitions. This will serve as a slight thank-offering to the Sacred Heart, and as an encouragement to the members of the Apostleship of Prayer.

VOCATION TO THE FAITH.—Thanks to the Sacred Heart for the conversion of one Indian tribe, asked for through the prayers of the Apostleship. The conversion of a bigoted Protestant lady has been obtained through the prayers of the Apostleship; also of a freemason, after 33 years of neglect; of a gentleman recommended last August. For the conversion of an unbaptized person. For the conversion of two persons beset with great dangers. For one conversion and many graces granted to a Protestant family recommended. For a father of a family, converted after an indifference of twenty years; and for a young man, after eight years. For the conversion of a brother who had not approached the Sacraments for forty years; and for the conversion of an only son in his last illness. For the conversion of a Protestant pupil on his death-bed, by wearing a medal of the Sacred Heart. For the baptism of 135 adult Indians, besides many infants, in less than a year. For the conversion of a Protestant lady recommended. For the conversion of a young Protestant lady, unaided by any Priest or acquaintance, but recommended to the Apostleship. Thanks for the conversion of a young man who was about to receive Protestant ordination; his parents violently opposed his joining a religious congregation; but soon after being recommended to the Apostleship, they had a solemn mass offered for his perseverance in his new career. For a family who returned to their duties after being recommended. For the conversion of a sister. For the conversion of one who had not frequented the Sacraments for forty years. For the return of a gentleman who had left the Church. For conversion of heart in a very worldly person. For the baptism of a child, to which its father had been opposed; also for the conversion of several Protestants; also for the conversion of a Mason on his death bed. For two conversions recommended lately. For the conversion of a young man, whose life is now as edifying as it was before scandalous. For the conversion to the Faith of several persons, and for reformation of life, of four persons. For the conversion of two persons lately recommended. For the return to the Church of one who had fallen away. For the conversion of two persons who had long given great scandal. For the conversion of a gentleman who had not practised his religion for 37 years. For the conversion of two persons who, for a long time, were a public scandal; for the death-bed conversion of a young man who had not approached the Sacraments for seven

years. For the conversion and happy death of an old gentleman recommended some time ago; and for three other conversions. For the return of a convert who had fallen back; and for the conversion of a non-Catholic after a miraculous escape from death by an accident.

RECOVERY AND PRESERVATION OF HEALTH.—Thanks to the Sacred Heart for the recovery of health of several religious recommended, and several others. For a mother of a family, who recovered her health in a wonderful manner. For improvement in the health of a friend recommended. For a young lady's recovery from fits of fainting which threatened to hinder her entrance into religion. For the recovery of a lady threatened with insanity; also for a successful operation on the eyes of a lady troubled with cataracts; and for improvement in the health of several religious. For the restoration of a young man threatened with insanity; and for the complete recovery of a young man threatened with consumption. For the recovery of a member of a community. For three persons especially recommended and restored, in consequences to health. For the recovery from insanity of a gentleman recommended a year ago. For the recovery of one who had been given up by physicians. For the cure of an insane person recommended last spring. For two others threatened with insanity, and now well. For extraordinary improvement in a disease of a chronic nature. For a brother's restoration to health. For recovery of health for four persons; also for the return to the use of reason of a young man recommended six months before. For the happy success of three dangerous surgical operations. For the wonderful preservation, amid a yellow fever epidemic, on board a United States ship, of an officer especially recommended to the Sacred Heart. For the partial recovery of two persons in ill health. For a sister's restoration to health. For the perfect recovery of an insane person. For the recovery of a lady who was near dying after a dangerous operation for a cancer—she began to recover immediately on beginning to wear the scapular of the Sacred Heart; another who was suffering for seven years with liver complaint, obtained a most wonderful relief by the same means. Thanks for the recovery of a child dangerously hurt by a fall; and for the restoration to health of a lady recommended last year. For a young man cured of a dangerous illness. For the recovery of a young man from a severe attack of illness. For complete recovery of health.

SPIRITUAL GRACES AND OTHER FAVORS.—Thanks for a reconciliation obtained between two persons recommended; and for reformation of life in a person likewise recommended.—For a number of favors received almost immediately after being recommended. For the reformation of a drunkard recommended last summer. For a married couple who had neglected their duties for three years, and have now repaired the scandal they gave. Thanks for a special favor granted. For the success of two retreats, with remarkable fruits. Thanks for many temporal and spiritual blessings; for employment obtained by a family; for six particular favors; for the success of a parochial school and the settlement of two financial difficulties; for success in business; for tidings from a long lost brother; and for many other favors received. For the success of a mission; for the reform of a boy, and several other spiritual and temporal favors. For the success of a lawsuit. For the reformation of a gentleman who gave his family much distress; and of another person. For the reformation of two dissipated persons. For the return of a young lady to the Sacraments, after three years of neglect; for the success of a school. For wonderful spiritual and temporal favors granted to the wards of a parish. For unexpected help in great need, and for the removal of a great scandal. For a reconciliation, and employment obtained; for the remarkable success of three missions; for the favor of a spiritual retreat; for a tranquil and happy death. For the speedy arrangement of a difficult matter; for a vocation; for success in examinations, of six persons; for a school, and for an increase of members in a community. For the removal of obstacles to a vocation. For success in two important undertakings, and for reformation of life in four persons of very dissipated habits. For the healing of a family breach and the avoiding of a lawsuit. For a favor for a colored school. For preservation from several accidents by fire, and for several other great favors. For the happy death of a young man who had led a bad life. For remarkable temporal favors removing a person from very dangerous occasions of sin. For the restoration of peace to a family. For the return to a good life of two young men recommended last year, and for the adjustment of a family difficulty that was giving great scandal. For a reconciliation in a Catholic family. For the thorough reformation of three persons given to drink. For relief to a distressed family, and for spiritual relief to a religious—both very remarkable

cases. For one out of work, who obtained employment after being recommended. For several conversions from intemperance. Thanks are returned for graces received by a Protestant minister; and for a freemason recommended last summer. For three persons who have found employment; and for a position obtained for a son. For remarkable and unlooked-for success in business; and for union and harmony among various dissonant parties in an ecclesiastical affair. For a position obtained for a convert who had lost all by joining the Church. For the success of two missions. For the return of three members of a family to their religious duties, and for the return of a boy to his parents after an absence of six years; he returned, after being recommended, in the month of the Sacred Heart. Thanks for the happy issue of an affair involving scandal and disgrace; though when recommended it seemed desperate, it is now settled happily. For a safe journey to Europe. For the happy death of a brother. For the reformation of a drunkard, and the return of happiness to his family. For reconciliation between a wife and husband; for two spiritual and temporal favors obtained. For the success of three examinations and an exhibition; for the success of an academy and school, and for several spiritual favors. For the progress of a class of students in virtue and learning during the past year of school. For spiritual favors granted to the students of a college; also for many graces granted to a religious community. For the return of a son to his duties after long neglect; and for the grace of a happy death obtained. For a vocation to the religious life. For the opening of a Catholic school, and for the boys of our congregation. For the success of two missions; for the return to her duties of a mother after eleven years of neglect; for the wonderful escape of a young man from a sudden death. For sixty-two favors obtained. For protection given to a young orphan girl in trying circumstances.—And many more mentioned in the letters received by us.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

FEBRUARY, 1876.

Vol. 3, No. 2.

Devotion to the Sacred Heart of Jesus.

REASONS FOR PRACTISING THE DEVOTION.

(Continued.)

We said some time ago that the devotion acting first upon individuals must, in course of time, necessarily exert a corresponding influence on society at large. It requires no great penetration to arrive at that conclusion, and besides it is implied in the promises of our Lord. "He would bless," He said, "not only those who honored His Heart, but would prosper whatever they were connected with." Catholic instinct detected this at once, and hence the immediate consecrations of schools, parishes, dioceses, nations, and finally of the universal Church, to the Sacred Heart of the Redeemer. Probably English speaking people are not Catholic enough to dream of doing such wild things as consecrating cities and towns to the Sacred Heart. But how know we that the destroying angel may not come down, as he did upon Marseilles not a long time ago, and by famine or pestilence frighten some of them into the protecting Heart of Jesus? We may be promising memorial churches as did the city of Lille in France, which was saved from invasion during the Franco-Prussian war, by a vow to the Sacred Heart; or better yet, building, as France is now, national Montmartres as reparations for the sins of the past and pledges for the good we are to do in the future. More marvellous things in the religious world have happened among us ere now.

It must have taken the breath away from the world when, some time ago, religious effrontery (for so probably it was regarded) undertook to consecrate the countries of Ireland, Belgium and Ecuador to the Sacred Heart of Jesus. With the exception of the last named, the government of those countries had of course no hand in the good work. How could they, in these times of governmental atheism? But surely if the voice of the majority means anything, and it certainly does nowadays, when popular government is everything, those nations really spoke their will in the act of their representative bishops, and are more now under the special protection of the divine Heart than they would be were such consecration merely scribbled on a scrap of parchment, and torn up next day like the constitutions which politicians so often bestow on their favored countrymen. Consecrations like constitutions must be written in peoples' hearts, otherwise they are failures. So thought the men who had the blessed inspiration of binding their countries more closely to the Heart of God; and so in spite of the sneers and ridicule of the world, they acted.

Perhaps the first attempt to put an entire nation under the protection of the Sacred Heart, was made by the unfortunate Louis XVI, whose tragic end makes such a sad picture in French history, and for which the nation has shed many tears of blood in retribution. There seems to be no doubt about the authenticity of the following document, although its peculiar character never as yet called for its publication,—historians probably regarding it only as an expression of the king's piety without any national importance. To us it cannot fail to be of the greatest interest, especially in these times when another ruler, a heroic and a saintly 'king of men' consecrated his country and died for the act. The vow of Louis was written with the monarch's own hand, and runs thus: "Thou seest my God the wounds which have torn my heart, and the depth of the abyss into which I have fallen. Evils of all sorts encompass me round. To my woes and those of my family are added those which cover the face of my kingdom. The cries of the unfortunate, the groans of persecuted religion are in my ears, and a voice within me makes me dread that perhaps Thy justice imputes to me these misfortunes; that, in the days of my power, I checked not the growth of licence and irreligion, and gave strength and audacity to heresy by the laws I enacted.

O God, I shall not justify myself before Thee, but Thou knowest that I have always been an obedient child of the Church, and have shaped my life according to its doctrines. I have sinned through weakness. Deign to show Thy mercy on me. Thou didst pardon David who was the cause of Thy enemies blaspheming against Thee; and didst forgive Manasses who drew his people into idolatry. Disarmed by their repentance, Thou didst place them again on the throne of Juda, and cause them to reign in glory and peace. Turn not away, O Lord, to-day from a son of St. Louis, from one who takes those penitent kings for his models, and who asks like them to repair his faults and become a king according to Thy heart.

O Jesus, divine Redeemer of the sinful world, it is in Thy adorable Heart that I wish to pour forth the sorrows of my afflicted soul. I call to my help the compassionate heart of Mary, my august protector, and my mother, and thou also my patron St. Louis, most illustrious of our race.

Open adorable Heart, and by the pure hands of my powerful intercessors, deign to receive the vows which confidence inspires me to make, and which I offer as the outpourings of my heart.

If, through the infinite goodness of God, I recover my liberty, my crown, and my royal power, I solemnly vow:

1st.

2d.

3d. To adopt, within a year, all necessary measures, to have established by the Pope and all the bishops of my kingdom, according to canonical forms, a solemn feast in honor of the Sacred Heart of Jesus, to be celebrated in perpetuity throughout all France, on the first Friday within the octave of Corpus Christi; to be followed by a general procession as a reparation for the outrages and profanations committed in our holy temples by schismatics, heretics and bad Catholics.

4th. To go in person within three months from the day of my deliverance, to the Church of Notre Dame at Paris, or to any other principal church in the place, where I may be at the time, and to pronounce on some Sunday or festival, at the high altar, and after the offertory of the mass, a solemn act of consecration of my person, my family and my kingdom to the Sacred Heart of Jesus, promising to give all my subjects an example of the worship and devotion due to Thy adorable Heart.

5th. To erect and adorn at my own expense in a church which I may select for that purpose, within a year from the date of my deliverance, a chapel or altar dedicated to the Sacred Heart of Jesus, to serve as a perpetual memorial of my gratitude and unbounded confidence in the infinite merits and inexhaustible treasures of Thy Sacred Heart.

6th. To renew every year in the place where I may be, on the day of the feast of the Sacred Heart, the act of consecration expressed in article 3 ; and to take part in the general procession, which is to follow the mass.

I cannot pronounce this vow publicly now, but I would sign it with my blood if need were. The happiest day of my life will be when I speak it aloud in Thy holy temple.

O Adorable Heart of my Saviour, may my right hand forget its cunning if I ever lose sight of Thy blessings and my vow. In Thee is all my hope and consolation. Amen."

Poor Louis ! He soon after mounted the guillotine and never saw the fulfillment of his prayers. But may we not suppose that the enthusiastic piety which is now building the Church of the Sacred Heart on the bloody heights of Montmatre, is the result in some measure of the prayers of the murdered monarch ? Perhaps when history will have unburied its dead, some other vows made thus over the grave, will be found to have called down upon other nations blessings which may one day end like this in national consecrations. The dead past holds many a secret in its tomb.

St. Maximus and his Companions.

At the time of the persecution excited against the Christians by the wicked Galerius Maximian, there lived at Marcianopolis, in Mœsia, a man of distinguished birth and of great wealth, named Maximus. His many virtues, and above all, his open-handed charity in relieving the poor and distressed, had gained for him the esteem and respect of his fellow-citizens. When, however, the edict of the Emperor had been published in the city, some of the Pagans, thinking to ingratiate them-

selves with their cruel master, brought an accusation before the magistrates against the noble-hearted Christian, in consequence of which he was thrown into prison, together with his sister Asclepiodota. After repeated examinations before the officers of the law, and the severest threats of tortures and the confiscation of all their possessions, it was found impossible to intimidate the generous servants of Christ, and they were kept to languish in a darksome dungeon.

Meanwhile, it happened that Teres, Governor of Thrace, came to Marcianopolis for the very purpose of instituting inquiries and proceedings against the Christians. Hearing that two of them, persons of wealth and distinction, were imprisoned in the city, he was delighted at the opportunity of gratifying at once his avarice and cruel disposition. Immediately, he summoned the prisoners before his tribunal. When they stood in his presence, Teres interrogated them in the usual form about their names, their country, and their position in society. Maximus, fearlessly addressing the Governor, said :

“It is of little use to question us about those things. It ought to be sufficient to know that we are Christians. This name is the mark of our true nobility. As regards our wealth, our Faith is the only real treasure we possess : this we can carry with us whithersoever we go. So long as we possess it, we need no other riches, for it makes us heirs of the heavenly kingdom, and the chosen friends of the God whom we serve. Nor do we desire anything beyond it upon earth, unless it be the glorious distinction of suffering imprisonment and torments for the profession of that Faith.”

Teres was not at all pleased with this bold reply of the Confessor, and not knowing what else to ask, he said to Maximus :

“Hast thou not heard of certain laws published by our imperial masters against persons of thy profession ? ”

“I have heard of the promulgation of certain decrees full of the greatest injustice and of inhuman cruelty ; but of any recent publication of laws, whereby states and nations deserve the thanks and praises of mankind, I have not heard.”

“Dost thou calumniate the benefactors of men ? ” cried the Governor with great animation ; “darest thou accuse our invincible sovereigns of injustice and cruelty ? ”

"I acknowledge as my true Sovereign, and my God, the Lord Jesus Christ, by whose will and command all things exist; but among men, I say, that there are some who are wicked, unjust and ungrateful, and others who are virtuous, faithful and loving servants of their Master."

"Art thou not ashamed of calling a man, who was crucified, a God?" asked Teres.

"The cross, scourging, and even death, in themselves considered," answered Maximus, "do not bring disgrace upon any one; but the cause for which these punishments are inflicted, makes persons either deserve the approbation or receive the condemnation of men. You cannot deny that upon robbers, pirates, tyrants, and similar evil-doers, who injure and slay their fellow-men without reason or justice, such punishments are deservedly inflicted by the lawfully constituted authorities of human society, and that, with respect to such persons, death is rightfully looked upon as a disgrace; but will you say that the innocent sufferers, who were the victims of these malefactors, and suffered death at their hands, are equally to be condemned and disgraced on account of their misfortune? Moreover, good and valiant men, who, for their country's sake, or to maintain and defend the rights of their people, undergo tortures and death, are they to be accounted wretches deserving the execration of their fellow-men? What do I say? Do they not justly merit the praises which are bestowed upon them? Are they not entitled to the crowns awarded to their fearless and disinterested conduct by their grateful fellow-citizens? In like manner, it was neither a reproach nor a disgrace to Him who suffered on the cross; nor is it to be deemed anything blameworthy in them who show themselves grateful for so great a condescension, and worship Him with all the affection of their hearts, because, for their sakes, He underwent so cruel an ignominy—which was to be the true and only means of securing for them an everlasting happiness, after the present shortlived existence upon earth. Compare this conduct of Him, whom Christians adore as their Lord and Saviour, with that of the gods whom you worship. If you sincerely acknowledge what you know to be true, you will confess that the real or imaginary persons, to whom you offer sacrifice as to gods, were, in fact, greater than ordinary mortals, solely because they surpassed them by the enormity of the crimes which you attribute to them. For whatever wickedness you condemn in your fellow-men, such

as theft, murder, adultery, incest, and the like, you honor in them whom you call your gods. But the sufferings of the Crucified, endured for the salvation of men, are the manifestation of His exceeding charity, and justly demand of us that, in return, we honor Him with every sentiment of gratitude and veneration."

"But who ever heard," exclaimed Teres, "that a man was crucified for the salvation of mankind?"

"No one, I confess, O Governor," said Maximus. "Yet, if I add that He whom we adore as God was crucified not only for His friends, but for His enemies as well, your wonder must doubtless increase to very astonishment. For Christ, the Redeemer of men, was not merely a man, but the true God hidden in the human nature; since it was impossible that a mere man should be able to make atonement by his sufferings for the sins of all men. But He who had created men out of nothing, seeing that they had fallen from their high estate and had lost the glory to which He had raised them, desirous of manifesting the boundless love and mercy which He has for His creatures, became Himself that which He had made, and, in this human form, suffered death, because, in His divine Nature, He was incapable of suffering. What do you say to that? Did He for so doing deserve that we should deny Him? Is it becoming in us that we should be ashamed of honoring a God, who has been so exceedingly merciful to us? Should we not rather deem it a disgrace in ourselves that we are so little thankful for a goodness and love surpassing our limited understanding? Ought we not unceasingly to praise and worship the greatness of Him who has acted so divinely toward us—even when we were wholly undeserving of His mercies?"

The wicked Governor was at a loss what to answer to this reasoning. Instead of being moved to feelings of justice and humanity by what he had heard, he grew very angry, and, at last, cried out:

"Talk no more nonsense of that sort before me, or a most cruel death will soon force thee to silence."

"It was not I who started this subject of dispute," boldly replied the undaunted Confessor, "but yourself, who cry out against us Christians, who worship the Crucified. I know too well that a soul wilfully buried in the darkness of idolatry, is incapable of seeing the saving light of the truth—which reason and common sense bring forward; hence I do not

wonder that even the faintest glimmer of that glorious light is offensive to an obstinate pagan like yourself."

This aroused the fury of the Governor to the highest degree. Without attempting a reply, he commanded four men to beat the noble Christian with rods, until every part of his body was streaming with blood. While the executioners were inflicting this punishment, they kept constantly repeating: "Such is our answer to thy artful reasoning and boastful words: thus we teach thee that language, as well as other things, has its limits."

But the more cruelly the men scourged him, the more cheerfully did the generous sufferer endure his torments. After awhile, however, Teres, understanding that this kind of argument produced no effect on the mind of the heroic champion of the Faith, ordered the executioners to desist. Then turning to the blessed companion of the Martyr, who was forced to witness this inhuman treatment undergone by her brother, he said to her:

"Seeing now with how severe a chastisement we visit the opposers of our commands, it will be well for thee to secure thy safety by offering sacrifice to the gods."

"I secure my safety best," answered Asclepiodota, "by not abandoning the worship of the One, true God."

"Dost thou refuse to sacrifice to our great gods?" he asked with much vehemence.

"Your great gods!" exclaimed the lady, "who or what are they? to how many of them do you bid me sacrifice?"

"To as many of them as thou chooseth;" shouted Teres. "But sacrifice to them thou must, or, I swear by them all, thou shalt not escape our hands."

"It appears to me," replied Asclepiodota with great calmness, "that, if you worship some of them and neglect the others, you can by no means give satisfaction to all. And, as they are so numerous that you yourself could not easily count them all, and so different in their claims and dispositions, you cannot safely honor some, without giving offence to others. Besides, I have heard it stated by your own people, that they are quite jealous of one another. Such being the case, it is plain to me that one of your deities would not willingly divide the honor given to him with his fellow-god,—for whom he happens to feel no

special affection. But, supposing even that you offer a considerable gift to all of them, and that they agree to divide it fairly among themselves, do you not think yourself, O Governor, that when each one comes to look at his portion it will appear so ridiculously small and contemptible, that he will consider it rather as an insult offered to his godship than as a proper means of propitiating him and securing his protection? No, no, sir; this whole matter of the worship of your multitudinous pretended deities is so mixed up and confused, that no rational person can view it otherwise than an inconceivable mass of absurdities. Blinded indeed by passion and prejudice must he be, who can so far forget himself as to consent to do that which the good sense of every one must condemn as the height of folly, and an action altogether unworthy of reasonable men. Therefore, I declare to you, that I neither worship your idols nor consider them as possessing the least power to do me any harm or any good whatever."

Teres, who, although a Governor, was not well versed in the history of the gods, was unable to take up their defense, or to explain the nature of the good and evil qualities attributed to them by the poets of paganism. Wherefore, he remained silent for some time, revolving in his mind what answer might be given to refute the unexpected objections made by the Christian Virgin. But he soon gave up the subject, and, returning to a sort of argument with which he was more familiar, he said to Asclepiodota :

"It is clear to me that thou art of a rather delicate constitution, and that thou wilt be unable to bear even a single one of the tortures to which we are going to subject thee—unless, indeed, thou consent at once to comply with our commands. Do not flatter thyself with the vain delusion that the God, whom thou adorest—how great and powerful soever He may be—can save thee from our hands."

"It is true," she replied, "that it is not in the nature of women, nor of men, to endure without shrinking the inhuman tortures to which you have the power to subject them. Yet the grace and power of Christ, my Saviour, can and will make even me,—if I sincerely trust in Him,—sufficiently strong and courageous to defy all your torments, and death itself; for, upheld by His gracious assistance, feeble in body though I be, I am certain that I can overcome all the wicked inventions of the demons and their servants."

"Put away all that useless talk," said the Governor, "for it will be a great wonder to us if thou yieldest not to our arguments when we come to try our art of persuading the obstinate. In fact, we have no doubt but we shall yet be able to propose thee as an example of unusual impudence in defying our power so long as we caused thee no hurt, and of prudent submission when we chose to show our skill in punishing."

"Proceed at once to do what you are threatening," she answered. "For, a weak and delicate woman as I am, I see no reason to dread the tyranny of the wicked, when I know that I am to suffer in a just and holy cause. The help of the God of the strong is promised to them that confide in Him: with His aid I am able to defy all your power, and to challenge you to do the worst you can invent against me."

"We shall soon see," said Teres, "whether the confidence which thou seemest to place in the God of the Christians, is of any avail to thee."

And, calling upon the executioners, he began immediately to give them instructions with regard to the special torments he intended to be inflicted upon the servant of God.

Correspondence between an Aged Count and a Young Convert.

LETTER I.

HENRY TO THE COUNT.

BADEN, 1838.

Dear Count:—Here I am again in my own country and in the bosom of my family. My poor parents give themselves no peace, all because I am a Catholic; and I do believe that, if they had not hopes of making me turn Protestant again, they would not put up with my presence in the house another hour. They leave no means untried, no stone unturned, whether directly, or indirectly through our common friends, to make me abandon the Church. My mother particularly is beside herself; persecutions, promises, threats, sarcasms, manœuvres of every kind are in requisition, for the one end—to pervert me. For my part, had I not some hope, however slight, of bringing my parents round and leading them into the Church, I should feel strongly moved to betake myself away from here; and so I will, if I find myself beginning

to waver under temptation. Thus far, however, the annoyance they give me only adds strength to my faith; and in the odd hours, when I find myself alone, an abundance of interior joy flows into my soul from above. What a change there is in me! how unlike myself, as I was in years past! You know, dear Count. You formed an estimate of me and took my measure, at Pisa. This alteration in me is itself miracle enough and proof enough of the faith which God has enabled me to embrace. It is owing to the prayers of my beloved Emma. And you, my venerable friend, have no small part in the conversion wrought within me. Be convinced of my heartfelt gratitude.

You must fulfil the promise which you made me. Do it as soon as your leisure permits. Don't fear being too minute in what you say, or too much like a catechist. I wish to derive from your letters the means of doing good to others. I have given much scandal in my day, and I feel an interior necessity of repairing it. Your letters will furnish me with one very desirable means of doing this.

I remain, dear Count,

Yours, etc.

LETTER II.

THE COUNT TO HENRY.

INNSBRUCK, 1838.

My very dear son Henry:—You must not be surprised if I call you my son; for, having stood as godfather to you in baptism, I have really contracted the relations of father to you in the spiritual life; so much so, that were you a little child, and stood in need of spiritual assistance, I should be held bound, in the eyes of the Church, to watch over you. I should be required to tend you in your spiritual needs, and procure you the same sustenance for the life of your soul, which your father and mother have procured for the life of your body. The same obligation would devolve on me now, adult though you are, were I not quite at ease on the score of your being instructed, as a child of the Church should be, understanding your duty, and firm in your resolution to fulfil it. And just see, my dear Henry, how wise our holy mother the Church shows herself, in excluding from the office of godfather or godmother such as she cannot expect will take on themselves this burden of instruction and spiritual support. The pity is that her wise regulations

are so often set at nought, and, instead of looking for a godfather and godmother such as are imbued with a spirit of conscientious piety, people look only for such as are high in the world, are noble, wealthy, influential; they look for such as will afford a worldly assistance and the help of a great name in society, without bestowing a thought upon the only question to be considered, whether the said persons are true Christians, and are not merely Christians in name, if so much as that.

But I fear, my dear Henry, that you have not made the best choice you might, in selecting a godfather. You have been fortunate, indeed, in securing Father Philip as your confessor. In general, your letter set my mind quite at ease about what you have done; and I thank God from my heart, for the graces which he bestows on you. The struggling and fighting, which you have to go through, cause me no surprise; all that was to be expected; nor will it come to an end soon. As to what you say about betaking yourself to flight, in case of danger, that is good too; and, should you have to do so, bear in mind that my house is open to you, and you will be received as a beloved member of the family. But let us come to the point.

You wish me to take up the topic we agreed upon, and speak after the manner of a catechist. I am well content, for a couple of reasons. First, I could not have served you if you had asked for anything more. In the second place, I am always pleased to catechize, whether it be the children in the parish or the domestics of my household: so I have had practice in this matter. You must not then be offended if I treat you as a child, that knows not the things I write. It is at your own asking I do so. But I know well enough that you will not take anything amiss, but on the contrary, will take occasion to practice humility; and nothing does so much in the way of preserving and increasing the grace of God within us as humility.

The ceremonies of the Church form part of what is called the Liturgy, that is to say, of what accompanies the conferring of sacraments and the solemnities of the Church; or what has reference to the hierarchy and the varied exercise of functions which distinguish members of the hierarchy—bishops, priests, etc., from one another. The liturgy extends likewise to the buildings set apart for divine worship, and to all that regards the public service of God, as sacred vessels, vestments, etc. This were a fine field to enter upon, and would furnish agreeable and

ample materials for volumes ; but let us restrict ourselves to the Sacraments alone ; and, for the present, to baptism, which is the first act in the spiritual life of a man, as his birth is the first act in his natural life. As children of the first Adam, we are all born in a state of death, with regard to the grace of God ; nor can we become children of the Second Adam, Jesus Christ, our Saviour, without being born again to grace—and that is by means of baptism. The word itself, baptism, means *washing*—that is to say, it is an ablution or purification ; and the word expresses forcibly the outward sign of the sacrament, which consists precisely in an ablution with water. Moreover, it expresses the effect of the sacrament, which is to wash or purify the soul from all stain of sin. The manner, or external rite of this purification, can be either by aspersion, that is, sprinkling ; by infusion, that is, pouring the water upon the person ; or by immersion. It is likely that the three thousand persons who believed in Jesus Christ, on occasion of St. Peter's first sermon, were baptized by him in the manner of aspersion. However, in the first centuries, and even now in the churches of the East, baptism is ordinarily administered by immersion. In the West the Church has adopted the rite of infusion, as you witnessed in your own case, my dear Henry. Maybe a doubt occurs, a thought arises in some one's mind, to find fault with the Latin Church, for preferring infusion to immersion. If so, you may rest assured that such a doubt does not come from love for the faith. Usually, whoever censures the Church cares little for her rites, whatever kind they be. However, you may answer the doubt by saying that the Church had good reasons for preferring infusion, and it is certain that this same infusion was no novelty—as can be shown by recurring to the testimony of St. Cyprian, who speaks approvingly of this rite.

But whatever be the peculiar form of rite adopted, the virtue of the regenerating water, rendered fruitful by the Holy Spirit, is abundantly shown by the solemnities, with which, on Holy Saturday, the Church blesses and sanctifies this water. She looks up to God, who, with His invisible power, works in a wonderful way the effect of His sacraments ; and she prays the Holy Spirit to operate with His mysterious virtue, and render fruitful this water prepared for the regeneration of men. She prays that a divine and heavenly offspring, conceived in sanctification, may come forth from the immaculate womb of the divine fount.

The deluge which purged a rebellious world of its sins is a figure of this regeneration in baptism. So too is the passage of the Red Sea, when the chosen people of God were delivered from the bondage of Egypt, and led to enjoy the heritage which God had promised them.

So you need not wonder, if, while the essential form of administering this Sacrament remains always most simple, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," and the act which accompanies these words is the simple washing with natural water, still from the time of the Apostles we find this rite, which was enjoined on them by our divine Redeemer, invested and surrounded with a majestic assemblage of prayers and other ceremonies. These do not add to the essentials of the Sacrament, but are well calculated to raise our minds, and to excite in them a high esteem of the wonderful effects wrought, by the ablution of baptism, in the soul. Some of these ceremonies were in use from the first. For the present, let us speak of our own, that is, of those which are used by the Church of Rome.

You have observed that, in our churches, the baptismal font is usually placed near the entrance of the Church, and there the sacrament is administered. This is to signify that by baptism the person finds admittance into the Church, into the great society of Christians, servants of Jesus Christ and children of God. The person who administers the sacrament, and who now, except in case of necessity, is the priest, inquires of an adult, or, if it be a child that is to be baptized, inquires of its godfather, what is its name. This should be the name of a saint, and not of a pagan hero, or warrior, or other notoriety, after the fashion of the world. For instance, you could find, among those who were born at the beginning of this century, any number of Napoleons, called not after the saint of that name, so obscure before Bonaparte rose into view, but after this famous conqueror. The name of a saint is given in baptism, to the end that the baptized may see in him a special model of virtue for himself to imitate, and may enjoy his patronage for the purpose of preserving the grace of baptism, and ever increasing it throughout life, till death opens the gates of eternal life. Suppose the name Joseph has been conferred. The priest continues: *Joseph, what do you ask of the Church of God?* The person, or his patron, answers: *Faith. What good will Faith bring you? Eternal life. If you wish to enter into life, keep the commandments. Thou*

shalt love the Lord thy God, with thy whole heart; and thy neighbor as thyself. Then the priest breathes lightly three times upon the person and says: *Go forth, unclean spirit, and give place to the Holy Spirit of consolation.* The evangelist, St. John, gives us to understand that our Lord imparted the Holy Spirit to His disciples by breathing upon them. It recalls also another breathing, recorded in the second chapter of Genesis: God formed man of clay, and breathed into his face the spirit of life, and man became a living soul. The person to be baptized is less than clay: he is the slave of sin and of the devil; and to become a living soul, not in the body but in the spirit, he has need of the infusion of the Holy Ghost; and this is symbolized by the breathing of the priest. And just as, without the divine breath, the clay of which Adam's body was formed would have remained clay forever, so, without this new breathing of the Holy Ghost, the man born in sin would remain in sin forever.

I shall take up this same subject in my next letter; but before closing this let me favor you with a piece of history. Of old, there were two days in the year—the vigil of Easter and that of Whitsunday—set apart for the solemn administration of baptism. On these occasions the bishop alone administered the sacrament. Of this particular ceremonial there remains at present only the blessing of the baptismal font. The Greeks, who on the day of the Epiphany celebrated the baptism of Jesus Christ in the Jordan, added the solemnities of this day also to those of Easter and Whitsuntide. Observe, however, that these days and some others in France and Spain, specially designated as they were for the conferring of baptism, did not exclude its being conferred at other times also: nay, it was a constant practice from the first days of the Church to baptize at all times. St. Augustine expressly testifies this. Perhaps you ask: Why these solemnities in times past, and not now? Because the circumstances of those times were different from ours. The pagan nations did not enter the Church all at once, but gradually; and, as long as they were entering, the Church judiciously used these solemnities—for she knew their abject state as pagans, their ignorance of divine revelation, the difficulties which neophytes (that is, converts to the Church) found in divesting themselves of old habits and prejudices. Hence, in addition to the long probation through which she made adults pass, she employed such solemnities as would convey a

high idea of the sacrament, of the exalted honor to which they were being raised, and of the obligation which they contracted of living a new life, according to the spotless law of Jesus Christ.

Such adults as came from paganism into the Church were prepared by divers instructions on the mysteries of faith,—they were catechized, and hence called Catechumens; but those who were born of Christian parents were usually styled *Competentes*. The ceremonies with which the Catechumens were received consisted in making the sign of the cross upon their forehead, and in the imposition of hands, accompanied with a prayer. From this moment the catechumens were styled Christians, and, on receiving baptism, *Fideles* or Faithful. In later times there were added to the two rites already mentioned other ceremonies, such as exorcism, the salt, the anointing, etc. The time of probation was not the same for all, but varied according to their various dispositions and circumstances. For example, St. Augustine says that he was a catechumen for only eight months, while St. Martin was so for a period between ten and eighteen years. Some remained in expectancy even till old age.

Do not infer from this that they conferred baptism upon adults only. Not at all; there was no delay in the case of children: they too were baptized on occasion of the great solemnities mentioned before; and, whenever there was danger, they might receive the sacrament at any time, as is clear from the works of the Holy Fathers.

The practice of baptizing infants just after their birth, has not only been the general rule for centuries back, but it was prescribed by different particular councils that the newly-born child was to be taken to the Church for baptism not later than the third day after its birth. It is a most wise regulation, seeing that with the multiplication of the faithful it would be dangerous to defer the baptism of children till the solemn feasts recurred, and moreover their number would be overwhelming. Yet, you see, Henry, that this wise prescription, dictated by charity, is little cared for by a certain class of parents who put off the baptism of their infants for a long time. Would these persons have those tender little creatures exposed to the dangers of a public road, I do not say for a day, but even for a single hour? And can the salvation of their souls be compared with that of the body?

But I must put an end to this letter. I shall write again soon.

Yours, etc.

A Friend of the Sacred Heart, and a Martyr to Duty.

I.

[The atrocious crime committed on the person of Garcia Moreno, president of the republic of Ecuador, has filled all upright hearts with bitter grief. By the liberal press only was the foul deed recorded with unconcern; and in some of the papers it was even announced under the title, "*A victim of the Heart of Jesus*," a scornful and ironical allusion to the act, by which this pious man had consecrated the people over whom he ruled, to the Adorable Heart of our Lord. But excepting these dark-minded men, who cannot love their fellow-beings, because they hate God, there is none who can forbear deploring the death of this extraordinary ruler. A death too the more lamentable, as it was not the work of nature, but of a vile assassin, whom the enemies of good had sent on this abominable errand, hating, as they did, in Moreno the shrewd politician, no less than the perfect Catholic. In a despatch from Paris, dated October 5th, the *Times* gives the following account: "From authentic information it appears that Garcia Moreno, late president of the republic of Ecuador, was assassinated by a secret society, whose branches extend through the whole of South America, and even to Europe. It was decided by lot who should be the murderer to penetrate into the presidential palace at Quito. One of the accomplices, an officer, who was secured after the assassination, answered in reply to the assurance given him by the president of the court-martial, that his life should be spared if he revealed his associates: 'My life? it would be of no use. For, though you spare my life, my accomplices will not. I prefer being shot to being stabbed.'" Moreno was aware of this concerted decision of the secret society, for he mentions it in one of his letters to the Holy Father.

This illustrious man had ruled over the republic of Ecuador for nearly fifteen years, first as dictator, and then for two successive terms as president, and he was in the act of entering on his third presidency, to which he had been re-elected by the unanimous choice of the people. On commencing his government he found the State in great disorder, but by means of his profound genius, his skill in action, his firmness in carrying out his plans, and above all by means of his piety and confi-

dence in God, he not only reformed manners, but also put order in every department of political administration, and made the country a paragon of a truly civil and Christian commonwealth. He purposed finishing the work begun; and in this he could count on the help of the people, who venerated and loved him beyond measure. But this state of things was intolerable to modern liberalism; for in a nook of the new world, the problem was being resolved, which it so earnestly strives to complicate—harmony between the State and Catholicity, between temporal prosperity and religious devotion, between obedience to civil law and unreserved submission to Holy Church. This was a scandal no longer to be endured in the face of modern progress; and the more so, as the force of example might have impelled other nations also to set at naught the designs of Freemasonry.

It accordingly decided on the death of the man, who dared such things, and who could not be stopped by any other means; for all attempts made to frighten him, or at least to throw him into discredit among the people, had failed. Moreno foresaw the blow that was directed at him; but far from being discouraged, he gained from this knowledge further strength of purpose, esteeming it his greatest fortune to be able to give his life for so holy a cause. In the last letter, which he sent to the holy Father a short time before his death, he wrote as follows: "I implore your apostolical benediction, most holy Father, since I am elected, though most unfit for the task, to govern this Catholic republic for another six years. It is true, I begin my next administration only on the thirtieth of August, for on that day I am to take the constitutional oath and forward to your holiness the official communication of my appointment, still I desire to send the news even to-day, in order to obtain strength and light from on high, which I need more than aught else to maintain myself a son of our Redeemer, and a loyal subject of His infallible Vicar. Now that the lodges of adjoining countries are vomiting forth, at the instigation of Germany, all sorts of vile insults and detestable calumnies against me, I need, more than at any previous time, the divine protection to live and die in defence of our holy religion and this dear republic, whose government God has entrusted to my hands. What a blessing it is for me, O holy Father, to be despised and calumniated for the sake of our divine Redeemer, and how happy should I be, were your benediction to obtain for me

from heaven the grace of *shedding my blood* for Him, Who laid down His life for us on the cross!" The heroic desire of this fervent Christian was granted; he was murdered by the enemies of Christ through hatred of his zeal for the restoration of Christian society, and of his devoted love for the Church. He is a true martyr for Christ. Are not St. Wenceslaus, King of Bohemia, and St. Canute, King of Denmark, considered martyrs for suffering in a similar cause? Both these princes were slain in the temple of God; and in the same hallowed place, from which he had come forth a moment before, was Garcia Moreno called upon to breathe forth his great soul into the bosom of his Maker.

II.

Freemasonry demands a godless society. The conquests of progress which it trumpets as of incalculable benefit, have up to this been the separation of the State from the Church, liberty of worship, the secularization of public charity, the exclusion of the clergy from education and instruction, the suppression of religious orders, the supremacy of the civil constitution to the complete setting aside of the evangelical law. In no other way can the happiness of the people, the prosperity of the State and the development of morality and science be compassed. Such are the fundamental maxims of the liberal platform. Now, Moreno was demonstrating by stern facts and heaping proof upon proof, as he went along, that society enjoys more peace, prosperity and grandeur, the more devoted it is to God and obedient to His Church; that submission to the one and the other far from lessening the liberty of man guards and extends it; that the interference of the clergy secures and promotes not only the morality of the masses, but even every kind of advance in letters and science; that temporal interests never fare better than when they are subordinated to those of heaven; that love of country is never so effective, as when it is ennobled by love of the Church.

Endowed with a genius most profound, and moreover fully developed in the University of Paris, Moreno, on returning to his own country, rose through all the degrees of the social scale. He had been professor of natural sciences, rector of the University, deputy, senator, commander-in-chief of the army, and dictator, when he was elected president of the republic. In this last office, which he would probably have filled

by the free choice of the people to the end of a long life, had this been granted him, he showed what genius can do when strengthened by religion. His first care was to reëstablish peace in the land, without which there can be no civil progress; and this he effected, not by concessions after the fashion of the day, or by compounding the different conflicting parties, but by a loyal and steadfast enforcement of the principles of morality and justice, and an open and full profession of Catholicity. The result was, that in a short while Ecuador had acquired an abiding tranquility, looming up, a prodigy, amid the surrounding, agitated and troubled republics.

Excepting some local and ineffectual attempts at insurrection in the time of the first presidency, (to quell which it was enough to invest a southern province for fifty days only,) the remainder of Moreno's long administration was undisturbed by rebellion. And it happened thus, because the splendor of his private and public virtues dispelled the clouds that envy and hate had gathered about him, and drew to himself the affection of even his political opponents. For he was modest, just, impartial, and gifted with a penetration so universally known that very often people would stop him on the road and make him settle their private disputes upon the spot—being always ready to abide by his decision. His disinterestedness appears fabulous by the side of the avarice of modern politicians. During the first six years of his presidency he refused every kind of pay, being content to live on his in no wise large inheritance. In his second term, however, he received a salary, but it was only to spend it nearly altogether on works of public utility. To these he gave all his time and energy; and to such of his friends as remonstrated with him against wearing away his life by so continuous a labor, he was wont to reply: "If God wishes me to rest he will send me sickness or death."

Through his indefatigable diligence and ardent love of the public good, he was able to undertake and to complete works that would seem incredible, did not the evidence of facts remove all doubt. In a number of the "Univers" we find the following list of the principal ones among them:

The reformation of the constitution.

The conversion of provincial duties into national revenue.

The distribution of national representation according to population, and not according to the rank of cities.

The establishment of courts of exchequer.

The organization of courts of justice.

The foundation of a large polytechnic school, entrusted in part to Jesuit professors.

The erection of an astronomical observatory, constructed and directed by Jesuits. This is one of the most beautiful and best furnished observatories in the world. On account of the advantageous position of Quito, Garcia Moreno, who was well skilled in mathematical sciences, wished to make it matchless, and procured with his own money the greater part of the instruments.

Public roads and highways. He constructed five grand roads. The principal one, extending from Guayaquil to Quito, is eighty leagues in length. It is macadamized through its whole extent, and numbers a hundred and twenty bridges. All consider this work extraordinary on account of its many apparently insurmountable difficulties.

The erection of four new dioceses.

The conclusion of a concordat with the Holy See.

The reform of the regular clergy, and the reestablishment of common life and of the monastic state.

The formation of the army. It used to be a mere mass of men, without either organization, discipline, regularity, or uniform. At present it is modelled on the French army, possessing good uniform and keeping excellent discipline; it is become the example and safety of the country.

The building of a port at Guayaquil. Ecuador did not possess a port along the whole coast.

The reform in the administration of taxes. Honesty was introduced into it and the revenue trebled.

The foundation of colleges in the larger cities; and of schools in every village. The latter are all without exception taught by Christian Brothers.

Also schools for girls. Sisters of Charity, Ladies of the Sacred Heart, Sisters of the Good Shepherd, Sisters of Providence, Little Sisters of the Poor, were brought by him to Ecuador.

Public hospitals. During his first administration Garcia Moreno removed from office the director of the hospital of Quito, who had refused to receive a poor man, and was in other ways negligent in his duty. He at once got himself appointed director instead. In the fulfilment of his new duty he used to visit the hospital every day, reforming its service and placing everything on a good footing. He exercised in the hospital many heroic acts of virtue.

The maintenance and advance of lay societies. He himself was an active member of a society for the poor.

The erection of four museums.

A Catholic Protectory, conducted by Christian Brothers: an immense and magnificent school of the arts and trades, formed after the manner of St. Michael's in Rome.

Postal treaties with different States.

The embellishment of the cities of the republic, some of which, as Guayaquil and especially Quito, seem to have grown up anew under his directing hand. •

And all of this was brought about by Garcia Moreno, not only without imposing fresh taxes, but even in spite of the abolishment of some of them. Here lies the secret of the people's love for him and of the enthusiasm with which they proclaimed him the father of their country and the restorer of the republic. But it was this his manner of governing also, that constituted a most grievous and unpardonable crime, which had to be summarily dealt with, in order to strike terror into all who would dare to follow him. For otherwise freemasonry would have been ruined in public opinion.

III.

Moreno's uncommon patriotism and active zeal for his country's welfare arose out of his thorough religiousness. For love of God begets love of our neighbor; and the more intense this love of God, the more self-sacrificing will be the love for our neighbor; because in him shine forth the image and sonship of God.

Already during the time of his studies at Paris, Garcia Moreno was remarkable for his piety. In after life, though pressed by incessant and weighty cares of office, yet he always found time to hear mass in the morning, and in the evening to say his rosary. His familiar conversa-

tion often turned on God, religion, and virtue, and teemed with such unctious words, as to move the hearts of his listeners. Before undertaking any affair, he used to go before the Blessed Sacrament to draw light from the fountain of wisdom; and in fact it was just after leaving the church, that he received the fatal thrust of the assassin's dagger. This religious fervor gave birth in him to that zeal for God's glory and that unlimited devotedness to Christ's Vicar, which rivalled the affection of the most loving son towards his father. Suffice it to mention, that when there was question of concluding a concordat with the Holy See, he sent his ambassador to Rome, with a document, having nothing written on it but his signature, intending that the holy Father should fill out the blank, with whatever seemed to him just, and conducive to the good of the Church and the true happiness of the people. Such was the confidence he placed in the Vicar of Christ, towards whom worldly policy shows but foolish distrust and suspicion, as if it were dealing with a greedy stranger, and not with the common father of the faithful. When the revolution entered Rome triumphant through the breach of Porta Pia, Garcia Moreno alone stepped forward among rulers, to protest solemnly against the sacrilegious usurpation. And to relieve the sufferings of the plundered Pontiff, he got the Congress to vote a considerable sum of money, to be sent to him monthly, as the country's tribute of love.

But far better than can be told in any words of ours is his piety towards God, and his filial devotion to the Church, set forth in the message to the Congress, which he finished writing a few hours before his death, and which was found in his bosom after the assassination, imbrued with his life's blood. Though rather long, it is still well worth inserting here, as an imperishable monument, which will serve, if for naught else, at least for putting to shame all false politicians, both present and to come. It runs thus:

"Senators and Representatives. Of all the great gifts which God has vouchsafed our republic from the inexhaustible treasure of His mercy, I consider it to be greatest to see you reunited, through His protecting support, beneath the shadow of the peace which He grants and preserves to us, though we are nothing, are capable of nothing, and know not how to reply to His paternal goodness, except by an inexcusable and shameful ingratitude.

"But a few years ago, and Ecuador had daily to repeat those sad words, first uttered by the liberator, Bolivar, in his last message to the Congress of 1830: 'I blush to confess it, independence is the only good we have acquired, and that at the cost of every other.'

"Since that time, however, placing all our hope in God, we have kept at a distance from the torrent of impiety and apostacy, that rushes across the world in this age of errors, and reorganized, in 1869, into a nation truly Catholic; and see, everything has, day after day, turned out to the good and prosperity of our dear country.

"Ecuador was a corpse, from which life had fled; and like a carcass it lay, preyed upon by the multitude of horrible insects, which the liberty of putrefaction was continually breeding in the darkness of the sepulchre. But to-day, at the command of that supreme voice, which bade Lazarus rise from his fetid tomb, it too has returned to life, though it still retains the bands and winding-sheet of death, that is, the remains of the wretchedness and corruption, in which we were buried.

"To prove the truth of my words, I need but give a brief account of the advances made by us in the two last years, just as I find them recorded, more in detail, in the documents and particular reports of each minister. And in order to ascertain more exactly how far we have proceeded during this period of regeneration, I shall compare the present state of affairs with the one from which we took our start; not, indeed, with a view to our own praise, but in order to glorify Him to whom we owe all, and whom we adore as our Redeemer and Father, as our Protector and God."

(Here follows an enumeration of all the advantages obtained, when he resumes.)

"To the full liberty which the Church possesses among us, and to the apostolical zeal of our virtuous pastors, are due the reform of the clergy, the improvement in morals and the diminution of crime, which is so striking, that, in a population of more than a million souls, there is not found a sufficient number of criminals to people our *penitentiary*.

"To the Church again are we obliged for those religious congregations that produce such an abundance of happy fruit by the instruction they give to children and youth, and the help they extend towards the sick and abandoned. We are their debtors for the renewal of the religious spirit in this year of jubilee and sanctification, and for the

conversion, to a christian and civilized life, of nine thousand savages of our eastern province. On account of the vast tract of country there is urgent need, in this province, of a second vicariate. If you authorize me to treat this matter with the Holy See, I will see to its establishment. I intend, moreover, to further its commerce by rooting out, as has all along been done, the speculations and violent exactions to which the poor inhabitants are subject on the part of inhuman traders. Yet laborers are wanting; and, to form these, we must yearly come to the aid of our venerable and most zealous archbishop in the building of a large seminary, which he has not hesitated to commence, relying on the protection of heaven and our efficacious coöperation.

“Do not lose sight of the fact, that our small successes would be short-lived indeed, and useless, had we not founded the social order of our republic on the ever-assailed and ever-victorious rock of the Catholic Church. Its divine teaching, which neither individuals nor nations can reject, without losing themselves, is the rule of our institutions and the law of our laws. As faithful and docile children of that venerable old man, the august and infallible pontiff, whom all the powers of earth have abandoned, while a vile and cowardly impiety is besetting him, we have kept on sending to him every month our small pecuniary succor, set aside by you for him in 1873. Since our want of strength obliges us to remain passive spectators of his slow martyrdom, may this poor gift be at least a proof of our good will and affection, and a pledge to him of our obedience and fidelity.

“In a few days my present term of office will expire. The republic has enjoyed six years of peace, interrupted only by a momentary rising in 1872 of the natives of Riobaniba against the white population; and during these six years we have marched forward with rapid strides on the way to true progress under the visible protection of Providence. The results would certainly have been far more magnificent had I possessed the qualities for governing, which unfortunately I lack, or endeavored to be more fervent about the accomplishment of good.

“If I have committed defects, I ask your pardon a thousand times, and with sincere sorrow do I implore forgiveness of all my fellow-citizens, being persuaded that my will had no part in them. If, however, you think that I have succeeded in anything, attribute it to God first and to the Immaculate dispensatrix of the inexhaustible treasures

of His mercy, and next to yourselves, the people, the army, and to all who have assisted me with their advice and fidelity in the fulfilment of my arduous duties.

“GABRIEL GARCIA MORENO.”

QUITO, August, 1875.

Behold, how a Catholic ruler speaks, even in the 19th century. We seem to hear the words of St. Ferdinand, King of Castile, or of some other saintly prince in the happier ages of Christianity. Well, therefore, could the governor of Ecuador, in publishing this message, add the following eulogy: “This message is the solemn voice of the dead hero, or to speak more correctly, this testament sealed in very deed with his heart’s blood; for he wrote it with his own hand a short while before he was surprised by his assassins. The last words of his message are those of an agonizing father, who, blessing his children in that solemn hour, casts on them his farewell look, already dimmed by the shadow of death, and ask their pardon, as if in truth he had done aught else but load them with his benefits. Deeply moved as we are, and troubled by grief, it is impossible for us to find words to express our veneration and love for him. Posterity will no doubt honor the exalted memory of the great magistrate, the shrewd politician, the noble patriot, and the virtuous defender of the faith which had been snatched from among us. The nation, in its worthy representatives, will shed tears over the tomb that encloses such virtues and such hopes, and gratefully engrave in marble or eternal bronze the glorious name of her son, who, lavish of his blood, lived only for her, and died for her a ready victim.” A splendid eulogy, and one that forms a worthy counterpart here below of the crown of glory with which God will certainly have wreathed in heaven, the brow of this martyr of modern times.

IV.

Our readers must have remarked that Garcia Moreno develops in this message the true theory of Christian government. This theory he reduced to practice, when, in perfect opposition to the principles and wishes of modern liberalism, he applied it to the republic of Ecuador. In fact, the several heads of the message are in pointed contrast to the teachings of the liberal school. We will here briefly expose this antagonism, even

at the risk of repeating ourselves; for the conclusions to be drawn from such a consideration are far too important to warrant our omitting them.

Moreno began with God, and placed God at the head of the government of his people. Liberalism wants an atheistic state, and deems it a disgrace even to mention the name of God in public acts. Moreno desired an intimate union with the Catholic Church, declaring that she must be the foundation of the social order, and by her teaching be the guide of all human laws and institutions. Liberalism not only separates the Church from the State, but raises also the State above the Church, making civil laws the standard to which all ecclesiastical enactments must be referred. In short, it makes the most essential decrees of the Church dependent on the caprice of man. Moreno wishes the pastors of the Church to have full freedom, and obtains from them in return the reform of the clergy and the morality of the people. Liberalism clogs the action of bishops, urges on the inferior clergy to rebel against their superiors, and thus tears the people away from the influence of both priest and bishop. Moreno not only upholds the already existing religious establishments, but even adds others to their number. Liberalism abolishes them. Moreno respects ecclesiastical property, and promotes, by means of pecuniary aid, the erection of new seminaries—fully alive to the fact that nowhere else can ministers of the altar be properly formed. Liberalism confiscates the goods of the Church, and closes the seminaries, and sends the young levites to be educated in barracks, and amid the dissipation and license of military life. Moreno entrusts to the clergy and to religious orders the education and instruction of youth. Liberalism secularises them completely, and ordains the exclusion of every religious element. Moreno removes from his Catholic people every temptation or scandal of a false worship. Liberalism publishes liberty of worship, and opens the door to every heresy and corrupting influence in public morals. Moreno sees in himself that weakness which is proper to man, and refers to God all the good which he accomplishes. Liberalism, puffed up with satanic pride, thinks itself capable of everything, and ascribes all to the powers of man. To sum up, the antagonism between the one and the other system is universal and perfect.

Now, what does experience tell us? It tells us that the carrying out of Moreno's plan has brought about the pacification, prosperity, and

well-being, both moral and material, of a whole people; in a word, afforded social happiness. The effect of liberal doctrines, on the other hand, has been to divide minds by multiplying parties, to increase public misery by fresh taxes, to spread immorality through public scandals, and to push society on to the very brink of the precipice. The liberty which it has granted, is the one so well defined by Morenq to be the liberty of the carcass, that is to say, the liberty of putrefaction.

And here there start up to our view the malice and sophistry employed by the liberal party. It argues that the principles, which it styles of the middle ages, (that is, the principles laid down in the Syllabus of our holy Father), are not fit for modern times, being no longer capable of procuring the happiness of the people. But Garcia Moreno proves the falsehood of the assertion, by showing evidently through undeniable facts, that the happiness of a nation results precisely from the application of these principles. What does liberalism answer to so striking a demonstration? It endeavors, first of all, by means of raillery and calumny, to throw discredit on the formidable adversary; and finding itself unsuccessful in its attempts to remove him, by such a process, from public life, it assassinates him. This is the way in which it makes good its position; and then drawing a deeper and fuller breath, it raises a hue and cry about the impracticability of Catholic principles in the progress of modern times. Most certainly are they impracticable, if you do away with those who apply them successfully. What judgment will you pass, dear reader, on a party so unscrupulous, and with a reasoning so sophistical?

The Countess Matilda, Princess of Tuscany.

II. THE STRUGGLE.

Matilda, almost at the same time, lost her mother and husband. An orphan, a widow and virgin, she remained the sole defender of the Church against her cousin, the perfidious Henry; but she alone sufficed for this great task. Thenceforth, freed from every obstacle, from every engagement, she could devote to the Pope, as to her apostolic father and true Lord, the strength and riches of the most powerful principality

in Italy. Covered with haircloth and weilding a sword, she combated manfully for St. Peter and declared herself his standard-bearer for life.*

Treason opened the contest. On the eve of Christmas, Gregory VII was the victim of a base plot. Whilst he was celebrating Mass in the church of St. Mary Major, a troop of mad soldiery headed by Cencius, a partizan of Henry, filled the church, carried off the Pope, shut him up in his castle near the bridge of St. Angelo. He was soon after delivered by the people, but was wounded and had narrowly escaped with his life. At this news, Matilda mounted her horse and at the head of her troops, set out for Rome. "Moved by her grief, her piety and her courage, the people prostrated themselves before her on her route and even now called her the *great countess*. She might with more propriety have been styled the angel of the fiery sword, sent from on high for the defense and safety of Italy, against those whom Italy named and with justice too, *barbarians*." †

"The wounded Pontiff was the object of Matilda's tenderest care. She had formerly received him at Florence as Cardinal; to-day he was the great Hildebrand, since become Pope, whilst she was a queen on her way to Rome, for the purpose of conducting him into Lombardy where he might reside with greater security than in the city of the Cæsars. Gregory VII set out with Hugh, abbot of Cluny, and some cardinals, under the escort of Matilda, who was followed by a train of cavaliers and men-at-arms. She pushed forward, almost without stopping, towards Verceil, to reach Mantua. There she learned the arrival of King Henry and of the excitement his presence caused in Piedmont and Lombardy.

"To avoid the possibility of any surprise, Gregory withdrew into the fortress of Canossa, the patrimony of the countess, situated in the mountain fortresses of Reggio. Built upon a rock and fortified with a triple enclosure of walls, Canossa was deemed impregnable. Here Beatrice had often set at defiance the power of Germany, and it was here the noble and high-spirited Matilda, within the shadow of the battlements and the sanctuary, had passed her years of childhood. Gregory could not have chosen a more secure place of refuge, and that, even at the gates of an enemys territory." ‡

* In this chapter we will follow almost word for word the narrative of Count Edmund Lafonde.

† *History of Gregory VII* by M. Villemain.

‡ M. Villemain.

Henry of Germany having attempted to assassinate the Pope, or at least take him prisoner by means of Cencius, and finding this attempt abortive, convoked a synod of German Bishops at Worms, and caused them to pronounce sentence of deposition on Gregory. He in turn convened an assembly to judge the armies of the King. Matilda was present and heard the words of excommunication pronounced against her unworthy cousin. She listened with sorrow for the voice of relationship still spoke within her. The German princes and nobles declared that they no longer desired an excommunicated sovereign and resolved to depose him. Henry fearing to lose his crown, abandoned his designs, and set out to seek in person from the Pope that pardon which he might yet hope to obtain. An outlaw and a fugitive, with his wife and son, he crossed the Alps amid the ice and snow of a severe winter. He had hardly set foot on Italian soil, when he wrote to his cousin Matilda to interest herself in his behalf and to dispose the Pope to indulgence and pardon. Matilda readily promised to gratify his request. Henry on his way to Canossa, was preceded by several German Bishops, excommunicated like himself, who came, barefooted and clad in the garb of penance, to throw themselves at the feet of the Sovereign Pontiff. The bishops were relieved from the anathema fulminated against them and by their submission, gave to their King an example of repentance.

Having arrived at some distance from the castle, Henry desired an interview with Matilda, which she did not refuse. On that occasion there were assembled together, Adelaide, the step-mother of Henry; the Margrave Albert Azzo, the uncle of Matilda, besides other Italian Lords and Hugh, the celebrated Abbot of Cluny. Henry asked to be speedily re-united to the Church, saying that the anniversary of his excommunication was dawning nigh—a moment anxiously looked for by his enemies to declare him deposed from the German throne.

Gregory, not without reason, suspected the sincerity of Henry's repentance, whose only motive seemed to be the safety of his crown; nevertheless he allowed him to perform penance on condition that he should lay aside his royal insignia. Henry, impatient of delay and fearing to be absolved too late, attired in mourning garments, advanced with the other excommunicated of his train to the walls of Canossa without awaiting the last reply of the Pontiff, and knocking at the castle gate, humbly craved permission to enter. Admitted alone to the second

enclosure without the castle, he remained there, barefooted in the snow and fasting until evening, during the intense cold of the month of January. On the two following days he returned to the same place to perform the same penance, and with tears in his eyes, humbly awaited the moment when the Pope would think it opportune to absolve him. When he had passed through this severe trial, he desired to withdraw but before doing so he entered the chapel of St. Nicholas, which was hard by and with streaming eyes, besought for the last time the Abbot of Cluny to be his intercessor. "That will avail nothing," was the short reply of the Abbot. Matilda who was present at this interview, being deeply touched by the humiliation of a prince, who was at the same time a relative of hers, joined with him in entreating the Abbot. But he answered: "no one, O Countess, can succeed in this affair so well as yourself." The King bending his knee before her, then spoke: "If you do not come to my aid, I shall never more break a lance, for the Pope has stricken me and my arm is withered. Go, my good cousin, and beg him to bless me." Matilda hastened away and re-entering the castle, besought the Pontiff to put an end to the rigorous penance of the King. The Italian Lords who surrounded Gregory VII, were so moved to compassion, that despite their pious admiration for the Pope, they blamed his severity. Gregory remained unmoved; he bound Henry by an oath and called upon the Lords and Bishops present to be the guarantees of its fulfilment, exempting the King from swearing in person, so little confidence did he place in his royal word. At last, on the fourth day of his penance, the 25th of January, 1077, the Pope allowed Henry to appear in his presence. The King entered, barefooted, with the rest of the excommunicated, mingling his tears with theirs and cast himself upon the ground in the form of a cross, repeating several times: "Pardon, Holy Father; pardon me, merciful Father." Gregory on seeing him weeping, also burst into tears and said: "enough! enough!" Gregory consented to repeal the sentence of excommunication, and receive the King into the bosom of the Church. Whilst the Pope was celebrating Mass with great solemnity, being about to communicate and already holding the Sacred Host in his hands, he turned to Henry and uttered these words: "You have accused me of reaching the Holy See by simony, of having committed crimes that incapacitated me for receiving Holy Orders. Since I am

not able to justify myself by the testimony of those who have known me from infancy, up to the present day, I desire on this occasion to appeal, not to the judgment of men, but to that of God. May the body of Our Lord Jesus Christ which I am about to receive, be this day a proof of my innocence; may God dispel every suspicion or *cause me to die this instant* if I am guilty." Then Gregory broke the host and communicated himself with half of it. Hereupon those who had obtained admittance to the chapel, broke forth in exclamations of joy, extolling the Pontiff, his courage and his innocence. The Pope presented the other half of the host to the King with these words: "my son, if it be pleasing to you, do as you have seen me do. There never passes a day that the German princes do not lay before me charges against you which unfit you for the royal dignity, for communion with the Church and even make you unworthy of the right of a citizen. They demand that you be judged, and you know how far from the truth are often the decisions of men. Follow then, my son, the council I give you, and if you feel that you are not guilty, receive this other half the Host, that by so convincing a proof of your innocence, you may close the mouths of your enemies."

At so unheard of and awful a proposal, Henry was agitated and stammered something or another, while the perspiration started from every pore of his body. He withdrew to take the advice of his attendants on the course he should pursue, and came to the conclusion that it would be better to beg the Pope to put off this trial until a general diet should be convened. Gregory did not press the matter any further but finished his Mass. Thus, says A. Renéi, was unravelled a plot worthy of so great a drama. The flight of the King before the Host which the Pope offered him, struck the people with no less astonishment than if he had fallen dead while receiving it.

III. TRIALS AND COMBATS.

For a moment, Matilda believed she had triumphed over the iniquity of the guilty King and over the justice of the Holy Father; for a moment she caressed the hope that "Mercy and Peace had met—that Justice and Peace had embraced" in the Chapel of Canossa. But when she learned that the Pope exempted the King from swearing in person, *so little confidence did he place in his royal word*, and when

she saw Henry at first dreading and finally declining the "judgment of God," her hopes and illusions quickly vanished. What a subject of sadness and confusion for the noble soul who understood so well that loyalty, if it dwells at all in this world, should find its home in the heart of kings, to behold her unworthy cousin wanting even in this virtue; to know that he was delivered up to the execrations of his people and forever bound to the pillory of history! Thenceforth she witnessed an incessant and merciless warfare between the Pope and Henry, which her title of protectress of the Apostolic See made it her duty to wage. Her heart, though filled with the bitterest sorrow, never faltered and like all true friends of the Heart of Jesus, she followed in the way of the cross with a generosity that knew no limits. In this long struggle, she lost, it is true, many battles, but she was never vanquished, and triumphed in the end.

When some days after his departure, Henry found himself at Bibanillo, some miles distant from Canossa, he desired another interview with Gregory and Matilda beyond the Po. The Pope repaired thither without the least distrust; but the vigilant guardian of God's Vicar, the woman of an hundred eyes as Domnizon styles her, was not slow in detecting the snare. It was Henry's intention to have the Pope seized and borne off by soldiers appointed for the task, but Christ who sees all things, did not permit the execution of this black crime. Gregory and "the noble lady, Matilda" had already crossed the Po, in the hope of obtaining a lasting peace, when a messenger overtook them and disclosed the plot of the king and his intention of entrapping the Pope. At this news Matilda ordered the return of her troops and had Gregory borne in all haste to Canossa, where he sojourned for three months. Matilda performed the offices of both Mary and Martha for the Holy Father; she served him as Martha and listened to his words with the avidity of Mary. It was at this time she took the resolution of giving up all she possessed to St. Peter, whose daughter it was her great ambition to be called: *Mathildis filia Petri*.

A widow, without children and having no other relation save Henry, she chose as her heir the Holy See itself and made over to it her entire dominion, comprising Tuscany, Mantua, Parma, Placentia, Rizzio, Ferrara, Bologna, Umbria, the Marches, Cispadone Gaul, Sardinia, Genoa and Nice. The record of this donation having been lost, Matilda,

twenty-five years later made a new grant to Urban II, in the following terms: "I, this day, declare myself stript of my possessions and as one not having the slightest claim to them. Holy Church remains free to dispose of them according to her good pleasure, without it being in my power or that of my descendants or their heirs to oppose her."

At the request of Matilda, the Pope made a tour of the rich countries of which the Church, owing to her liberality, had just become mistress and then returned to Rome where the people had assembled to greet his return. While he himself recounted to the multitude what Matilda had done for St. Peter, the air rang with a thousand huzzas in honor of the noble Countess and with maledictions on the head of the king.

Henry withdrew with all the rage of a wolf deprived of its prey and addressed a letter to Gregory, which he caused to be circulated throughout Italy, of such peculiar bitterness and so typical of his violent character, says Villemain, that it deserves to be preserved: "Henry, King, not by usurpation but by the ordinance of God, to Hildebrand, no longer Pope but a false monk. Such is the salutation which you merit for your confusion—you who have brought upon the church everywhere, troubles and maledictions, &c., &c."

One can readily imagine what must have been the fury of this unhappy prince who had drawn upon himself a new sentence of excommunication by his manifold crimes, when the nobles of Germany, weary of this incorrigible tyrant, deposed him and choose in his stead, Rudolph of Suabia, his step-brother. Henry was not inactive, but collected together his partizans, convoked a sham council at Mayence and caused Guibert, Archbishop of Ravenna, to be proclaimed antipope, and then despatched his son at the head of an army to invade the states of Matilda. The first battle took place near Mantua, and the great Countess had the misfortune to see her soldiers take to flight notwithstanding her example and exhortations. Henry himself crossed the Alps, laid Tuscany waste with fire and sword, and besieged Matilda in Florence, where she held out for one month, when she succeeded in effecting her escape. The king pursued her, burning her villages and destroying her castles; but the intrepid Countess reanimated the courage of her tooops, and the people who loved her and her cause, flocked to her standard from all sides. At one time she took the open field with the skill of general, at another she fled to her stronghold, Canossa, or took refuge in the

mountains of Reggio. The exact details of all the combats and sieges of this unhappy time, are not known with certainty, but only such as have been handed down by tradition, kept alive by an enthusiastic admiration for the Countess. Old monuments of the Middle Ages represent her on horseback like a man, clothed in a long scarlet robe, and bearing in her hand a pomegranate as the symbol of her virginity.*

(To be Continued.)

General Intention.

THE UNION OF THE SERVANTS OF JESUS CHRIST.

The Jubilee year has closed, and the Church of Christ is still a prey to the attacks of her enemies; her deliverance has not yet been accomplished. What inference must we draw from this? Is the Sacred Heart of Jesus insensible to our prayers—is He unfaithful to His promise? Surely we cannot for a moment entertain such a thought, for experience teaches us that He is ready to hear our prayers; nay, that He delights to surpass even our brightest hopes. How then may we account for this tardiness of Divine Providence, against which our impatience is at times prone to murmur?

A first explanation may be found in the admirable address of the Sovereign Pontiff to the pilgrims of Provence and Vendee. He recalls the destruction of Jericho, effected through the ark of the covenant, amid the sounds of jubilation, but only after six weary days of solemn procession, undertaken apparently to no purpose, and rendered more disheartening by the sense of hope deferred. God, who often rewards the faith of His servants by a miracle, will sometimes put their love to the test by subjecting them to severe trials; and then the manifestation of His power and goodness is the more signal, as their apparent abandonment has been more complete. We must then wait and hope and pray, nor ever despond; “for,” in the language of the prophet, “as yet the vision is far off, and it shall appear at the end, and shall not lie; if

* Villemain. *Hist. de Gregoire VII.*

it make any delay, wait for it ; for it shall surely come, and it shall not be slack." *

Another explanation, no less practical, of this painful mystery, is suggested to us by the narrative in the Sacred Writings, which immediately follows the description of the event commemorated by the Vicar of Christ. God by a miracle had delivered into the hands of His people the principal city of the Chanaanites. A few days after, the Israelites were shamefully defeated by the inhabitants of a city notably inferior to that of Jericho. Then the multitude lost all hope, and yielded to the most pitiable despondency ; "their heart," says the Scripture, "melted like water." Then Josue and the ancients of the people prostrated themselves before the ark, and during the entire day wailed and wept, importuning the God of Armies to succor them in their distress. The heart of the Lord was moved by their humble supplications ; He bade Josue arise, and revealed to him that the discomfiture of the Israelites was but the chastisement incurred by the violation of the anathema recently fulminated against the city of Jericho. "Arise, sanctify the people, saith the Lord God of Israel : thou canst not stand before thy enemies till he be destroyed out of thee that is defiled with this wickedness." † The fault which was so terribly punished was not the deed of the whole people : the culprit was one individual : yet by this fearful visitation the Lord wished to inculcate to generations yet to be, the law of solidarity which lies at the base of all human, and especially of supernatural, society : a law in virtue of which the whole body holds itself responsible for the faults of its members, as it likewise participates in their merits and spiritual goods..

Let the conduct of Josue and the ancients of the people be an example for us ; let it not be in vain that the Vicar of Christ has so often inculcated these sentiments. When the night of adversity settles down upon us, and we see the enemies of God and His Church gloating over their shameless triumph, let us ask ourselves, is not our affliction a visitation of God—a trial to purify us ? May it not also be a punishment ? Perhaps we may not have been faithful to the precepts of the Saviour ; may not have fulfilled the conditions which He has prescribed, and to the accomplishment of which He has attached His most effectual

* Hab. ii, 3.

† Jos. vii, 12.

aid. Certainly this examination cannot be sterile. Be our affliction a punishment, be it only the crucible in which we are to be purified, assuredly our amendment must hasten the advent of peace and reconciliation, either by turning aside the hand that chastens us, or by the irresistible attraction of humility, inclining the scales of divine mercy in our favor. God desires our rescue. Who so impious as to doubt it? Hence it only remains with us to fulfil the conditions required.

Among these conditions—among the precepts of the Saviour, there is one which is nearest and dearest to His Heart; one whose fulfilment will ensure His unfailing support, while its violation will as surely render abortive all our efforts; it was that which He enjoined upon His apostles on the solemn eve of His Passion,—the first which fell from His prayerful lips when bidding them a sad farewell: *Be they one.* Perfect union—a concert of thought, of action, of inclination. This it was which the Saviour desired most ardently for His children. This is the charm which will ensure our success, the weapon which will win our triumph.

If we venture again to solicit attention to a point so often advanced already, our best apology is the paramount importance of the subject. It is not a question of propriety, of utility, but one of duty for us. How can we abstain from insisting upon the most ardent wish of the Saviour, since the aim of the Apostleship of Prayer is to lead all hearts to sympathize with the Heart of Jesus? Is not the consummation of this desire the primary end of the devotion to the Sacred Heart? To what does it tend if not to the diffusion of charity, to make it flourish and bear fruit? And what is its fruit if not union—union of all hearts with the Heart of Him who said: “Child give me thy heart?” This too is the mission—holy, divine mission—of the Spouse of Christ; to establish among the children a reflex of that union which binds the adorable Three in heaven: and it is precisely in this ineffable union that lies the mystery, which, baffling the keenest scrutiny of created intelligence, constitutes the first object of our faith and the sublime type of our sanctity. Therefore, as children of the Church, as friends of the Sacred Heart, as members of the Apostleship of Prayer, we must spare no pains, grudge no sacrifice, to rivet the bonds of union among our

brethren—to thwart the schemes which the enemy of Christ and His Church devise to weaken and sever those bonds.

Satan understands well—aye, far better than we do—the immense power which this union would guarantee us; hence his unremitting efforts—alas, too often successful—to weaken it. It is when engaged in this infernal enterprise that he transforms himself into an angel of light, and advances pretexts the most specious, interests apparently the most holy. He has long been at the work: his undertaking is coeval with the birth of the Church. Scarce has She quitted her cradle in the Cenacle,—ere She has crossed the walls of Jerusalem, Her breast is torn by the hands of Her own offspring. At first the union seems complete; mine and thine have no place here; the multitude of believers is animated by one soul, its pulse throbs with one heart. (Acts iv, 32.) You contemplate the spectacle with mingled pleasure and adoration. But turn the page of the Sacred Book; you will see that same community of goods, once the bond of union, become an occasion of dissension. The faithful of Grecian descent complain that the wives of the Hebrews are preferred to their own. The spirit of national jealousy sows the seeds of disunion among them. This first quarrel is appeased, thanks to the prudence and abnegation of the Apostles. But see! the embers glow again, an indiscreet zeal for the observance of the law fans the glow into a flame, and the flame into a great fire, whose ravages shall be felt through the length and breadth of the pagan world. The fruits of this disunion will be to render the conversion of the pagans impossible. The converts to Christianity wish to bind the Gentiles to the entire observance of the mosaic rite. In vain the Apostles convoke a council to suppress this doctrinal dissension; the sentence is passed, but it does not put an end to disputes and wranglings. The Apostles will spread throughout the universe, preaching everywhere the law of charity, but their union cannot bind the severed disciples. “I am of Cephas,” says one; “and I am indeed of Paul,” a second declares; “I am of Christ,” cries a third. (I Cor. i. 12.) Behold the rivalry of persons, the rivalry of schools. Thus at the very outset, in the golden age of the Church, the spirit of division began to neutralize the efforts of the Apostles, who sought to establish harmony of thought and concert of action among the faithful. Sad preface to the Church’s future history. Ever the same pretexts with varying success. Now it

is national rivalry which rends the seamless garment of the Saviour. Again partial schisms, the offshoots of doctrinal dissensions, throw a wide gulf between those even who stand firm to the centre of unity. At another time it is the contest of influence, the interests of corporations, or a question of persons, which divides those who profess the same doctrines. How often does the spirit of evil find abettors even in works which the Spirit of God has created for mutual aid? Is there always that harmony which should be found between the secular and regular clergy, among the various religious congregations, among the different associations of piety? Sometimes even we find that the breach widens at a time when mutual interests most imperatively demand that sectional differences should be forgotten. The community of suffering among English Catholics under Elizabeth, was no guarantee that private differences had been settled—personal animosities forgotten. The dungeons of Japan, filled with the victims of a shameful tyranny, have been the theatre of dissensions more painful to the martyrs than the torments of their persecutors. Who will say how much the conversion of the East has been impeded by a want of union among the sowers of the good seed?

Upon whom, then, rests the responsibility of the detriment which the work of God has sustained by this division among His servants? It is not for us to answer this question. Whatever may be the opinion which we entertain, one common duty devolves upon us all: to deplore bitterly these sad results, and to continue our efforts and prayers that we may not witness a repetition of them. Never did the wants of the Church more imperatively demand a concert of action among her children; and, assuredly, were there no other motive, the harmony which subsists among our enemies, and gives so much effectiveness to their plans, should arouse us to the consciousness of the necessity of union among ourselves. Political opinions are overlooked, national prejudices forgotten, personal interests absorbed in their common hatred of the Church: they muster at one word of command, and defer their quarrels until the work of destruction shall have been accomplished. And shall we, confronting this league, still nurse our antipathies—cuddle our resentments; shall we refuse to stand shoulder to shoulder, make common cause, when our dearest interests are at stake? Oh! for the sake of peace and happiness, for the sake of religion whose cause we have

espoused, for the sake of the Precious Blood the price of our redemption, let it not be said that Mother Church appeals in vain to the love and gratitude of her children.

Still the future is not rayless. The ominous clouds which loomed on the horizon have vanished. The star of Hope gleams brightly. Many, many prejudices and illusions have been dissipated, and the work of union goes bravely on in all parts of the world. The storm of persecution has not spared the tree; the unsound fruit has fallen before the violence of the tempest, that which remains offers the warrant of fidelity tried but true.

We may then fondly cherish the hope that the desire of the Sacred Heart will be fully realized. We may confidently anticipate that the actual trials of the Church are but the darkness that heralds the dawning—that she will rise from them shielded with that union which will ensure her triumph. Let us strive to effect this union, strive with a zeal that never tires, an energy that never flags. Let us pray for it with unabating fervor; let us repeat, after our Mother the Church, the prayer which she daily addresses to the throne of mercy: Lord Jesus Christ, who hast said to Thy Apostles: I leave you my peace, my peace I give you, “regard not my sins but the faith of Thy Church; accomplish in her Thy will, and grant her peace and union.” Let this prayer be in our hearts and on our lips each time that we assist at the adorable Sacrifice of the Mass, each time that we are nourished with the Bread of Angels. It will remind us of the last will and testament of the Saviour to His Apostles; remind us too of the duty which devolves upon us, particularly on us, who profess to share the desires of the Sacred Heart and exercise His Apostleship. But let us not restrict our zeal to prayer alone: let us exert all our influence—spend our last energy in striving to effect the object of our petitions. Is not the Apostleship preëminently an apostleship of union? If others sow the tares of disunion among the good wheat, we must labor to root them out. Standing firm by the centre of unity, the sole bond of union, we must so defend our rights as to conciliate and attract others, not to alienate them. Thus we will contribute, each one according to the measure of his ability, to hasten the complete establishment of the Kingdom of Christ, to advance the term of our trials. The Master has said it: it is the perfect union of His disciples which will subjugate

the world to the dominion of Faith: *That they may be one, as we are one, that the world may believe that Thou hast sent me.*

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them in particular to the end, that Thy servants may accomplish Thy most ardent desire, and that, forgetting all their dissensions, they may be one among themselves and with Thee, as Thou art with God Thy Father. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary save the Church. (Indulgence of forty days.)

Graces Obtained.

Most grateful thanks to the Sacred Heart for the conversion to the faith and consoling death of a person recommended to the prayers of the Apostleship in September. A cousin requests me to write, returning thanks for two petitions granted in September. Again, most earnestly requesting you to return thanks to the Sacred Heart for many favors obtained through the prayers of the associates, especially for a temporal favor asked for in the *Messenger* last month.

Please return sincere thanks to the Heart of Jesus, for many spiritual and temporal favors received. Return thanks for several favors granted us.

Our heartfelt thanksgiving to the Sacred Heart, for a great blessing granted to a family; also, for having averted from one of the members of that family the danger of an heretical alliance. Most heartfelt thanks are returned by four of our members to the Sacred Heart, for several favors received, which had been recommended to the Apostleship of Prayer through the *Messenger*. Among them the

following are especially mentioned: a lost husband who has been found; an intemperate man has given up drinking; and lastly, a non-Catholic who became a convert on his death-bed, and died with sentiments of great piety and spiritual joy. Being attacked by a mortal disease which was pronounced incurable by his physicians, he remained obstinate in his errors in spite of the solicitations of some Catholic friends; but the sweet and powerful influence of the Sacred Heart triumphed over this hard heart; he yielded to divine grace, he was conditionally baptized, received the holy Viaticum and Extreme Unction, was vested with the scapular of our Blessed Lady, and up to the moment of his death, he edified all around him by his great patience and fervent piety. Praise and thanksgiving to the Sacred Heart of Jesus for ever. Two drunkards have been entirely reformed; thanks to the Sacred Heart. A few months since I sent in a petition asking a situation for a young man; it was granted.

Please have thanks returned to the Sacred Heart, for my recovery from a severe attack of sickness. Thanks are returned for the prosperous commencement of a school, recommended in the *Messenger*.

The sweet confidence that we have in the divine Heart of Jesus and in the power of the Apostleship of Prayer over it, urges us to call on you again in our necessities, to have them recommended by this holy League to the adorable Heart; but as past favors should first be gratefully acknowledged, we beg to have sincere thanks offered for those we have received spiritually and temporally, and we beg to offer the same in behalf of persons whom we have had prayed for without their knowledge, and who may not think of this duty. Among these we must mention an inveterate drunkard, who has had the courage to renounce entirely his bad habit. I desire to return heartfelt thanks to the Sacred heart of Jesus, for the success I have met with this month. I wish to return thanks to the Sacred Heart, for a great favor obtained

Please return thanks to the divine Heart, for an increase of subjects in the Novitiate, also, for an increase of members in a Sodality; for the recovery of health of a person declared past recovery; and for great improvement in the health of three religious recommended last month, for one spiritual favor received, and for several other particular graces. Thanks are returned to the Sacred Heart, for success in business, which was asked for through the *Messenger*; also for a prompt

answer to a petition for the reformation of a husband recommended at the request of his wife. With a spirit of increased love and devotion to the divine Heart, I most sincerely thank, and would that I could induce the entire world to thank the most Sacred Heart of Jesus, for a great miracle of grace obtained through the pious prayers of the Apostleship. A young man who had strayed from the path of virtue, and who had neglected the Sacraments for ten or twelve years, has received the last Sacraments and showed marked signs of true repentance, and a few hours later he became delirious, owing to the disease under which he labored. I have to be thankful to the prayers of the Apostleship, for a lost friend restored, and many favors received through their fervent prayers. I have taken courage to beg again the prayers of the members of the Apostleship, having already obtained through their prayers, the conversion of a gentleman and his nine children.

Thanks are returned to the Sacred Heart, for the truly miraculous escape from a sudden death by a stroke of lightning, of a young man recommended to the Sacred Heart for conversion, and for whom special prayers were asked.

Please return thanks to the most Sacred Heart of Jesus, for many favors received.

Thanks are returned to the Sacred Heart, for several special graces and favors asked for in June and July last. Please return thanks for two temporal favors, prayed for during many months.

Please return thanks to the Sacred Heart, for the return of a man married by a Protestant minister. Grateful thanks are returned to the Sacred Heart of Jesus, for the success of a convent school. Thanks are returned to the Sacred Heart of Jesus, for improvement in health of a convert who was very ill when recommended. Sincere thanks are offered to the adorable Heart of Jesus, for the better attendance at Mass of the people of a parish. Thanks are also returned to the Sacred Heart, for the reform of life of a lady, and for many other favors. Thanks are returned for great strength and resignation under affliction. A young man returns thanks to the Sacred Heart, for a situation obtained in answer to our petition. For peace restored to a family. A mission lately recommended was successful. Persons who had been dilatory in their religious duties approached the Sacraments.

Return special thanks to the Apostolate, for some spiritual and temporal favors obtained during the last four months.

We beg to return thanks for the conversion of a gentleman recommended to the Apostleship of Prayer, some months ago.

Return thanks to the Sacred Heart for a threatened law-suit averted and for many other favors. Thanks are greatly offered to the Sacred Heart for spiritual and temporal favors obtained. Please thank the Divine Heart for the reform of a peevish, sour, scolding old lady. For the increase of members in a sodality, and also for a good will amongst the people to help a good work. Thanks are offered for the recovery of a religious who had been given up by two doctors. Many thanks for a temporal favor which is quite providential. Thanks to the Sacred Heart of Jesus for the many temporal favors conferred on us since September.

Sincere thanks are returned to the Sacred Heart for a special favor obtained through the prayers of the Apostleship. Please thank the Sacred Heart for the reconciliation of a family. May all unite in thanks and praise to the Sacred Heart for the reform of my brother-in-law, who has been recommended several times to the prayers of the Apostleship; for over twenty years he had not practiced his religion, but the Sacred Heart has reclaimed him; he has made the Jubilee; now the grace of perseverance for him is all that is wanting. We render thanks to the Sacred Heart for the restoration to health of a person after a lingering sickness. Having received a favor greatly desired and recommended in the last *Messenger*, I hasten to return most sincere thanks to the Sacred Heart of our Lord; it was a temporal affair, but one which occasioned much anxiety. Permit me to return, through you, thanks for several special favors and graces obtained through the Apostleship of Prayer. Please offer three Masses in honor of the Sacred Heart in thanksgiving for the many graces I have received during the present year.

Most heartfelt thanks are returned for the conversion of the father of a family; he was once a fervent Christian but fell away and neglected the practice of his religious duties for a number of years; a few days ago he made his peace with God and approached the Sacraments. His grateful daughter, who had him recommended to the prayers of the Apostleship, begs the prayers of the Associates for his perseverance.

Please to return thanks to the Sacred Heart of Jesus in the next number of the *Messenger* for my success, also for some favors lately received by a subscriber.

Please return thanks to the Sacred Heart for many favors asked, and particularly for an increase in the school. Please request the Apostleship to join with me in returning thanks to the Sacred Heart of Jesus for all the favors bestowed on myself and family since I last wrote to you; I have safely passed through two dangerous attacks; my son has recovered from a dangerous illness;—another son met with an accident—he wrote to the Apostleship, and from what the doctor last told him he thinks his petition has been heard.

I wish to return heartfelt thanks to the Sacred Heart of Jesus and to the Immaculate Heart of Mary, for the reformation of my husband from intemperance—he was recommended last June; also for the recovery of a sick child, and for many other blessings during the year.

Most earnest thanks are offered to the Sacred Heart of Jesus for the return of a beloved son to his duties—petitions for this grace have been sent for the last three years. Thanks are also returned for a poor friendless boy who has found a home, and for the amicable settlement of a difficulty.

I am glad to be able to return thanks for several favors received soon after their recommendation to the prayers of the Apostleship. 1st. A favorable disposition in a young man towards the Church. 2d. Three persons formerly neglecting their business and giving great scandal on account of drunkenness, are sober and attentive to their duties. A boy who neglected his duties, is preparing devoutly for his first communion. A wonderful change has taken place in some of the bad boys recommended last month. A negligent Catholic who was recommended in order to make the Jubilee, has made it. The request that a young man might know his vocation, has been granted in a remarkable manner. A boy who was dangerously ill, delirious for over two weeks, is rapidly recovering since he was recommended to the Apostleship; I can say the same of three other sick persons. A Catholic school newly opened is prospering, and the associations of the Sacred Heart and Holy Childhood are thriving since they were recommended. A petition made two months ago for a young man has been granted. Please ask the devout

friends of the Sacred Heart to thank our Dear Lord for the conversion and happy death of a Protestant, several times recommended; also for special blessings on two undertakings. I return thanks to the Sacred Heart for one whom I recommended to the Apostleship; he has approached the Holy Sacraments which he had neglected for a long time. Please thank the Sacred Heart for many graces received from it during the past few months—especially for several conversions to the faith. You will be consoled to learn that two of the persons recommended to the prayers of the Apostleship have been converted—one, a Protestant, received baptism about two weeks before his death, and received his first Holy Communion with sentiments of great faith and fervor. Please return thanks to the loving Heart of Jesus and to the great St. Joseph, for the happy death of my father, who had been recommended several times. Please return thanks to the Sacred Heart for the cure of an insane person. For the reformation of a brother, formerly a drunkard; he has become sober, industrious and attentive to his religious duties. For some assistance in difficulties. For two particular favors obtained. All the above were recommended to the prayers of the Associates. Please return thanks to the Sacred Heart for favors received, asked a year ago.

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THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

MARCH, 1876.

Vol. 3, No. 3.

Devotion to the Sacred Heart of Jesus.

REASONS FOR PRACTISING THE DEVOTION.

(Continued.)

The last illustration we intend to give of the fitness of our devotion, will show clearly that even the 'blood and iron' part of the age may yield to the influence of the Heart of the Redeemer.

After the disgraceful surrender of Metz and Sedan, when Prussian troops were pouring like a torrent upon Paris, and France looked as if she were going out from among the nations, there landed in that country the remnant of the little army which will be ever remembered by Catholics as the Papal Zouaves. The Holy Father had dismissed them when Rome was taken and they had hastened to their country, not to save it from falling,—it was too late now,—but to sink with it into the grave. On the breast of each soldier was the emblem of the Sacred Heart; a keepsake from glorious Mentana. They came to give the lie to the calumny that the Papal Zouaves were not patriots, and were going to write in their blood, the declaration that love of Holy Church makes love of country sink deeper in man's heart. They did not wait for the summons. They equipped themselves, volunteered, and begged to be sent to the front. Their request was granted; and the "Legion of Volunteers of the West," marched to the fore under their old leader Baron de Charette.

By oversight they had forgotten to provide a banner. Their old one had not been lost, but had been cut into pieces and each officer wore a relic of it with a feeling akin to religious veneration. Heaven how-

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ever took care to supply the want. On the day of de Charette's appointment, a banner which bore a representation of the Sacred Heart was sent, nobody knew whence, to the "Defenders of the West."

The flag, it was found out afterwards, had been worked by the nuns of Paray le Monial, the sisters of Blessed Margaret Mary, and had been sent first to the army of Paris, but not being able to enter the besieged city, came back to Tours and was finally sent to the newly formed legion of the Papal Zouaves. It was received with gratitude and respect; but on account of its peculiar shape it could hardly do for a set of colors and the soldiers were at a loss how to use it.

A short time after, de Charette was marching during night at the head of his legion, towards the now famous field of Patay. General de Sonis of the 17th Army Corps was with him. They had both dismounted, for the night was intensely cold, and were trudging along the road engaged with their plans of the following day. De Sonis had expressed a regret that there was no religious emblem on any of the flags of his division. De Charette suggested the flag which his soldiers were in possession of, telling at the same time its history. The proposition was eagerly accepted, but the unusual shape and color of the banner made them determine to produce it on some remarkable occasion, so that it might be consecrated by martyrdom or victory. God had allotted the former.

The 2d of December came; it was a first Friday; at 3 o'clock, mass was said and a large number of officers and men received communion. The dawn brought them in face of the Prussians. Chanzy had fought the day previous with some slight advantage and the battle was now renewed; this time the French on the defensive. The command of de Sonis were too fatigued by their forced march to take part in the fight, until two in the afternoon. But it was too late: the French were soon in full retreat. As a last resource de Sonis ordered an advance upon the main body of the Prussians near the village of Loigny. In spite of his commands and entreaties, two entire regiments stood stock still and refused to advance. Furious with rage, he rushed past his dastardly troops till he reached the battalion of Zouaves. "Zouaves," he cried, "where are you? Carry that position; show these wretches what Christians and Frenchmen can do. Unfurl your banner and forward."

Forward they sprung. Henri de Verthamon, the standard bearer, fifty feet ahead of the foremost man. He had no handle for his colors, but he clutched them in his hand and waved them to the battalion rushing on behind him. Others, not zouaves, join the charge, and 800 men plunge onward madly against a whole division and a park of artillery. "Vive Pie IX," "Vive la France" was heard clear above the rattle of musketry as forward they went, a solid phalanx, without firing a shot, right up to the wood which was pouring out a murderous fire upon them. They are right abreast of it. "Halt," rang out along the line. "Fire and charge!" The woods were cleared in an instant and the enemy fled in confusion to the village. There every house was a fortress, every window rained death, every street was lined with the slaughtering mitrailleuse, but nothing could stand the fury of the attack, and the banner of the Sacred Heart rose above the position enveloped as in a clond of incense by the smoke of battle. But alas for the brave hearts that stormed that fatal village! They were alone. Their comrades left them there to be slaughtered. Recovered from their surprise, the enemy poured back in thousands on the devoted band. De Sonis and de Charette fall seriously wounded, one each side of the sacred banner. De Verthamon dies with it in his hand, and stains it with his blood. Another grasps it, waves it in the air and falls, but just in time to reach the extreme of the position occupied by the volunteers. Another seizes it, and sinks to the ground, and a fourth only saves it riddled with bullets and colored with blood.

One hundred and ninety-eight of the three hundred Zouaves had fallen and the rest draw slowly off to the wood they had just carried. The dead line the road, and others fall each instant under the terrible fire of the foe; but they were unpursued. Their valor was too much feared and they retreat in order to the rest of the army. It was late in the night when the last zouave reached his division, their banner wrapt around the wounded arm of the last who had caught it from his comrade. "Never," said an eye witness, "shall I forget the wild enthusiasm of the men when they caught sight of the mutilated banner. When it was held up before them they gathered about and shouts and cries of joy greeted its safe return. They had lost the battle it is true, but there are some defeats which are victories, and surely this was one."

The mission of the soldiers of the Sacred Heart was for the moment over. The reason is known. France had fallen. But before the zouaves disbanded, they wanted to bid farewell to their flag and pay it the honor which they could not before. On the eve of Pentecost, fifteen hundred papal zouaves gathered from all quarters, in the Seminary chapel at Rennes. Mass was celebrated. At the communion an officer entered with the flag and advanced to the altar. There he stood in the centre of a group of officers ; and the men knelt around. The chaplain then read the following consecration which de Sonis had written with his own hand. He himself was still too weak to be present.

“O Jesus, Son of the living God, our King and our Brother, united here before Thy altar, we come to give ourselves entirely to Thee and consecrate ourselves to Thy divine Heart. Thou knowest, O Lord, that we fought for the boliest of causes ; for Thine, Lord ; for we were the soldiers of Thy Vicar on earth. Thou hast deigned to let us share in the sorrows of Pius IX, and after having been at our Father's side in his humiliation, Thou hast separated us from him. But, O Lord, when we were driven from Rome, where we mounted guard at the tombs of Thy Holy Apostles, Thou didst permit the soldiers of the Pope to become soldiers of France. In the fray Thy Sacred Heart was on the banner which waved above our heads. The soil has drunk our blood ; and Thou knowest we offered our lives for our country. Many of our brothers have fallen. Thou didst call them to Thee because they were ready for heaven. But we remain and know not what awaits us. O God ! let the life Thou has left us be entirely consecrated to Thy service. We bear on our breasts the image of Thy Sacred Heart, but let our hearts be a worthier copy than that painted image. Make us worthy of the name of Christian soldiers. Make us submissive to our chiefs, charitable to our neighbor, severe to ourselves, devoted to duty and ready for sacrifice. . Make us pure of soul and body, brave in the fight, tender and compassionate for the wounded. O Jesus, from Thy Divine Heart we look for help in danger and suffering. When human aid fails us, Thy Heart still be our refuge, and our last breath an act of hope in Thy infinite mercy.

“And thou, O Mary, whom we have chosen for our Mother, thou hast seen us give testimony of thee before the world. Thy holy scapular

was the mark by which wives and mothers recognized their dead on the field of battle. Protect us, therefore, and obtain for us the grace to adhere closely to thee in the Sacred Heart of Jesus during life, and at the hour of death for time and eternity." Amen.

After this consecration, de Charette cried out to those about him: "Comrades, under the shadow of this flag, dyed in the blood of our dear comrades in arms, I, General Baron de Charette, who have the honor of being your commander, consecrate the Legion of Volunteers of the West, and the Pontifical Zouaves to the Sacred Heart of Jesus. As a soldier, I call on you with all my soul to join with me in saying, '*Cœur de Jesus, sauvez la France*:'" fifteen hundred voices took up the cry until the old Seminary reëchoed to the prayer, "*Cœur de Jesus, sauvez la France*."

The banner is in the chateau of de Charette. The old colonel of Zouaves most worthily keeping it, not as personal property, but as a sacred deposit which the country has confided to him—a precious relic of the departed, and perhaps a pledge of future glory on other hard-fought fields.

So much, then, for the actual effects of the devotion of the Sacred Heart upon the world. We have seen it in its workings upon individuals, associations, dioceses, the Church, nations—and lastly, we have seen it as in the army of Constantine flame in the front of the battle. Let it go on in its march of triumph. The age will end well, that has such a gift of God.

PRACTICE OF THE DEVOTION TO THE SACRED HEART.

Every one can practice the devotion to the Sacred Heart. It is not hard, much less impossible. All we need do is *to try* to love Our Lord; and to prove our earnestness by a few acts. When we speak of love we do not mean that there should be any of that gushing sentiment which takes hold of our senses and carries us along with a feeling of delight towards our object. That is all very well in its way; if God sends it, in order to bind us more closely to Him, let us receive it with joy. It is an excellent help. But we can get along without it; there were great saints who never experienced it. What we must do is, to deliberately attach ourselves to Our Lord by a love of predilection and to endeavor to show our love by the way in which our lives are ordered;

and surely that is not much to ask of any Christian. We may use the words of Moses to the people of Israel and say: "This commandment is not above thee, nor far off from thee; nor is it in heaven that thou shouldst say: Which of us can go up to heaven to bring it to us and we may hear and fulfil it in work? Nor is it beyond the sea that thou mayest excuse thyself and say: Which of us can cross the sea and bring it unto us, that we may hear and do that which is commanded? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

The special manner in which we are to show our affection is a personal matter for each of us. Whatever suits you, that do. Not many things, but a few, well. It is quite unnecessary to specify, but for the sake of those who like it better, let us make a few suggestions. A picture about the house or an image of the Sacred Heart on the person is perhaps the least honor we can pay it. There should be something also of a more active character, as visiting Him in the Blessed Sacrament—going to Mass as often as possible—helping our neighbor either spiritually or corporally, for our fellow-men are very dear to our Lord; acts of self-denial—a cheerful submission when things go wrong with us—belonging to the League of the Heart of Jesus—consecrating ourselves to Him—making communions of reparation—celebrating the feast by a novena or triduum—performing from time to time the exercise of the 'Holy Hour,' that is, thinking of Him for a few minutes on Thursday night in memory of His dereliction in the garden; and most of all, trying to do as much good to other men's souls as we can.

The spiritual communion is another pious practice we may avail ourselves of; or again, approaching the holy table on the first Friday of the month, &c., &c. We ought also to be apostles of the devotion—always, of course, with discretion—distributing pictures or medals, or dropping in a well-timed word when the occasion presents itself; decking the altar in His honor, and doing a thousand other little things that piety may suggest.

Now there is not much in all this. That is to say, the things enumerated are not very great in themselves, but we can make them great by the intention with which we do them. "Had the prophet," we may say with the servant of Naaman, "put anything hard upon us we would do it much more willingly than what calls for so little effort."

(Concluded.)

St. Maximus and his Companions.

(Continued.)

After the Governor had for some time consulted with his men, they seemed, at last, to agree upon the most painful torment that, in their opinion, could be inflicted upon a person condemned to the torture—though it had not that bloody and unsightly appearance of some other cruelties. This consisted in beating with sticks the soles of the feet and the heels of the sufferer. To this torment the unfeeling tyrant condemned the weak and delicate Asclepiodota.

No sooner had the executioners begun their barbarous work than the blood flowed in streams from the martyr's feet. At sight of this the whole multitude of spectators began to cry out vociferously—some expressing their admiration at the patient manner in which she bore her sufferings, others giving utterance to their feelings of sympathy for the victim, and of indignation against the inhuman tormentor. Among the latter there was a brave and fearless man named Theodotus, who, boldly advancing towards Teres, exclaimed so that he might be heard by all present :

“You are a cruel and unmanly oppressor of the innocent, O Governor ; you persecute them whom you know will offer no resistance to your injustice, because it is for their faith in the true God that you hate them. But remember, you shall not escape the wrath of the God whom they serve. He will reward you according to the works which you have done against His faithful servants.”

This freedom of speech so aroused the wrath of the haughty Governor, that he forthwith ordered the speaker to be seized and put upon the rack. Not satisfied with this, he commanded the executioners to tear the flesh of their victim with iron combs until the bones were laid bare. Theodotus underwent his sufferings with patient resignation, and uttered not a word during their continuance. When, at last, his strength was wholly exhausted, and he seemed on the point of expiring, Teres gave orders that he, together with his companions, should be taken to prison.

Here they were left to languish during fifteen days, exposed to all the hardships which the keepers, by command of their tyrannical master,

could invent. At the end of this time, as the Governor was about to set out for Adrianople, they were bound in chains and commanded to follow him. The journey was long and wearisome. Everything that could be done to make it to them a sorrowful way was taken advantage of by those who had them in charge; for the commands of their relentless persecutor in this regard were peremptory. The thought, however, that they suffered in the cause of truth and justice, and the remembrance of the painful journey of their Divine Master to Calvary, made them bear up courageously under all their afflictions. At last, more dead than alive, they reached the place of their destination. No sooner had they arrived than Teres, impatient to know what change these hardships might have effected in his prisoners, summoned them again before his tribunal. In a tone of voice that was meant to be persuasive, he said to them:

“You see now what misfortunes your obstinate adherence to a religion forbidden by the laws of the Empire has brought upon you. If you are wise, you will listen to good advice, and consent at once to offer sacrifice to the gods; that thus you may secure happiness for yourselves and the peaceful enjoyment of all the good things of this life.”

The three Martyrs answered as with one voice:

“The worship which—even from the days of our childhood—we have paid to the true God has ever been to us a source of all blessings. Nor can we be sufficiently thankful to Him for His exceeding mercy in enlightening our understanding, and for drawing us from the darkness of error and the abominations of idolatry, whilst, at the same time, He filled our hearts with love for Him: but, above all, we praise Him for deeming us worthy to suffer persecution for His holy Name. Therefore, also, the more you take away from our sufferings the greater will be the punishment you inflict upon us, and the greater the torments to which you subject us, the more delightful will be the pleasures which we enjoy. For, you must understand that we have no better means of proving our love for our Lord and Creator than a firm and constant readiness to endure all manner of torments for His glory.”

This was enough to provoke the wrath of the irritable Governor. Although the wounds which the Martyrs had previously received were yet unhealed, he ordered them to be opened afresh by a cruel scourging. As the scabs fell from their bodies, and the blood flowed in streams

from every pore, the generous servants of Christ said to their tormentor :

"This reopening of our wounds seems like a healing balm applied to them : our former sufferings, instead of being renewed, disappear altogether, and a pleasing sensation pervades our bodies. If it is your intention to cause us sufferings, invent some other means of doing so ; for this apparently inhuman treatment is making us stronger and better disposed to undergo whatsoever torments you may have in store for us."

Upon this, Teres ordered the executioner to apply red-hot plates to the limbs of the Martyrs. Whilst their flesh was roasted by this torture, and fell in large pieces upon the ground, the sufferers, far from being subdued by the barbarous process, grew stronger in their resolve to fight the good fight, and showed by their conduct that they regarded not the things of this life, but fixed their whole attention upon the reward that was held out to them. The love of their divine Master was burning in their souls : this fountain of all consolation so bedewed with its healing and saving waters every part of their aching bodies that they felt not the fire which, to all appearances, was consuming them. Hence, to the astonishment of all who witnessed their frightful torments, they rather sang than exclaimed :

"Lord our God, grant us peace : grant us strength to persevere in the confession of Thy holy Name. Show forth Thine almighty power, O Lord, by enabling us to glorify Thee by our sufferings, and by putting Thine enemies to confusion. For they have risen up against them that honor Thee,—against us who refuse to unite with them in acting wickedly. Fill them with a dread of Thy judgments, that they may acknowledge the error of their way, and turning to Thee, seek Thy mercy."

As they prayed in this manner they heard a voice from heaven, saying : "Be strong : I am with you, fear not ; your prayer is heard."

Meanwhile, Teres, who did not wish that they should succumb under their present sufferings, ordered them again to be taken to their dungeon, at the same time, forbidding, under the severest penalties, every one of the citizens to afford them any relief, or to procure any remedies whereby their wounds might be healed. When the Martyrs heard these orders, they said :

"We have Christ, the Son of the living God, for our physician. He heals not only the bodies but also the souls of them that trust in Him. What need have we of human assistance—even if it were allowed to be given?"

After the lapse of a few days, the public criers, by order of the Governor, invited the people to assemble in the amphitheatre; for the Christians were to be exposed to the beasts. When the Martyrs appeared before the public, all the multitude bore witness that there remained upon their bodies not a single mark of their former wounds. They were now, in turn, exposed to the wild beasts. And first Maximus was ordered into the arena. As he stood absorbed in prayer, with his eyes lifted up towards heaven, a monstrous she-bear was let loose against him. The beast seemed full of rage as she entered the place; but no sooner did she perceive the servant of God than she became as meek as a lamb, and, gently approaching him, she laid herself down at his side and began to lick his feet.

When the wicked Governor saw this, he grew very angry, and cried out: "What is to be done! the very beasts are subdued by the magic of these persons!" And immediately he ordered a large panther to be let loose against the Martyr. But the animal, as if forgetful of its natural ferocity, followed the example of the bear, and quietly crouched by the side of Maximus.

Thereupon, Teres, unwilling to acknowledge in what he had seen the power of the true God, and more devoid of feeling than the brutes, gave orders that the noble Christian should be shut in the enclosure where the beasts were kept.

After this, Theodotus was bound to a stake in the arena, and the same bear was let loose against him. The animal seemed furiously mad until she stood before the servant of God; then she bowed down her head before him, and, in spite of the efforts of the keepers, who endeavored to enrage her, she remained gentle and submissive in his presence. They then loosened the Martyr from the stake and threw him upon the wild beast, but she could not be provoked to do him the least harm. Nevertheless, the more respectful the irrational animals showed themselves toward the servants of God, the more excited and revengeful did the Governor appear to grow. Seeing that the wildest beasts could not be forced to become the ministers of his cruelty, he gave orders

that the third prisoner,—the lady Asclepiodota—should be tied to an untamed bull, feeling assured that the animal would soon gore her to death. Yet, in this he was also to be disappointed. The keepers of the beasts did as they were commanded, and with their goads excited the animal to fury, but, whilst they were engaged in this manner, the Martyr, raising her voice, prayed to God, saying :

“ O Lord, my God, who is like unto Thee in power and glory ? In Thee I put my trust ; save me from the snares and persecutions of the evil one ”

When she had uttered this prayer, she blessed herself with the sign of the Cross, and the untamed bull suddenly stood still, so that neither the blows nor the goads of the keepers were able to make him stir. The Martyr, thereupon, addressing the spectators, said to them :

“ Men, brethren, what you have seen this day ought to make you understand, that even the wildest beasts have regard for the servants of the true God, and acknowledge in them the image of their own Creator. You then, who are partakers of the same nature with ourselves, and who ought to be kind and merciful to your fellow-beings, how can you lay aside your inborn feelings of humanity, and become more ferocious than the senseless brutes, so as to be almost ready to tear us with your teeth ? Is it not a disgrace that you should so lower yourselves as to become inferior in magnanimity to the most savage of your fellow-creatures ? If you have no reverence for Him who made of one blood all nations of men, who dwell upon the face of the earth, you should at least so far respect yourselves as not to ill-treat them that bear your own image and likeness.”

These words of the Martyr put to confusion those among the spectators who had not yet lost all feelings of humanity, but, as they were unable to do anything in favor of the persecuted, they gave expression to their sentiments by withdrawing from the amphitheatre. The vulgar mob, however, deeming themselves insulted by the noble manner in which Asclepiodota had given utterance to the truth, resolved to stone the Christians to death. When the Governor saw how matters stood, he ordered his men to put the Martyrs once more in chains, and, directing them to follow in his suit, he hastily left the city and set out for Philippopolis.

After travelling about thirty miles, they came to a village called Salty, or the *Springs*, on account of the abundance of the waters, which makes it celebrated for the luxuriant variety of its trees and the richness of its vineyards.

The Governor remembering his want of success on previous occasions, and by no means desirous of making himself a laughing-stock in a city where the number of Christians was very great, decided to have the final trial of his prisoners in this place. Wherefore, calling the three Martyrs before him, he exhorted them again to sacrifice to the idols, and to save themselves by so doing from the torments which he was determined to inflict upon them. They, however, indignantly rejected his proposals, and fearlessly added :

“ We are full of hope that, in this very place, we shall through the grace of our Lord Jesus Christ, obtain the end of our sufferings, and give a generous testimony to His holy Name. At the same time, we warn you to repent of your inhuman cruelties, lest a just punishment overtake you in the midst of your iniquities.”

Instead of having the effect of bringing him to acknowledge his wickedness, the charitable advice of the Christians made Teres only the more bold and defiant in his hatred against the servants of God. Wherefore, without any further attempt to make them deny their faith, and afraid of putting them to the trial in Philippopolis, he pronounced against them this sentence :

“ We decree that Maximus, Asclepiodota, and Theodotus,—three Christians who obstinately refuse to submit to the laws enacted by our imperial masters, and who persist in insulting and despising our gods—be put to death by having their heads struck off with the sword.”

The Martyrs heard this sentence with the greatest joy and while singing the praises of God, and thanking Him for His mercies, received the crown for which, during their many trials and sufferings, they had unceasingly sighed.

A short time after this, as the Governor, engaged in his favorite occupation of persecuting the Christians, was seated in his tribunal, there arose a terrific storm. Apparently, unmindful of the warning that had been given him by the innocent victims of his cruelty, he went on to pronounce his unrighteous sentences, when suddenly he was struck by lightning, and so completely consumed that nothing remained of him except

a mass of shattered and shapeless bones. These his friends and associates buried beneath a huge mound of earth, in the hope of obliterating even the remembrance of one who had been struck by the manifest judgment of God; but the very monument which they erected served to proclaim to succeeding ages, that, sooner or later,—even as the innocent and oppressed receive their reward—so the wicked are visited by the just punishments of an offended God.

Correspondence between an Aged Count and a Young Convert.

LETTER III.

THE COUNT TO HENRY.

INNSBRUCK, 1838.

My Dear Henry :—I take up our subject at the point where we left off. And since you have experienced in your own case the manner in which baptism is conferred upon adults, let us confine ourselves to the baptism of children.

After the Priest, by the mystic sign of breathing on the infant, has signified the departure of the evil spirit, he makes the sign of the cross upon the forehead and heart of the child. This he accompanies with an exhortation to become the temple of God: and he lays his hand upon its head, as it were to take possession of that soul; and he addresses Almighty God in a prayer full of earnestness and devotion, that He may be pleased to remove every shadow of blindness, to break the bands which the devil has put around it, to shed upon it the spirit of His wisdom, and enable it to live virtuously and free from all corruption of sin. Then, since the blessed salt is a symbol of divine wisdom, he takes a little of it, on finishing the prayer, and places it in the mouth of the child, saying: *Receive the salt of wisdom, whereby you may be pleasing to God, unto life eternal.* This ceremony comes down to us from the most remote antiquity: St. Augustine speaks of it; and the other holy Fathers generally look upon it as an emblem of that wisdom which should shine forth in a Christian. Some have considered

it as an oath of allegiance, adopted from the practice of certain nations:—let me say a word about them. Among the Jews *the covenant of salt* was a compact altogether sacred; and with good reason; for the idea of it came from God Himself. We read in the eighteenth chapter of Numbers the following words spoken by the Lord to the family of Aaron: *All the first-fruits of the sanctuary, which the children of Israel offer to the Lord, I have given to thee and to thy sons and daughters, by a perpetual ordinance. It is the covenant of salt forever before the Lord, to thee and thy sons.* And in Paralipomenon, book II, chap. xiii: *Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons, by a covenant of salt?*

And not only was it among the Jews that the use of salt was held to be a sign of promised fealty; but we find it among pagan nations also. They used to offer salt to guests received in hospitality; and in case it fell and was scattered over the table, it was taken as an evil omen, that the friendship would not last long. Hence, no doubt, comes the superstition, which still exists, that to upset the salt-cellar augurs ill. See, my dear friend, how strong is the hold which popular traditions take upon the people! You might avail yourself of this fact, when you hear persons slight the authority of such traditions as the Church has accepted: if in so trifling a matter tradition takes so strong a hold, what shall we say of it in matters of great importance, when besides it is confirmed by abundant authorities and testimonies of the first order. This is the kind of tradition on which the Church relies.

But turning back to our point, and leaving aside every other authority, we take that of our Saviour, who (Mark, ch. ix, v. 49) speaks of salt as a symbol of peace: *Have salt in you, and have peace among you.* From all this you observe with what good reason salt is regarded not only as a symbol of that heavenly wisdom, which makes the soul healthful and vigorous in the service of God, but also as a symbol of peace and of fidelity to the promises which are required of the person baptized; and of which we shall speak after a while.

Besides all this, salt is a symbol of sacrifice. The Christian on receiving baptism becomes a victim, offered up to God. The name Christian means follower of Christ; and He was eminently a victim.

Now St. Mark says: *Every victim shall be salted with salt*: and these words of the Evangelist correspond exactly to those of Leviticus, ch. ii: *Whatsoever sacrifice thou offerest, thou shalt season it with salt: neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.* This rite was always jealously observed in the times of the Old Testament; and accordingly the devil, who always parodies the ceremonies prescribed by God, taught the pagans to do the same. Pliny, Homer, Ovid, Horace, not to mention others, bear witness to this: the last mentioned says:

Mollivit aversos penates
Farre pio et saliente mica.*

You might ask me, what is the reason that salt should render the sacrifice acceptable? Well, it has the property of making food agreeable to the palate, and therefore acceptable to those to whom the viands are offered. It is not any kind of sacrifice we should make of ourselves to God, but one that is well-pleasing, inasmuch as accompanied by all those conditions which render it conformable to His divine will. It should be reasonable, answering the measure of grace imparted to us, enduring, without mixture of self-love, and untainted by any spot. This is what we mean by a perfect sacrifice. True it is, my dear Henry, that there are few who reach this degree of perfection; but nevertheless, we are all engaged to make advances towards it, if we mean to fulfil our baptismal promises. Besides all this, salt is a principle of healthfulness, and of fruitfulness; and it preserves from corruption. Herein, it aptly represents the effects which baptism produces in the soul. For, with this Sacrament and through it, the soul is placed in that state of healthfulness, which consists in rectitude of mind and of heart,—a rectitude, a state of well-being which far surpasses the health of the body,—beyond comparison superior. And it becomes endowed with the gift of fruitfulness, that is an aptitude to bring forth good works, which shall be meritorious of eternal life. Moreover, the soul is preserved from that state of corruption, which, before men were regenerated by baptismal water, infected the world generally with a fatal

* He appeased the unpropitious deities
With sacred meal and salted crumbs.

disease; and does so affect it still, as you know, wherever baptism is either not recognized for what it is, or is practically abolished, or is made no more of than any other washing or ablution. But let us pass on to another ceremony.

This Sacrament makes the soul sound and healthy, inasmuch as it takes away the guilt of sin, and endues it with wonderful strength, but it does not pluck out from the mind and heart those roots of evil, which are ever ready to bear the fruits of death. And just as, on the one hand, grace chokes the growth of these roots of sin and death, so, on the other hand, the devil bends himself to the work of giving them strength and sap, and of making them sprout anew, and restores to him the possession of the soul thus rescued from him by baptism. Hence the Church, after the prayer which follows the use of the salt, rebukes the audacity of Satan in these energetic words: *Unclean spirit, I conjure thee, in the Name of the Father and of the Son and of the Holy Ghost, to depart and leave this servant of God alone: spirit accursed, He it is commands thee who walked dry-foot upon the sea, and stretched out His hand to Peter sinking. Acknowledge then thy sentence, angel accursed, and give honor to the true and living God, give honor to Jesus Christ His Son, and to the Holy Ghost; and begone from this servant of God, since Jesus Christ, Our God and Lord, has deigned to call him to His holy grace and to the font of baptism: and this sign of the cross—here the Priest makes it upon the forehead of the child—which I place upon his forehead, do thou, accursed spirit, never dare to violate.*

It was the practice in times gone by to perform the ceremonies which I have thus far described, in the porch of the Church, and not inside the house of God; and then the person to be baptized was led into the Church. The ancient usage is however not wholly abolished; for what we have detailed is gone through at some distance from the font, and then the Priest places the end of his stole upon the child and leads it to the font, saying: *Come into the temple of God, that you may have part with Christ in eternal life.* On their way, they recite aloud the Creed and Pater, as a sign of faith and hope: for an infant the godfather and godmother recite these prayers.

Open here, my dear Henry, that New Testament which I put into your hands, when we parted last. Towards the end of St. Mark's Gos-

pel, chapter vii, you will find this fact recorded. One day they brought to our Lord a man who was deaf and dumb. Our good Saviour took him apart, and first placed His sacred fingers in the deaf man's ears, then touched his tongue with saliva, and heaving a deep sigh said, *Ephphetha*, that is, Be opened. And his ears were opened on the spot; and his tongue was loosed, so that he spoke distinctly. Now, our holy mother the Church beholds in this deaf and dumb man the type and figure of a person who is to be baptized. For, such a person has not the habit of faith. And he cannot take in with merit the word of God; and he cannot utter a word unto salvation. So baptism, in conferring the gift of faith, opens, so to speak, the ears of his intellect, and loosens his tongue; that he may take in with profit the holy doctrine, which the Catholic Church, teacher of truth, proposes, and may know how to speak as becomes her divine teaching. Hence the ceremony of touching with saliva the lips and ears of the subject baptized: it expresses that wonderful effect of faith which the Sacrament produces in the soul. In like manner the Priest touches the nostrils of the person, that his spirit may learn to rejoice in the sweet odor of sanctity.

You have observed, no doubt, that thus far he has remained passive in the ceremonies, excepting a few answers and the recitation of the Credo and Pater. But what the Church does for him will not satisfy unless he coöperates; and he must do so willingly, as befits a willing subject and a docile child, who is glad to take on himself the sweet yoke of Christ. Here then, after thus far using every means to make the faith of the neophyte strong and secure, the Church requires of him a declaration, on his part, that he wishes to receive the faith; and this is accompanied with a solemn promise. Before pouring the water of baptism, she asks: *Dost thou renounce Satan?* The neophyte, or his godfather instead, answers: *I do renounce him. And all his works? I do renounce them. And all his pomps? I do renounce them.* Wishing then to make quite sure of his faith, she asks:—*Dost thou believe in God the Father, Creator of heaven and earth? I do believe. Dost thou believe in Jesus Christ, His Son, who was born into the world and who suffered for us? I believe. Dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, life everlasting? I do believe.* After this threefold answer, the Priest inquires again the

name of the neophyte, asks him : *Do you wish to be baptized?* then, receiving the answer : *I do*, proceeds forthwith to administer the Sacrament.

After having renounced the devil and before making the acts of faith, already described, the anointing takes place : of it I will speak in my next letter. I close the present by recalling a beautiful ceremony which I read of in a very old book styled *The Ecclesiastical Hierarchy*. It was prescribed to turn the neophyte towards the west ; and, having breathed upon him thrice, to exorcize him of the evil spirit, the Priest required him to renounce Satan thrice, as I described above. Then, turning him towards the east, the Priest bade him raise his eyes and hands to heaven and called on the name of Jesus Christ. The meaning of this symbolic act shows itself in other rites also. It is that the west was taken by the ancient Fathers to represent the darkness of sin and the downfall of the empire of Satan, while the east is a figure of the Divine Sun of Justice, Jesus Christ.

Yours truly, etc.

The Ordeal of Queen Emma.

By "Marie."

'Twas done in England's elder days—
Long ere the curtness quaint
Of Saxon speech and Saxon ways
Had caught the softer style and phrase
Of courtly Norman taint.

When e'en Religion's precepts bland,
Scarce checked that savage mood—
For, though the sceptre of the land
Was held in Edward's saintly hand,
Full many a custom rude

Around the rock-bound island cast
Its fierce despotic thrall—
And of those laws linked firm and fast,
One relic of the Pagan past
I trow, o'ermatched them all—

The fiery ordeal—thus they named
 That strange and fearful test,
 Wherein the burning bars proclaimed
 If he, of foul transgressions blamed,
 Must still be banned or blest—

For if that fierce and fiery path
 He crossed in triumph o'er,
 Then proudly from the road of wrath,
 All safe and free of guilty scath
 The rescued one they bore.

But woe to him whose heart could yield
 To coward, craven fear,
 Or if *one* scar his guilt revealed—
 For then, his dismal fate was sealed,
 And death came, swift, and drear.—

* * * *

As 'mid the chosen twelve abode
 A Judas false and vile—
 So, in the courtly train that rode
 Beside the king, Earl Godwin showed
 The traitor's demou guile.

His tongue of malice e'en could dare
 To cast its slander-taint
 Upon the Court's Queen Lily rare—
 The holy Emma, wise and fair,
 Fit mother of a saint.

Alas! the saintly monarch lent
 His too confiding ear
 To that false tale, and rashly sent
 To long and dreary banishment,
 His parent good and dear.

Against that verdict's doom unjust,
 The stricken Queen appealed
 To Him in Whom the righteous trust,
 Who raiseth Virtue from the dust,
 And biddeth Falsehood yield.

Then uttered they the stern decree,
 The sentence fierce and dread—
 "The fiery ordeal now shall be
 Her test of truth and purity,
 Barefooted must she tread

“O’er nine red-heated ploughshares placed
Within Saint Swithin’s fane,
If safe her steps that pathway trace,
She shall be free from foul disgrace
And dark suspicion’s stain.”

Three days her solemn fast she kept,
And at Saint Swithin’s shrine,
One live-long night she prayed and wept,
Then rose, as though in peace she slept,
And shared the Feast Divine.

That morn a countless subject-throng
Surged ’neath the sacred roof,
For they had loved her well and long,
And scorned the tale so foully wrong,
And blamed that cruel proof.

Ah! sad those hearts assembled there,
And bowed in grief and gloom,
For her they sent the ceaseless prayer,
From lighted altar, still and fair,
And Swithin’s holy tomb.

But forth she came, that lady blest,
With Heaven-ward lifted head,
And meek hands folded on her breast,
As onward to the cruel test,
She walked with fearless tread.

Not once her glances sought the floor,
Her fiery path to see,
She crossed those burning ploughshares o’er,
As though she trod a tranquil shore,
Or dew-bespangled lea.

Nor knew she when the bound was passed,
Until a wild acclaim,
(Her people’s joy,) uprose at last,
All blent with fierce revilings cast
On Godwin’s hated name.

Thus He whose arm upholds the Right,
On that dread pathway traced
A track of pure and peaceful light,
A triumph-progress, safe and bright,
For England’s Lily chaste.

The Ultramontane.

(From the German Messenger.)

It is frequently asked : "What's in a name?" The answer which the questioner expects to his query, is that we should not attach any undue significance to abusive epithets or to titles of honor and esteem. However there are cases, in which we should attentively consider the bearing of a name ; when it affects a whole body of men and touches their dearest interests, it merits serious reflection. The term *Ultramontane* is preëminently of this nature ; it has been for many years and is still applied to a large number of individuals, members of the Church of God, and is generally regarded as synonymous with all that is base, low, servile, and unpatriotic in the adherence of these members to their visible Head. But it may be considered from another point of view, clearer and more truthful ; and this we propose to do by following the guidance of that eminent Catholic layman of Germany, Alban Stolz, whose numerous productions in explanation or in defense of Truth, the patrimony of the Church, will live among his persecuted brethren, long after he will have been called to his eternal reward. We shall quote his own simple, unstudied language.

"It is my intention to show clearly that an Ultramontane is possessed of far greater loftiness of mind and character, and consequently is deserving of more lasting esteem than any one, who is not and does not wish to be an Ultramontane. What then is the meaning of this word, *Ultramontane*? It is a word of Latin origin, applied to a person, whose sympathies are with those who live "on the other side of the mountains" (the Alps), that is with the Pope in Rome ; in other words, an Ultramontane is the same as a *Roman Catholic*. True, genuine Catholics see far beyond the limits of their native soil ; their vision reaches to their boundless religious Fatherland, to the whole Catholic world, and especially to its centre, Rome, the city of their common Father, the Pope. Nay, the real Ultramontane does not confine himself to the view of countries situated even on the other side of the mountains ; he glances upwards, and his vision passes beyond the starry heavens ; for he scans his actions and his omissions by the unerring rule of God's holy Will and the precepts of His Church.

"Those, who are not Ultramontanes accuse Ultramontanes of giving less proofs of patriotism and affection for their country than is manifested by persons of the opposite persuasion. The charge is utterly groundless. Nations, which are the most Catholic, as the Spaniards, the Poles, the Tyrolese, and the Cantons of Ur in Switzerland, are also the most Ultramontane. Now the deepest and most ardent love for their country is implanted in the hearts of these Catholic peoples, and they have never been surpassed by any nation on the face of the earth in their struggles and their sacrifices for their homes and their firesides : the secret is this : Ultramontanism seeks to unite the many in one compact body, and to this directs all its efforts. On the other hand the dissensions and weakness of Germany date from the thirty years' war.*

It was then that Germans, who were not Ultramontanes but Protestants formed a confederacy with Gustavus Adolphus, King of Sweden, and with the French against their own countrymen : and these Swedish and French mercenaries vied with those German Protestants in laying waste and pitilessly depopulating a large portion of German soil. And if in the year 1848 our own little territory (Baden) saw the fruits of a revolution, as silly as it was disgraceful, by which a prince, who least merited such a requital, was forced to flee from the fury of a mob formed of the dregs of society, and the country presented one scene of terror and desolation, if even at this day men of our nation band together to divide Germany and cause the blush of shame to rise on its fair face, no one shares less in this pernicious movement than the Ultramontane.

"But we may view the Ultramontane from another point ; and here his character is shown to advantage ; his superiority to others of a more shallow mind is at once apparent. The shorter the mental vision of a man, the less depth does the Intellect possess. Take a child ; if it learn its lessons or pay attention in time of class only because it fears the teacher's rod, the child is regarded as foolish. If boys and girls, as soon as their school-days are over, give up all study, and obedient to the first promptings of their hearts, are anxious to earn their own wages,

* If to-day the scene has changed, and the German Empire presents one, solid front, can the fact be overlooked, that thousands upon thousands of so-called Ultramontanes have sacrificed their fortunes and their lives, to make their Fatherland a nation of might and victory ?—ED. GERM. MESS. S. H.

Is it not, too, a lamentable departure from the principles of Ultramontanism that has made of once prosperous Spain a land of strife, desolation and bloodshed ?—T.R.

they seek for a situation in some store, and are willing to spend their whole lives there. Many of them lose their health, are troubled in mind and become slaves of their employers, because they are no longer good for anything save working at the object of their first choice, and are now forced to continue at any cost. Their shortsightedness has been the cause of their hard lot. A young man, who has been wedded to a lady of great wealth, is anxious to keep pace with the fashions of the day; he is affiliated with all kinds of associations, whether their object be reading, singing, dancing, pyrotechnic displays, gymnastic performances, or the pleasures of the chase; he is present at every banquet and show that occurs; in the afternoon he frequents the billiard-room, or the gambling-hall, and in the evening empties five or six glasses of beer and smokes the best cigars. This "polished" youth does not look ahead, and, only when it is too late, does he discover the total wreck of his good name and of his entire fortune.

"Now the farther a man looks into the future the more vigorous is his intellect. The farmer is certainly prudent, who makes hay in Summer and in Autumn, because he thinks not merely of the next day, but of the coming winter. But the really provident man is he, who looks forward not only to the next winter, not only to the years of advanced age, but even looks beyond the grave, and fixes his eyes on the distant shores of eternity. Such is the characteristic trait of an Ultramontane; his mind sees into the most remote future, and his soul is furnished with all that is requisite for that day. For example, he eats no meat on Friday, not because the police-board has made any such regulation; on the contrary his abstaining may draw upon him the scoffs and ridicule of his neighbor; but the real cause is that remembering these words, spoken 1800 years ago in Asia by One having authority: "He that will not hear the Church, let him be to thee as the heathen and the publican," he immediately sees that he has been forbidden to eat flesh-meat on Friday by the Roman Catholic Church. Many a woman of Ultramontane views and principles becomes an humble Sister of Charity or withdraws from society into some austere, contemplative order, where she bids a last adieu to all that the world esteems. Why? What has induced her to take so strange a step? Her far-seeing mind has beheld the vision of God and of a vast eternity.

"From the distant scenes of my early boyhood's years there still rises before me the figure of a tall, lean man, clad in a long coat, who fre-

quently appeared in my hill-side home on market days, and not far from our house offered beads and prayer-books for sale. It was a time when such articles were not much esteemed; those who made any purchases of the old man out of true, earnest love for objects of Catholic devotion, were about as rarely met as grains of gold in the sands of the Rhine; he was the only person who dealt in such wares. It may not be fruitless to give in this article a brief sketch of the old man's life. His name was Nicholas Paule. He was born in the diocese of Treves and was a schoolmaster when the Revolution broke out. He, with innumerable others of the Ultra-Rhenish provinces was imprisoned and condemned to lose his life by the guillotine for refusing to deny the Faith. The night before the day appointed for his execution he earnestly prayed heaven to rescue him from his impending fate, and made a vow to go on a pilgrimage to the Holy Sepulchre, should his life be spared. The next morning his prison doors were thrown open; but instead of being led out to execution, Paule was restored to the blessings of freedom. During the night news had arrived from Paris that Robespierre had been overthrown, and that with his death the Reign of blood and savage lawlessness had come to an end.

"It is an event of not little importance when a prisoner, about to be prematurely launched into Eternity, finds himself in the enjoyment of unexpected life and freedom; and his joy must be the purer, the greater his certainty that this change has been made in answer to his fervent prayers. Paule felt that his deliverance was the work of heaven and determined to show his gratitude by immediately undertaking to fulfil the vow, which he had made. He accordingly collected as much money as would enable him to reach Jerusalem, and proceeded to Marseilles to set sail thence for the Holy Land. But in Marseilles he was robbed of all his money and consequently deprived of the means necessary to undertake his voyage to Asia. He knew of no other plan to adopt in this extremity than to go to Rome and beg the Pope to release him from his vow, and impose upon him some other feasible work of piety. I am not aware of the answer given by His Holiness. At all events, Paule spent the remainder of a long life in the endurance of many, severe trials. It was his wont to wander up and down through a country, in which the light of Catholic Faith seemed to have been utterly extinguished. He could be seen in the quiet village or the crowded city, bearing in his

hands the beads, the seal of Ultramontaniam, then neglected by even spiritual persons. His very appearance was a speechless lesson of penance; the tall, lean man spoke very little and constantly kept his eyes fixed on the ground; his only food and drink were a little bread and water, a barn his only shelter at night. To Paule's voluntary works of penance God added a very heavy cross, by depriving him of his sight in the last years of his life. He died in the year 1833 at the age of 79. He was buried as a stranger in Ettlingen, where he had breathed his last. This vender of beads, though an object of scorn and contempt to the world, even during life raised three monuments, which honor his memory before God and man. The earnings of his long, laborious life, the fruit of the unceasing labors, by which he subjected his body, he devoted to the erection of churches in those towns, where they were most needed. One of these churches may still be seen in Eisenthal near Bühl, a second in Reisenbach near Ettlingen, and the third in his native land in the diocese of Treves.

"This holy man was an Ultramontane in the strictest sense of the word. He was of the same spirit as were the Martyrs and the Saints, as St. Vincent de Paul, St. Elizabeth of Thüringen, the Blessed Nicholas of the Flüe, St. Theresa, St. Fidelis and St. Agnes. It was Ultramontaniam that inspired them all with an indomitable courage, with a heavenly strength and an heroic eagerness to perform and endure what was most trying to nature: they weighed, measured and directed all according to the Faith, that was in them, their hope of an eternal life and their strong love for God.

"Wherefore I repeat: An Ultramontane is a man of the clearest and most distinct vision into the future; his soul appears to the eyes of God adorned with all excellence. On the contrary a Catholic, though to some extent entitled to this name by the fact of his Baptism, who is not an Ultramontane, is like an empty nut; for he is without the substance of religion, a strong, lively Faith. Even among Protestants, there are many, who are in a certain sense Ultramontanes, not indeed because they look to Rome, but because they strive to know and to serve Him with all possible perfection, from whom Rome has derived its authority and inviolable rights. The Ultramontane follows that counsel of our Divine Lord: "Seek ye first the Kingdom of God and His justice and all the rest shall be added unto you." But those, who under no consideration will embrace Ultramontaniam, distort the words of Christ and fol-

lowing in the wake of Satan proclaim from the house-tops: "Seek ye first all that is precious on earth, wealth, pleasure, and honors, and all the rest shall be added unto you."

"Before closing this article I wish to point out a certain degenerate race of Catholics, who have not, it is true, the reputation of those, who have been born in the bosom of the Catholic Church, but in the course of time have turned their backs on her to embrace a non-Catholic creed. They enjoy a far more unenviable name, one applied centuries ago to the Pharisees. They are Catholics, who, as long as they are in the company of fervent members of the Church, talk and behave as becomes a Catholic; but as soon as they find themselves in presence of those, whose opinions and assertions are anything but Catholic, they fall down and cringe before them, declaring in the meanwhile: "I confess I am a Catholic, but I do not wish to be understood as favoring the excesses and encroachments of those impetuous priests." Yes, in very truth, you are a genuine Catholic!"

The Return of the Popes from Avignon to Rome.

The year 1876 is truly a memorable year. Could we ever forget it, the recollection of the universal joy with which it was greeted, at its opening, would help to recall it; the illuminations and processions which ushered it in would fix it in our mind and proclaim to us again, as did the many-voiced chimes from turret and tower, that one hundred years have sped by since the foundation of the American republic. We are filled with sentiments of honest pride and heartfelt gratitude. We glory in the fact that time has not wrecked the work of which the forefathers of 1776 laid the foundation, but that from an humble origin it has grown and developed, until to-day it stands before us a structure of beauty and grandeur. We love to dwell on the consideration of its prosperity and security, its extent and power—and as citizens not less Catholic at heart than loyal and true—we are grateful to Providence for the liberty which the Catholic Church enjoys under its rule.

But the same year is blessed with another memory; it places before us a fact not less consoling than significant. It commemorates the fifth Centenary of the return of the Popes from Avignon to Rome. As

the Declaration day of Independence announces that the ties are severed which once bound the colonies to the parent country, so the departure of Gregory XI. for the Eternal City was the beginning of a new era for Rome and the Church. It was the signal that a captivity of seventy years was ended. The Pope, the head of the highest spiritual authority on earth, was restored to independence and liberty. The suspicion which had surrounded his acts while subjected to French domination, gave rise to confidence; his weakened power showed signs of strength, his resources, lately crippled, were multiplied; and the whole sphere of his usefulness was again embraced when the Papacy was reënthroned in the home of the Cæsars.

But to understand fully what joy filled Rome and the Christian world when in October, 1376, the Chief Pastor of all the Faithful returned to his ancient see, we must necessarily review the history of the residence of the Popes in Avignon. We must investigate the main cause which effected the removal; we must study the lives of the seven Popes who spent their days in exile, and finally adduce the motives which urged a return. Thus shall we see how it was influenced by the politics of the times and demanded by the welfare of the Church. The prime movers in this enterprise, saintly and eminent persons, whose labors brought about the happy result, will rise up before us and teach us the oft-repeated lesson, that no matter how trying the ordeal to which the Church may be subjected, she comes forth from it unharmed. A sweet and wise Providence watches over her, the Holy Ghost guides her to safety and peace.

I.

It is a well-established fact that ever since the days of Peter, Rome has been chosen by God as the home of the popes and the centre of the Christian world. Its history is bound up with the history of the Vicars of Christ, and its fortunes and destinies alternate with those of the Church. It is prosperous and happy if the headship of the Church is visibly represented there in the person of the Pope, and it is afflicted and in sorrow when persecution or the tyranny of sovereigns exiles him from its seven hills.

It will not surprise us, therefore, to learn that the month January, A. D. 1295, was one of extraordinary rejoicings to the inhabitants of Rome. The bells rang out in gleeful harmony, and banners waved

from spire and dome. Triumphant arches spanned the streets and artistic devices that betokened universal enthusiasm fluttered from window and balcony. The city, which in those days when every nobleman's house was a fortress, was often a scene of bloody encounters, was on this occasion free from factions. The contending parties had fled, or carried away by the sentiments of the season, laid aside animosities and exchanged pledges of friendship and peace. An immense concourse had flocked from the neighboring States to witness in Rome the grandest spectacle which earth can produce. After three years of widowhood, caused by the absence of the preceding Pope, its bishop and ruler, Rome was again to be blessed by the residence of its lord; Boniface VIII, the newly elected pontiff, was hurrying to Rome to be consecrated and crowned. This was the cause of the festivities, the rejoicings and the public demonstrations—hence the glittering cavalcades that paraded through its streets—hence the rich processions of the ecclesiastical hierarchy that conducted Boniface to his throne and inheritance.

And well might Italy and Rome be glad and all Christendom be grateful that Boniface was chosen to shape the destinies of Europe and preserve intact the rights of the Holy See. There was need of wisdom in government and of strength in the execution of plans which only a fertile and prudent mind could have invented and matured. A skilful pilot only could steer the bark of Peter through the storm which impended over the Church's horizon. Only an active and indefatigable hand could endure the labor which days of trial and tribulation had in store. For there were discords at home and wars abroad. The Ghibellines disturbed the peace of the Romagna, Venice and Genoa were at variance, factions raged in many cities, and Sicily, but lately the scene of carnage, braved the censures of the Church and defied the arms of Naples; the crown of Germany was disputed, and a fierce war enkindled by the ambition of the two most powerful sovereigns of the day—Edward I. of England, and Philip le Bel of France—had embroiled all Europe in a general war.

In these perilous and disastrous times Boniface ascended the papal throne. His exterior bearing portrayed his sterling worth. He was lofty of stature, with a massive forehead—majesty and dignity were depicted on his countenance, and all his characteristics went to show that he was born to rule. Nature had conferred on him all the

qualities which shine forth with such lustre in the grandest of the Popes. The last of those that are called medieval, he reflected the glory of his predecessors, and left a bright example to his distinguished successors. He was eminently versed in both civil and canon law, and possessed of great boldness and deep wisdom. Ecclesiastical jurisprudence owes to his learning the sixth book of the Decretals and science, the foundation of the Roman university, known as the Sapienza. The institution of the jubilee, so consoling to Christendom, and so productive of good works, dates its origin from the fifth year of his Pontificate, A. D. 1300. In one word, Pope Boniface combined the singular excellencies which were found in the Gregorys, the Alexanders and Innocents of former days, and hence if singleness of purpose, integrity of life and the right use of the highest intellectual powers could have averted the storm which was imminent, the Church under his reign would have been equally fortunate and glorious.*

The periods, however, during which the spouse of Christ enjoys peace are few and brief. True there are times when a respite from trial and persecution is accorded her. Under the conquering banner of Constantine she emerges from the catacombs, and under the protection of Charlemagne, she secures an independence which enables her to spurn the ambiguous favors of secular princes. But as her maxims are not the world's maxims, and as her principles are opposed to the time-serving spirit of earthly policy, it is no cause of wonder that she is ever in conflict. Still at all times is she great and glorious. In peace, when the full exercise of her liberties is granted her, she develops all the latent energies of her strength, and enriches and beautifies whatever falls within the sphere of her activity; in war, when compelled to bow her head, because the sons who have but reaped benefits at her hands, rise up against her to destroy and despoil her, she is yet lovely in her sorrow and grand in her endurance.

II.

As soon as Boniface was enthroned, he grasped the reins of government with a firm and resolute hand. Justice and peace were his motto, and where the latter could not be purchased by reasonable concessions, the former was inexorably enforced. His mind was so comprehensive

*The learned Benedictin monk, Luigi Tosti, has vindicated the memory of this illustrious pontiff by writing his life in 2 vols., 8vo; Monte Cassino, 1846. The talented writer has dissipated the calumnies which had so long darkened the name of Boniface VIII.

and ingenious, that by a wise and prudent policy, he destroyed factions, reconciled enemies, and everywhere reëstablished order and submission. Only two events occurred to disturb the tranquillity of his short, but vigorous reign. One was the rebellion of the Colonna family—a family which at all times gave trouble to the Popes, but which shortly after Boniface's accession, threatened to overturn the whole State; the other was his controversy with Philip le Bel, king of France. We pass over the first in silence, as it is foreign to our purpose, to dwell on the second which in its results was highly injurious to the interests of the Church. It was the main cause why the residence of the Popes was transferred from Rome to Avignon.

III.

The origin of the struggle between the king and the Pope, and the questions to which it gave issue, may be summed up under two heads: Philip wished to establish absolutism in France; Boniface desired to maintain the liberties of the Church, and preserve intact the rights of the Holy See.

It was not the first time that Church and State stood in opposition and contended for the mastery. The Vicar of Christ had more than once been called upon to vindicate the authority of God against the arrogance of princes. What Philip attempted had been tried by the Henrys, the Ottos and Fredericks, of Germany, and as they had been thwarted by the boldness of Gregory VII., and the watchfulness of Innocent IV., so the ambition and pride of king Philip, were met by an irresistible barrier in the firmness and wisdom of Boniface VIII. Did Philip in some measure succeed, his partial triumph must be ascribed to the corruption of the times, the servility of the nobility, and the fears and inaction of some of the French clergy. We do not deny that much is due to the king's versatility of talent, his cunning and intrigue, his consummate skill in political affairs. We admit all this, and would even add that, although he was styled the fair by his advisers because adorned by the graces of person, he would have been more justly called the politician, because he was quick to plan evil, and in defiance of the dictates of conscience and honor, not less ready to execute it: above all, he possessed an iron will that would brook no opposition, and was so unscrupulous and selfish that in his mind justice was exchanged for expediency.

If it be asked why Philip drew upon himself the admonitions and threats of the Sovereign Pontiff, why such solemn protests were directed against his conduct, and why finally the thunders of the Church were hurled against him, the answer is ready to every reader ever so little conversant with the history of his reign. He was guilty of acts of disobedience which as a son of the Church in matters spiritual he owed to the Chief Pastor of souls, he was guilty of acts of injustice against the rights of neighboring States and princes, of tyranny towards his subjects, and of sacrilege by claiming the goods of the Church.

To carry on the war with England more energetically, Philip burthened the people with enormous taxes and when in the groans of their affliction they appealed to the Holy See for mediation and redress of grievances, greater vexations were the consequence. Nor were his cruel and oppressive measures directed against the people only; the whole kingdom suffered under his powerful hand. The nobility was subjected to his absolute will, the episcopacy was humbled. And when his coffers were drained by the exactions of war, he did not scruple to appropriate the sacred treasures of the Church.

He was insolent and proud and disregarded all ecclesiastical immunities. The tithes and tributes destined for Rome were seized and poured into his exchequer, and such of the clergy as dared complain of this infringement of the Pope's rights, were silenced and imprisoned. Every appeal to any power but his own was laughed to scorn. The only rights that he respected were regal rights and these included all, for they did not exist out of France. He aimed at nothing less than to make the State independent of the Church, and if possible to subject the latter to the despotism of the former. Of all the French kings, Philip was the first that threw aside that salutary curb which the justice of the Popes had exercised over ambitious princes; he again was the first that would not abide by the arbitration of Boniface who had pronounced a most equitable judgment in the opinion of all for a final settlement of the war between France and England. To fill up the measure of his injustices, it must be added that he originated the baneful Gallican liberties and acknowledged that machiavellian principle which offers incense only to the idol, state, personified in the absolute prince, and to maintain its superiority, tramples on the rights of the nobility, the people and the Church.

IV.

Such was the policy and character of the king of France. The degenerate grandson of Louis IX. appeared in the rôle which had been assumed by the high-handed emperors of Germany, and like them he did not abstain from impious, fraudulent and cruel means to further his designs. The holy and aged Pontiff betimes saw the danger and treated the haughty monarch with condescension and gentleness. He exhausted the precepts of prudence and brought into play all the devices which a wise and loving father knows so well how to use, in order to win back an erring son. He made concessions and showered favors upon him; he consented to allow him the use of ecclesiastical tithes, and if necessary to melt down the sacred vessels to enable him to prosecute the war, but the young and fiery king would not be soothed. Boniface ennobled the line of his ancestry by raising St. Louis to the honors of the altar, but the king raged on in his fury and construed every favor into an insult and aggression. Nay, to rid himself of the Pope, whom he considered the only bar to the aims of his ambition and the pretended aggrandizement of the state, he had recourse to the vilest calumny.

When Boniface saw that all measures at reconciliation proved fruitless, in defense of the rights vested in him as the highest authority on earth, he addressed the insubordinate son of the Church in a tone of dignified severity. He sent him the letter "*Ausculda fili*," and soon followed it up by the solemn bull "*Unam Sanctam*." In the first he lays down the truth that the Lord has constituted the Pope above kings and empires, that he is the highest superior on earth and that hence all Christian princes are subject to him not only in spiritual matters, but also in those of a mixed nature. At the same time he cites the griefs of the Holy See, the usurpation of power, the confiscation of church property, and the unmerited oppression of the clergy and the people. The second proclaims the rights of the Holy See and the subjection of every man to the voice of the supreme Pontiff. It is a lucid compendium of the wise doctrine which the Church has ever held on the point of its powers and privileges. The unity of the Church, the supremacy of the Roman Pontiff, his judgment on matters that fall within his jurisdiction and from which there is no appeal, are clearly established.

Thus spoke Boniface with the fearlessness of an apostle, and immediately renewed negotiations for the peace of the Church in France. But the monarch ill-advised and impatient of restraint and admonition, was deaf to all reasonable demands. A train of obsequious courtiers surrounded him and despirited noblemen were ready to do his behests. It excites no wonder therefore that he accepted no terms dictated by his legitimate superiors, that the legates of the Pope were denied an audience or committed to custody, and that in his mad career he did not hesitate to break off all communication between France and Rome. It was in vain that explanation after explanation was forwarded by Boniface who was resolved to act rather with an appearance of weakness than by rashness to overstep the rules of prudence. The last spiritual weapon in the Church's armory was not employed by him until all others had failed.

V.

Events now hurried to a rapid close. The king began to hate him whom he had so grievously injured and openly aimed at the liberty of his saintly opponent. To effect this purpose many plans were suggested but most of them did not satisfy the king who was now ferociously eager to reach his end. His own inventive mind devised the speediest method. He would forcibly abduct the Pope, drag him before a council convoked by his regal authority and depose him as an idolatrous, illegitimate, heretical intruder of the Papacy, and raise in his place a creature of his own choice. Such was the scheme and had not Providence interposed the Holy Pontiff would have suffered all these indignities. A council of the three estates of the kingdom in which the vilest crimes were charged against Boniface, gave a semblance of public expression to the dark desires which burned in the bosom of Philip. This occurred in June, 1303; three months later, a secret plot devised in the French cabinet was carried into execution.

At this juncture of affairs when every hope of pacification was blighted when evils multiplied in every quarter and Italy itself gave unmistakable signs of the gathering storm, even the fearless Boniface was disquieted, and for safety's sake retired to Anagni, about 40 miles from Rome. The scandalous proceedings of the assembly held at the Louvre in Paris

alarmed him and in justice to himself and his holy office he solemnly protested against the charges before a full consistory of Cardinals.

In the meantime William de Nogaret, Philip's chancellor and Sciarra Colonna one of the bitterest enemies of the Pope, at the head of three hundred horse had set out for Anagni. This small number was momentarily increased by the malcontents of Italy and all those disaffected towards Boniface. It was on September 7th, 1303, that the streets of Anagni resounded with the tramp of cavalry marching under the standards of Philip le Bel. The Pontiff understood at once the object of the invasion. The shouts: "Death to Pope Boniface, Long live the King of France," told him but too plainly that Nogaret and Sciarra with their hireling followers were at hand to depose or assassinate. A few faithful servants under the leadership of his nephew Gaetani made an able resistance at the gates of the palace, but the fickle populace of the city reinforced the emissaries of Philip and the last safeguard was gone. In an instant the palace was carried by storm. Only two cardinals remained at the side of Boniface; all the rest had fled. But the courage and grandeur of soul which in his long struggle with the king had never forsaken him, appeared at this trying moment truly heroic and sublime. Arrayed in full pontifical attire he seated himself on the throne facing the altar. The tiara of Constantine graced his head and while his right hand held the keys of Peter, the left pressed a crucifix to his breast. In this dignified attitude he awaited the approach of his persecutors. Sciarra gave full vent to the brutality of his nature and was about to lay sacrilegious hands upon him when the artful Nogaret interposed, and under pretense of shielding the insulted Pontiff from further injury, added that he would drag him to Lyons and have him deposed before a public council. At this affront the aged Pope broke his silence and said: Behold, here is my head! For the liberty of the church, I, the Vicar of Christ, will know how to suffer to be condemned and deposed and even be martyred at your hands. This bold answer disconcerted the ribald tongue of Nogaret. For three days the constancy of the Pope was severely tried, but his intrepidity and majesty broke all the attacks of his enemies. A reaction set in among the citizens: they flew to arms and rescued him whom they had but lately betrayed. Boniface was liberated and his first act was to pardon those who had attempted to rob him of liberty and life. He returned to Rome, but a month later after new sufferings and trials, a fever hurried him to the tomb. His

death was tranquil and holy. Eight cardinals stood around him and received the profession of his faith and administered the last rites of the church, and in the 86th year of his life he rendered his grand soul to its Maker.*

Thus died Boniface a martyr in a holy cause and after him the external greatness of the Papacy was seen no more. Ignorance and calumny have time and again clouded his fame, but he who has read history aright will agree with Petrarch in calling him the wonder of the world.

King Philip no doubt rejoiced when he heard that the noble defender of the church was fallen. The main and only obstacle to his ambitious views was removed. He had crushed a noble life to gain a bad cause. His godless policy would triumph, at least, in the eyes of the world, but he knew not that its fatal effects would some future day hurry the French monarchy to the brink of ruin. True he had severed the union of Church and State, he had broken the ties that bound prince and people together when there was but one Supreme Shepherd who guided both to holy pastures. He had taught his subjects insubordination and sown broadcast the seeds of false liberty, the hot-bed of revolution. But the interior virtue and power of the Papacy remained intact. Boniface's defense of its rights was a new proof that the gates of hell will not prevail against her. The enemy had afflicted its members and humbled its visible head, but he could not quench her noble spirit, nor destroy her indestructible life.

(To be continued)

The School of Christ.

III.—HOW GOD IS TO BE LOVED.

Son, nothing is sweeter to our soul than to love God; and none knoweth better the greatness of that sweetness, than he to whom the Lord hath granted the same.

That such was the death of Boniface VIII. and not that of a raving maniac is sufficiently authenticated by the narratives of the eminent cardinals who assisted at his death. Had he died, as his enemies say, dashing his head against the wall, foaming at the mouth and lacerating his hands, traces of this violent death would certainly have been found upon his body when it was exhumed in 1605. But God to glorify the virtue of his servant and confound the evil reports of his enemies, had after 300 years preserved his body from corruption. The whole city of Rome witnessed the extraordinary spectacle.

Dost thou desire to experience how sweet is the Lord?—keep the commandment:

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. (*Matt.* xxii, 37.)

If thou do wholly fulfil this commandment, thou fulfillest all others, for it containeth them all.

Therefore it is added: This is the greatest and the first commandment,—the greatest by its dignity and excellence: the first by the obligations it imposeth.

For who is like to God? to whom art thou indebted for more? Therefore nothing is more becoming, more just, than that thou love the Lord thy God.

All the other commandments bear upon this one. For the end of the commandments is charity from a pure heart, and a good conscience, and faith unfeigned. (*I Tim.* i, 5.)

In singleness of heart, therefore, guide thy mind unto God; and do not cleave unto any created object.

The Lord hateth every division in a holocaust: For he is a holy God, and mighty, and zealous. (*Jos.* xxiv, 19.) He looketh down in anger upon whatsoever is likened unto Him: He abominateth whatsoever is preferred above Him:—all love of God must be pure and single.

Therefore doth Christ say: He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. (*Matt.* x, 37.)

Do not act deceitfully; put away thy mask, lest thou burden thy conscience; for the Lord searcheth all hearts, and He understandeth all the thoughts of the mind. (*I Chron.* xxviii, 9.)

Thou shalt derive no advantage from loving in a feigned manner: thou canst deceive none except thyself.

Such a deception would be the vainest of all idols that thou couldst worship; for it could profit thee nothing here below, and would be thy condemnation in the day of judgment.

Wherefore, Son, imprint this deeply on thy mind: Thou must seek thy God lovingly, unselfishly, cheerfully; with no other object than that of finding Him, whom thou desirest to love.

It is good to fulfil the precepts of the Lord for the sake of the reward; but it is perfect to do the same, if that reward be none other than the possession of God Himself.

A perfect lover rejoiceth not, except in the possession of the object beloved.

And what is that object beloved? Supreme goodness, supreme majesty; all else is to be looked upon as offscourings.

Remember also, what He hath done for thee; without Him, thou shouldst not have existence; without Him, thou shouldst not have been redeemed; without Him, thou wouldst not expect salvation.

Let us therefore, love God, because God first loved us. (*I John iv, 19*)

Fear not to give offence to the world; let no power of earth affrighten thee; say with the Apostles: We ought to obey God, rather than men. (*Acts v, 29*.)

Ascend even higher, until thou attain unto that love whereof it is written: Fear is not in love; but perfect love casteth out fear. (*I John iv, 18*.)

My Son, if thou art wise, make provision for thy soul. Love God all thy life, and call upon Him for thy salvation. (*Eccle. xiii, 18*.)

IV.—OF THE KEEPING OF GOD'S COMMANDMENTS.

Son, if thou wilt love God, hearken unto what He saith: He that hath My commandments, and keepeth them: he it is who loveth me. And he that loveth Me, will be loved by My Father; and I will love him, and will manifest Myself unto him. (*John xiv, 21*.)

O reward exceeding great! whose soul doth not become enkindled by such a promise!

What is there more excellent than that Father? What is there more lovely than that Son? What is there more to be wished for than to behold the Son in the Father?

If thy soul become enkindled at the mere thought thereof, comply with the conditions; and thou shalt first have a foretaste of Him through grace, and enjoy Him hereafter in glory.

Art thou in dread of the difficulties? Listen to the beloved Disciple: His commandments are not heavy. (*I John.v, 3*.)

And hearken unto the Eternal Truth: My yoke is sweet, and My burden light. (*Matt. xi, 30*.)

Thou bearest the heavy burdens of this world, for the sake of the world : why wilt thou not take up the sweet yoke of the Lord, for the sake of joys never-ending ?

He that keepeth the commandment, keepeth his own soul. (*Prov.* xix, 16.)

And, therefore, it is good for a man when he hath borne the yoke from his youth. (*Lament.* iii, 27.)

Why would we rather strive to please the world, which will crush and destroy us, than the Lord, who will uphold and reward us ?

Whatsoever we shall seek, we shall receive from Him ; because we keep his commandments, and we do the things which are pleasing in His sight. (*I. John.* iii, 22.)

For who hath continued in His commandments, and hath been forsaken ? or who hath called upon Him, and He despised him ? (*Eccli.* ii, 12)

Know, my Son, and consider what God hath done for thee : observe the way whereby He desireth the salvation of all.

God made man from the beginning, and left him in the hand of his own counsel. He added His commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee. (*Eccli* xv, 14, 15, 16.)

Happy he that is willing so to do ; unhappy he that is unwilling to comply therewith.

The wise of heart receiveth precepts ; a foolish talker is beaten. (*Prov.* x, 8.)

The unerring rule remaineth ; if thou wilt enter into life, keep the commandments. (*Matt.* xix, 17.)

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. (*Matt.* vii, 21.)

If ye know these things, ye shall be blessed, if ye do them. (*John,* xiii, 17.)

For blessed are all they that fear the Lord ; that walk in His ways. (*Psa.* cxxvi, 1.)

How many there are who boast of being Christians, and followers of Christ, and do not so much as know their Master !

Because he who saith, that he hath known Him, and keepeth not his commandments, is a liar, and the truth is not in him. (*I John*, ii, 4.)

But he who keepeth His word; truly in him the charity of God is perfected: and in this we know that we are in him. (*Ibid*, 5.)

Wherefore, my Son, let thy thoughts be upon the precepts of God, and meditate continually on his commandments. (*Eccle*. vi, 27)

Bind them in thy heart continually, and put them about thy neck. (*Prov*. vi, 21.)

When thou walkest, let them go with thee; when thou sleepest, let them keep thee; and when thou awakest, talk with them. (*Ibid*, 22.)

Then shall be fulfilled in thee that which the Lord hath promised: My Father will love him, and we will come unto him, and will make our abode with him. (*John*. xiv, 23.)

V.—CHARITY IS PATIENT, IS KIND.

Son, I have taught thee to love God: but wilt thou experience whether thou possessest charity?

See whether thou hast the marks which prove the presence of charity: the Apostle maketh mention of them, and they regard God and man.

This commandment we have from God: that he who loveth God, love also his brother. (*I John*, iv, 21.)

And it is worthy of attention that the same Apostle had said before: If any man shall say, that I love God, and hateth his brother, he is a liar. For he who loveth not his brother whom he seeth, how can he love God, whom he doth not see? (*Ibid*, 20.)

Hearken therefore unto Paul, who teacheth thee: Charity is patient, is kind. (*I Cor*. xiii, 4.)

Examine the hidden recesses of thy heart, and see whether thy charity is such.

With what disposition of mind didst thou suffer the afflictions of this life? the infirmities of thy body? the reproaches of thy neighbor Didst thou undergo all these, for the love of God, with a generous heart? Didst thou call to mind, that God permitteth these troubles to befall thee, to prove the sincerity of thy love for Him.

Why didst thou complain and murmur so often? Why was thy heart ever restless? Thou didst worry thyself without a cause.

None of all the things which may befall thee is so painful, that it cannot be undergone and overcome by love.

If thou do truly love God, thou wilt ceaselessly rejoice in thine every adversity.

Then thou shalt be able to say with Job: Although He should kill me, I will trust in Him. (*Job. xiii, 15.*)

But what if thy brethern did stumble against thee? Didst thou bear it for the love of Christ?

Didst thou willingly undergo reproaches? didst thou return a blessing for a curse?

Bless ye, saith the Apostle, those who curse you: bless ye, and curse not. (*Rom. xii, 14.*)

So long as thou doest not this, thou hast not charity in thee.

Be not overcome by evil, but overcome evil by good. (*Rom. xii, 21.*) The true Christian imitateth his Master, who saith: I say unto you not to resist evil. (*Matt. v, 39.*)

Therefore the Apostle upbraideth bad Christians: Why do ye not rather take wrong? why do ye not rather suffer fraud? (*I Cor. vi, 7.*)

Act thou differently, my Son, endure, and love thou good success in the Lord: bless equally the good and the wicked, and thou shalt have charity.

General Intention.

THE APOSTOLATE OF THE HEART OF JESUS AMONG THE WORKING CLASSES.

The besetting sin of modern society—the peculiar danger of the age, is Materialism, the ascendancy of matter over mind. The interests of the soul, and the claims of virtue are subordinated to the welfare of the body. Man, whose aspirations should soar upward to God; whose hopes should point, like the mountain cross, to heaven, now takes no thought of the great hereafter; no longer labors to amass a treasure where the moth cannot consume, but limits his yearnings to the pleasures of the passing hour; and the noblest work of the Creator's hand—he whose knee should bend only to the Author of his being, is content to

worship at the altar of Mammon. We are far from denying that Materialism has done much for us. It has developed gigantic, fabulous wealth; it has revolutionized the industry, ideas and manners of civilized society; with its powerful hand it has lifted up our century and placed it at the head of ages, as the triumph of material progress; what a hundred years ago would have been a vision in the Arabian tales, is to-day a matter of fact. But unfortunately the glitter is only superficial—the fruit is the Dead Sea apple, fair to view but crumbling to ashes on the lip. Lift the veil and contemplate the drama that it hides, alas but too often: selfishness, craft and fraud, rapacity, unchecked by any principle of virtue, much less of charity, among the moneyed classes; unprincipled policy among speculators: among the lower classes, pauperism in its most pitiful shapes: squalid want in the filthy lane and crowded tenement house; haggard misery crouching in despair in the underground den; the gloomy workhouse, the prison of poverty where the pauper barter his liberty for a morsel of hard bread. This is not a picture of fancy, ah! would it were—it is a page from the sad history of modern society: the autobiography of the Spirit of the Age. He who runs may read it in the faded cheek of youth, in the premature furrows of manhood; he may hear it in the sigh of the needle-woman, in the curse of the oppressed laborer.

In proportion as the scale of material progress has been raised, that of moral advancement has been depressed. The capitalist has been enriched, yes, but the laboring masses, converted into mere producers to feed his luxury, have been too often impoverished and degraded. The heart of the employer has been steeled against the demands of the laborer; he has taken the bread from the poor man's table, fuel from his hearth, cheerfulness from the bosom of his family, once happy in the frugal enjoyment of the hard earned fruits of his daily toil. Thousands on thousands taking a last look at all that was nearest and dearest to them on earth, have faced the dangers of the ocean, the wide grave of so many of their countrymen, and coming to a foreign land, have sought at the hands of the stranger the livelihood which was denied them at home. And what welcome has greeted them? Flying the cruelty of a merciless landlord at home, they must submit to the exactions of a selfish employer abroad. Our factories and works of public and private enter-

prise teem with them, plying their trade from morning until night for a remuneration in many cases inadequate to the realization of a competence, and scarce equal to the necessities of life.

It is in behalf of these laboring classes that we raise our voice and make an appeal, not only for the sake of their temporal interests so seriously compromised, but especially on account of the spiritual dangers which beset them. The spirit of the age which has expelled Jesus Christ from the higher ranks of society, denies him even the shelter of the factory and the workshop. There is no room for Him there. His own know Him not. *The son of the artisan* may have no fellowship with those whose companion and model He should be. He whose delight is to be with the sons of men—who bade the afflicted come to Him and be refreshed, is forbidden to anoint the bruised soul of the laboring man with the balm of His Sacred Heart, revive his withered hopes with the dew of sympathy. Destitute of the support and protection which religion alone can impart, the operative is left a defenceless prey to the manifold temptations, which are the constant attendants of indiscriminate gatherings of men and women, subject to no religious or moral restraint. We need be no prophets to predict the future which such a state of society augurs. He who is familiar with the causes which have lead to the moral degeneracy and disastrous fall of empires that have been and are no more, cannot fail to read the moral which is traced in their ruins.

Whither must we turn to look for the kindling dawn which will herald the day of a purer and more exalted civilization? We answer with assurance—to religion. That happy dawn must break from the shadow of the cross. The energies which are devoted to the disorganization of society must be applied to its reconstruction. The workshop must become christian—must be baptized, regenerated. Jesus Christ must be restored to the working classes. Then, and then *only*, will burning hatreds be suppressed, rancors subdued. Then, and then only, will the laboring man cease to purchase for society the material advantages at the sacrifice of his own moral welfare.

Where are the Apostles who will undertake this mission of love? Where are the Apostles so enamored of the interests of the Sacred Heart, that they will devote themselves to win the hearts and save the souls of these masses? The ministers of God? the good shepherds of

the Gospel? Ah! cheerfully would they rescue the wandering sheep from the brambles and bear them back to the fold. But the sheep fly from them, dread them. No, devoted pioneers from among the faithful must go in advance and prepare the way for the coming of the priest, as did the Baptist for the advent of the Messiah. Their epiphany among us will be hailed as the token of coming redemption.

Do you look for an example in this noble undertaking? Turn your eyes to where the land of St. Louis lies expiating her past faithlessness to the duties which devolve upon her, as the first daughter of the Church. There the precursors of Jesus Christ have appeared; there the apostles of the working men have begun their holy mission. Their voice has been welcomed in that wilderness, where for a century the name of Jesus Christ has not been heard. The Congresses of Nantes, of Lyons and of Rheims, have caught up the echo, and all hearts are throbbing with joy at the sound. And shall the glad tidings be confined to France? Ah no! let them be born on the wings of charity across the seas to our own home—let them bring joy and salvation to the laboring classes in America. Let the servants of Jesus Christ—the members of the Apostolate of His Divine Heart, coöperate in the work so auspiciously begun. Let them come forward generously to aid the good cause, to contribute their sacrifices, or at least their prayers, to advance the work of the Sacred Heart among the workmen in our country. The Precious Blood flowing in upon those wasted hearts, will animate them with a new life. Faith will teach them that poverty is not a crime and a degradation; for Jesus Christ has ennobled and exalted their condition by becoming Himself a poor man—aye, so poor that He had not whereon to lay His head; He testified His predilection for the poor by choosing the lowly Maid of Juda to be His Mother, the poor unlettered shepherds to be His first worshippers, and the poor fishermen of Galilee to be His apostles and representatives.

The beneficial effects of this Apostolate will operate not only directly upon the laboring masses, by ameliorating their moral condition, but also indirectly through those who are entrusted with their control and direction. Religion will humanize the hearts of superintendents and employers. It will remind them that the gifts of fortune alone do not enhance the dignity of man; that wealth and station alone do not make them more acceptable to God than is the mendicant, who with hectic

cheek and hand pinched with penury, asks a pittance at their door. They will learn to sympathize with the poor laborer whose life is often but one tissue of cruel privations; learn to spare the stinging rebuke and say the kind word of encouragement; to give the kind look of approbation, nor begrudge a little sacrifice to help the weary traveller plodding along the thorny road of life. Their example will supply the most powerful illustration, the most convincing motives for the belief in the words of the Catholic priest: they will prove to the lower classes that our holy religion is indeed the *religion of the people*, and that its divine mission is to elevate, regenerate and supernaturalize its children.

To ensure the success of this glorious yet difficult undertaking, the apostles must be imbued with the spirit of their calling. That spirit they will find in the devotion to the Sacred Heart. Here, and here only, will they find that fortitude and constancy which they need, to battle against and subdue the host of prejudices, hatreds, and jealousies which they will have to encounter. The errors of the pagans of the olden time, were but a trifle compared to the hatred of truth which modern paganism opposes to the spread of the Gospel. The only power on earth which can overcome this formidable enemy is the divine power of the Sacred Heart of Jesus. It only needs devoted hearts from all ranks of society—hearts ready to enlist in Its service all their energies and influence, to ensure a signal triumph. Surely the love of the Sacred Heart is not diminished; surely the Saviour desires as much to be known and loved now, as when He addressed to Blessed Margaret Mary these words: “*I have an ardent thirst to be honored and loved by men, in the sacrament of my love:*” surely He has not retracted the promise, that “*Those who shall propagate this devotion shall have their names written in my Heart and it shall never be effaced.*”

Let this then be the object of our earnest prayers during this month. We will importune the divine Master to multiply among laics, the indispensable auxiliaries of the ministry, those men animated with a truly apostolic spirit, who spare no pains to make the Sacred Heart known and loved among the working classes. We will entreat the Saviour to inflame them with a consuming love of His Sacred Heart, and inspire them to give that mutual help which is the result of a close union, by enrolling themselves in the League of the Heart of Jesus, and by estab-

ishing the *Apostolate* of this same Heart. Let us pray that His *Kingdom may come*: let this be the constant sigh of our hearts, the object of our desires, the term of our labors, the motives of all our sacrifices.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them, in particular, for those Catholics who labor to lead back to Thee the multitudes perverted by false doctrines. O Jesus, inflame more and more with Thy Divine love the hearts of these apostles, and grant that, to ensure their triumph, they may unite under the banner of Thy Apostolate.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary save the Church. (Indulgence of forty days)

Graces Obtained.

We return sincere thanks for several favors obtained through the prayers of the Associates. Please have a mass said in thanksgiving for having preserved our children from a dangerous sickness on two occasions by appealing to the Sacred Heart of Jesus. Thanks are returned for the conversion and reformation of several persons recommended. I return earnest thanks for two special favors obtained. I wish to return many thanks for the countless favors of the past year. Please return thanks to the Sacred Heart for many spiritual and temporal favors received through the Apostleship, especially for the conversion of a lady who had long neglected her religion; and for restoration of sight to a person who had been blind for years. Thanks are returned for reformation of life in a young man and for other favors. Thanks are returned to the Sacred Heart of Jesus, for the following favors lately received which were recommended during the past year: Great improvement in the conduct of four gentlemen and a little boy.

Heartfelt thanks are returned for the conversion of two men who had been recommended to the prayers of the Association some time ago, they have recently made their peace with God: one of them had not approached the Sacraments for twenty three years; also for the conversion of a protestant lady 77 years old, she was recommended last May, during life she had been rather bitter against the Catholic religion, yet at the approach of death she called for a priest, was baptized and after having received sufficient instruction received the last Sacraments; thus this erring sheep, thanks to the prayers of the Associates, has had the happiness of being admitted into the true fold at the eleventh hour. Heartfelt thanks to the S. Heart of Jesus, for granting the favor which I asked through the Association, last August: through the mercy of our Kind Redeemer, I am now entirely cured of the complaint from which I had suffered. So many have been the favors obtained for our Community, through the "Apostleship of Prayer" that I beg to return heartfelt thanks to the Sacred Heart, through the same. We earnestly solicit you to return thanks to the Sacred Heart, for a number of favors granted; among which we may mention the conversion of a father of a family who had not approached the Sacraments for over thirty years.

Obstacles removed for a young lady, who has recently received Baptism.

For the success of an undertaking, several times recommended.

Thanks are returned for the recovery of a person recommended: and for several spiritual and temporal favors obtained through the prayers of the Apostleship. Please return thanks to the Sacred Heart for the satisfactory settlement of an affair that was recommended a few months ago.

A good woman returns most heartfelt thanks for the conversion of her husband who had not been to confession for twenty years. Thanks to the Sacred Heart for two persons who have obtained employment.—also for many favors obtained.

I desire to return heartfelt thanks to the Sacred Heart, for enabling me to make a living for my children.

Return thanks to the Sacred Heart, for the improvement of a young man recommended in October.

Thanks to the Sacred Heart for two sudden cures from serious sickness.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

APRIL, 1876.

Vol. 3, No. 4.

Devotion to the Sacred Heart of Jesus.

REPARATION.

We might, strictly speaking, have confined ourselves to the few words concerning reparation of which we have spoken in the preceding numbers of this periodical; for it is, in effect, nothing else but one of the partial ends of the devotion to the Sacred Heart, and what we have already said is sufficient to excite one to embrace it. However, the capital importance of this end, partial though it be, the care which our Lord deigned to take to point it out expressly to our attention, the irresistible current which seems at the present day to carry a large number of souls in that direction, the perhaps somewhat undefined notion which the word 'reparation' conveys to many minds, and finally numerous invitations from different directions to which we are happy to accede—have engaged us to enter into some details in this matter. To throw a little light upon this question, let us try to understand well the three following truths:

The love with which our Lord is consumed for us is, for the most part repaid only by ingratitude. This unworthy mode of action towards Him is sovereignly odious to Him and He rightfully complains of it:—we should therefore take every means in our power to repair this disorder. In the first place is it true that our Lord sows His blessings with lavish hand and reaps only ingratitude in return? We do not see how this can be denied; the fact is too striking, the proofs too numerous. To say nothing of His sovereign Majesty which is contested and

set aside, of His authority which is braved by trampling under foot His Commandments, of His promises which are scorned, of His threats which are laughed at, of His divine perfections which are dishonored, considering only the direct and personal attacks directed to His love, what a horrible multitude of iniquities are committed at every moment. In a transport of love for us, a God became man ; He immolated Himself once upon Calvary—and each day He renews and perpetuates this sacrifice upon the altar ; He resides in our tabernacles sighing for the moment when He can descend into our hearts and unite Himself intimately with us in Holy Communion. Are we grateful to Him for all these marks of an ineffable tenderness ? Ah ! if the seraphic Magdalen of Pazzi could return among us would she not have reason to go about through town and country, shedding tears and crying out as formerly : “ Love is not loved.” The advances of the Heart of Jesus, the author of all these wonders, are usually responded to by coldness and indifference ; sometimes, only too often, by contempt if not by outrage. When year by year the liturgy brings back to our memory the principal mysteries of the life of our Saviour, who is touched by it ? Who thinks of it ? When three times a day the sound of a bell invites us to call to mind the solemn moment when at the voice of the Angel Jesus deigned to become one of us in the womb of Mary, who is softened by the remembrance ? Who thinks of rendering thanks for the blessings of the Incarnation ? Every where the Cross rises before our eyes ; it crowns the summit of the loftiest edifices, it stands in public places, even along the wayside it may be seen ; it hangs upon the walls of our houses, we wear it suspended around our necks. It is impossible to avoid meeting it—above us, beside us, within our dwellings and without, the cross pursues us ; when our eyes rest upon it, what effect is produced upon our souls ? The sight of a crucifix is never a merely accidental thing ; it is always the result of a charitable design of the Heart of Jesus which desires to speak to us in this manner of His love for us and to protest that whatever may be the condition of our soul at the time, He still loves us in spite of our infidelities. Our Lord Himself revealed this to His spouse St. Gertrude, saying to her : “ Each time that one looks upon a crucifix he should think that the voice of the Saviour addresses softly to the ear of his heart these words : ‘ Behold how the excess of My love for thee has attached Me to the cross, naked

despised, covered with wounds, all My members dislocated and still My Heart is so penetrated with tenderness and love for thee, that if it were necessary for thy salvation that all My sufferings should be renewed, rather than see thee perish, I would willingly consent to endure for thee alone all the torments which thou canst imagine I have undergone for the whole world.' ” The Saint adds that she knew in truth that it was only by a special providence of God that the crucifix was exposed to the view of any one. In spite of all this what respect do we pay to the cross? Ah! men have been found in our days whom the sight of the cross importunes to such an extent that they have cast it down, broken it, or reduced it to ashes; they cannot understand that the sight of a God expiring in torments through love for us should move and urge us to live for love of Him. The cross is grand and eloquent for the heart which consents to listen to it, but it is after all only a remembrance; the Mass also is a memorial, but one full of life, which reanimates and resuscitates that which it recalls.

When, on the day after his baptism, Clovis heard the holy bishop Remigius relate the pathetic history of the passion and death of our Lord, the royal neophyte could not restrain the expression of his lively regret. “Why was I not there with my Franks?” exclaimed he. These words were sublime perhaps, but spoken without reflection. This pious regret, the irresistible outpouring of a Christian heart, at the first recital of the sufferings of a God; this cry wrung so often, both before and since Clovis, from so many generous souls, has no reason to be repeated. Are not our churches so many Calvaries, upon which at each moment the holy and living victim repeats and continues His sacrifice? Let us only profit by this precious favor so ardently desired, and for what may we not dare hope? Alas! if an indifferent observer should come into one of our temples on a week day about the hour when the priest is preparing to mount the steps of the altar, what a spectacle would present itself to him: so few would be the adorers to be counted around the sanctuary! And yet without the Mass the world would long ago have been destroyed under the blows of the wrath of an angry God whose arm there would be nothing to restrain. It is true that from time to time on certain memorable occasions, such as a funeral or when the betrothed come to ask religion to consecrate their vows; or the feast day of the saint whom the Sovereign has received for protec-

tor in baptism, the temple is no longer deserted ; for the moment its aisles are filled. But what motive animates the crowd ? Have they come to adore, to thank, to pray in union with the divine Victim who has placed all His merits at our disposal ? Tell us, O men who for many weeks have not crossed the threshold of the house of the Lord, what has induced you to depart from your usual custom ? If you are sincere, many among you must acknowledge, that out of regard to established usages many of you have come to accomplish a social duty, to offer a mark of sympathy to an afflicted family, to gratify your curiosity to satisfy the claims of decorum, to carry out one portion of the programme of the day. Sunday, at least, which the Lord has expressly reserved for Himself, which a special commandment obliges us to sanctify and the sanctification of which includes assisting at the divine Sacrifice, on this day at least the desires of Jesus will meet with a favorable hearing. You know but too well what happens among us who call ourselves Christians. Not to deprive oneself of a party of pleasure, not to interfere with an excursion, upon the most frivolous pretext, our Saviour is refused this slight mark of deference and love. Or if one does not entirely dispense himself from appearing in church, one becomes suddenly so avaricious of his time that he begrudges the priest the little half hour necessary for the proper fulfilment of his ministry. The shortest possible Mass is sought for and even that found too long and is abridged either by arriving late or leaving before it is over.

(To be Continued.)

St. Euphemia.

The martyrdom of the Virgin Euphemia is one of the most celebrated in the annals of the Church, since her glorious struggle has called forth not only a tribute of praise from the historians, but has also been honored by an admirable eulogy which merited the applause of the Fathers assembled in a general Council.

It was in the reign of Diocletian that the Proconsul Priscus, who resided at the time in Chalcedon, was instigated by his friend Apelian, to put in force the imperial edict against the Christians. Apelian, by

profession a sophist, was a vile and meddlesome person, and a fanatical worshipper of Mars. On this account he bore a relentless hatred against the Christians, whose teachings and practices he knew to be a strong and constant protest against the folly and wickedness of idol-worship. To gratify the vindictive feelings which rankled in his breast, he went to the Proconsul and, by many cunning and insidious reasonings, persuaded him to issue a proclamation, whereby all the inhabitants of the city were commanded to come together on a certain day, and offer sacrifice in the temple of Mars. The most severe punishments were threatened against every person who should presume to disobey this order.

On the day appointed, Apelian busied himself with finding out, and reporting to the Proconsul, every citizen who kept away from the idolatrous ceremony—well knowing that the Christians would give no heed to the unjust and absurd command of Priscus. In this manner he came to a dwelling in which many of the Faithful had met together that they might atone as far as they were able, by fervent prayer and supplication, for the insult offered that day to the true God by their fellow-citizens. Among the Christians thus assembled was Euphemia, a young Virgin of noble birth—whose father, the Senator Philophron, was a man highly esteemed by all the people, and whose mother, the lady Theodora, was known as the true friend of the poor and distressed, whose sufferings she was ever ready to alleviate.

Filled with joy at the discovery he had made, the base informer immediately hastened to the Proconsul, and said :

“There are some persons, who, to evade compliance with the imperial edict and the order of your Excellency, have shut themselves up in a certain house. If they are permitted to do this without being molested, the effect will be very bad indeed. You are doubtless aware, that there are several others who seem by no means inclined to yield a ready obedience to your command. The honor of our great god and your own dignity demand, that these persons be made to unite with us in worshipping Mars, or that so glaring an act of resistance to your authority be not suffered to go unpunished.”

“We must teach those persons that they cannot make light of our commands with impunity,” said Priscus, “and that they shall be held to a strict account for every transgression.”

And, forthwith sending for a band of soldiers, he ordered them to arrest and bring before his tribunal every individual that should be found in the house designated by his friend Apelian.

When the prisoners appeared before the Proconsul, he was so struck with the dignity and modesty of their bearing, that he seemed at a loss how to address them. For from the account of his friend the sophist, he had naturally enough concluded that they who durst disregard his orders, must be a class of men whose insolent audacity would defy his own power as well as that of his imperial master. Seeing that the greater number of them were women belonging to the most respectable families of the city, he spoke to them in a manner which was meant to be kind, saying :

"It is our advice that, without making any difficulty, you should at once submit to the command of our sovereign, and prepare yourselves to offer sacrifice to our great god Mars."

Euphemia, strong in the justice of the cause for which she stood arraigned, modestly yet firmly addressing the Proconsul, replied in the name of all her companions :

"Be it known to you, O Priscus, that we are the servants of Christ, our Lord, the eternal King, who ruleth in the heavens. He it is who hath laid the foundations of the earth; He hath stretched out the heavens as a curtain; He hath created all things. Him we serve, and to Him we are ready to offer ourselves as a pleasing sacrifice."

"I am astonished at what I hear," said Priscus, "and the more so when I consider what must be the consequence of your resolution. Can it be possible that persons of your good sense, of your training and position in society, should be willing to throw themselves away? No, no; when you reflect awhile, I doubt not you will declare yourselves ready to obey the emperor, and to take my advice. Besides, you should not forget that, by agreeing to offer sacrifice with us, you become our friends, and are entitled to all the favors and privileges which we have it in our power to bestow."

These words of the Proconsul, instead of causing them to waver in their resolution, animated them only the more in their desire of making a generous confession of their Faith. The example given by Euphemia, her courageous bearing in the presence of the haughty magistrate,—who possessed over them the power of life and death—caused

them to look upon her as the proper interpreter of their sentiments. Understanding the desire of her companions, she, with modest reserve yet without timidity, said to Priscus :

“Your Excellency must know, as I said just now, that we are servants of the true God, and that we endeavor to walk without blame in the way of salvation which He has taught us. By so doing, we are persuaded that we can secure for ourselves the fulfilment of the promise which He has made: “Well done, thou good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things.” And you yourself know full well that all they to whom an official dignity has been intrusted, use their utmost endeavors to merit the approbation of him who has conferred it upon them, that thus they may prepare the way to obtain still greater dignities and emoluments. If they, therefore, who are mortal men, and serve them who are but mortals like themselves, seek thereby after honors which are vain and perishable, with how much more zeal ought we strive to prove ourselves faithful to the immortal and eternal King, that thus we may obtain the promised inheritance of honors and possessions, which are real and imperishable, and shall endure forevermore? Do then, with us whatever you like. We are ready even to suffer death, that we may come the sooner to the enjoyment of those supernal treasures laid up for us with God, the Lord and Master of the universe.”

When Priscus heard this, and saw that all her companions approved of the words spoken by Euphemia, he became very angry, and at once made up his mind to change the manner of dealing with the servants of Christ. After he had commanded them once more to offer sacrifice to Mars, finding that they all resolutely refused to comply with his order, he gave them in charge to some of his men whom he instructed to take them to prison. Not satisfied with this, he insisted that all of them should daily be put to the torture, unless they agreed to yield to his authority by sacrificing to the idol. During nineteen consecutive days each of them was daily put upon the rack, and made to undergo the most excruciating torments. Yet none of them ever showed the least sign of denying the Faith or yielding to the unjust command of the Proconsul. This generous perseverance in their firm resolve of suffering and dying for their Religion the blessed Confessors attributed to a special grace obtained for them by the noble example and powerful intercession of Euphemia.

Each day, after undergoing their tortures, they assembled around her, and glorifying God for the happy issue of their struggle, they expressed to her the grateful feelings of their hearts, saying :

"Beloved servant of Christ, our Lord, who art again adorned with the bloody mark of an heroic confession of thy Faith; mayest thou continue to be strong in body and wise in mind, until thou comest into the possession of the glorious prize promised to the wise Virgins, who had their lamps trimmed and were awaiting the coming of their heavenly Bridegroom."

Thus strengthened from on high by the grace of the Holy Spirit, they animated one another to fight the good fight, and forget the things of earth—which indeed it was not so hard to do, since none of their friends and relations were permitted to hold the least communication with them, or supply them with the comforts or even the necessities of life.

On the twentieth day, the Proconsul, after consulting with his friend Apelian—to whose opinion he was wont to defer in every matter of importance—summoned the prisoners again before his tribunal. When they stood in his presence, he looked at them for a while with softened countenance, and then said :

"Tell me, my good people, now that you have had some experience of the manner in which we treat persons who refuse to do our bidding, have you changed your first resolution, and are you ready to offer sacrifice to our mighty god Mars?"

Without hesitation, the blessed Euphemia immediately replied in the name of all :

"How long, O Proconsul, do you deceive yourself? Why do you not remove the veil of error which darkens your understanding, and acknowledge the One true God, who created you?"

"Here is my answer," said Priscus; and turning to his men, he added: "Give every one of them a blow on the face with the palms of your hands, saying: Obey by sacrificing to Mars."

The executioners forthwith did as they were commanded. The generous Confessors so readily bore this unmerited treatment that their countenances appeared radiant with joy; for they remembered that, for their sake, their Divine Master had undergone a similar punishment. Apelian—who understood at once from what he saw, that it would be

impossible to make them deny their faith, and that his expected triumph would end in a disgraceful discomfiture—with his wonted cunning, resolved to prevent this result. Wherefore, without making known his real purpose, he said to Priscus :

“ Your Excellency is aware that the Emperor prides himself in the skill he has of dealing successfully with this kind of persons ; if, therefore, you should deem it proper to send so great a number of them to Nicomedia, that he may dispose of them according to his judgment, he will think it no ordinary expression of your regard for his superior wisdom. And, if I might be permitted to suggest my opinion, I would say : scourge them first merely, on account of their insolent behavior in your august presence ; then keep them in prison until you find it convenient to send them to the Emperor.”

This counsel of the wily sophist was at once approved by the Proconsul and his assessors. Whereupon, the Martyrs were sent back not to their former prisons, but to a deeper and more loathsome dungeon under the same.

As they were fifty in number, this dark and narrow abode was of itself sufficient to inspire them with horror ; nevertheless, they uttered not a word of complaint, but showed themselves pleased and cheerful. A great trial, however, awaited them.

The extraordinary beauty of Euphemia had fascinated Priscus. No sooner had he sent away the prisoners than he resolved to gain her over at any cost. Wherefore, he ordered some of his men to take her out of the dungeon and bring her secretly before him. Judging of others by his own imbecility, he thought it impossible that any one should be able to resist the allurements which his station enabled him to offer. When the servant of God heard the summons, she knew right well what sort of temptation the evil one had prepared for her ; but knowing also whence her strength was to come, she raised her eyes to heaven and said :

“ Help me, O Lord my Saviour ! for in Thee I trust Let not this day the confidence of Thy handmaid be disappointed.”

As she stood again before the Proconsul, he tried to appear as gracious as he was able, and said to her :

“ Do not disgrace thyself, Euphemia ; do not render thyself unworthy of the honor and esteem which deservedly belong to thy family and

kindred. Forget what thou hast said heretofore ; it is not unbecoming in a woman to change her mind. Say now that thou hast thought better of thy foolish resolution, and that, like a true member of a noble family, thou art willing to renounce all this folly, and ready to join us in offering sacrifice to one of the great gods of the Empire."

But the high-spirited lady, indignant at what she heard, fearlessly replied :

"We Christians care very little for the things which give comfort or honor to our corruptible bodies ; but we strive, by our perseverance in well-doing, to obtain that higher crown which is the reward of virtue. As the daughter of heroes who have joyfully laid down their lives for the truth, I am ready to follow their example, that, like them, I may inherit the glorious promises made to the champions of our Faith."

This unexpected answer suddenly changed the fascinated Priscus into a furious wild beast. Instantly he ordered his men to seize the martyr and stretch her upon the wheel, that, with all her limbs torn and broken, she might die a miserable death. As they placed her upon the instrument of torture, Euphemia made the sign of the Cross upon her breast, and said :

"Oh senseless impiety ! what streams of blood are shed by Priscus, that enemy of all truth ! But no wonder if by his wicked arts he prosecutes the just : he only does the work inspired him by his father, the devil."

Then addressing the Proconsul, she added : "O deceitful enemy of all that is good, the engine of your cruelty cannot reach my soul. And, as Christ our Lord is my Helper, I trust that by enduring still greater torments I may be enabled to give to others an example of fortitude."

When the executioners turned the wheel and tore her fearfully, she exclaimed : "O Lord, the light of truth and the joy of all who art merciful to them that call upon Thee, look upon me Thy lowly and unworthy handmaid ; save me from the power of the evil one, and from the threats of the wicked Priscus."

No sooner had she uttered this prayer, than the dreadful instrument of torture burst asunder.

(To be Continued.)

Correspondence between an Aged Count and a Young Convert.

LETTER IV.

THE COUNT TO HENRY.

INNSBRUCK, 1838.

My dear Henry :

By renouncing Satan with all his works and pomps, the newly-born child of the Church defies his mortal enemy ; and the Church prepares him for the struggle which is to last through life, by anointing him on the breast and shoulders. Olive-oil which has been solemnly blessed by the Bishop, on Holy Thursday, is what is used in this anointing ; and is therefore called the oil of Catechumens. . It is a sign or symbol of grace, which so sweetly and so softly is shed upon the soul. Oil gives light, and heat : so does grace ; it enlightens the mind and warms the heart. Oil, no less than salt, gives food a relish : so grace puts into supernatural works the taste and the relish without which they are insipid or worse. Another quality of oil is that of floating on water ; and so grace gives man an elevation over all things created.

You remember, my dear Henry, that beautiful parable in the 10th chapter of St. Luke's Gospel, about the wayfarer who went down from Jerusalem to Jericho, was attacked by robbers, wounded and left half-dead upon the road. This wayfarer is the picture of another and a greater one—the whole human race which has been attacked and mortally wounded ; and, without grace, stands condemned to eternal death. The oil poured by the good Samaritan into the wounds of the unfortunate traveler is a picture of grace. And as that oil soothes the pain and cures the wounds, so does grace allay the pangs of exile in this abode of tears, lighten the burden of this miserable life, substitute confidence for despair, resignation for bitterness, and the love of purity for the concupiscence of the flesh. Oil expands and consoles ; grace too opens the Christian's heart, and he accepts with good will the miseries of this life, and even goes in quest of them, when the glory of God requires it. It is the same divine unction which makes one feel those blessings within and that joy of heart, which you say you experience

under many outward trials. In fact, the joy which grace diffuses in the heart surpasses all human pleasures, whether lawful or otherwise.

Hence you see how aptly oil is applied as a sign or symbol of grace, and how fitly it is used in baptism. It has always been used in religious ceremonies. You will find, for instance, in the 28th chapter of Genesis that Jacob poured oil, by way of consecration, upon the stone on which his head had reclined, during his extraordinary vision. Moses used oil and prescribed the use of it in the ceremonies of the old law. And the Church has always applied it in the consecration of temples, altars, pontiffs and priests. No wonder, then, that the devil should have taken oil too, as he applied salt, to form part of his own wicked rites.

Pliny tells us of a law of the pagans about paying great reverence to oil and to the olive tree. An exact counterpart to what Jacob did, when he poured oil upon the rock, was their practice of anointing with oil such stones as marked boundaries. These facts recall another which I came across the other day. I was reading of a freemason's funeral. One of the ceremonies was precisely this, of pouring oil upon the tombstone. I said to myself: The devil is always like himself.

When the priest has poured the water upon the head of the child, pronouncing the words so well known to you, he passes on then to the anointing with chrism. In the old law a person in the act of being consecrated to the dignity of priest, king or prophet, had poured upon his head a precious oil called *chrism*, which means simply a substance wherewith one is anointed.

Now baptism transforms a person into an adopted Son of God, and hereby confers upon him, in some sense, the eminent prerogatives of priest, king and prophet. Of priest—inasmuch as, by the promises he has made to God, he becomes a victim living and well-pleasing, in the constant oblation he makes of himself during the whole course of his life. Of king—inasmuch as he acquires the power of lording it over his passions, and instead of a slave has become their master, thanks to divine grace. Of prophet—because by the example of his Christian life, and the hope, which he lives in, of future happiness, he is ever announcing to the world the great truth that this future happiness exists. You see how appropriate is the anointing with chrism.

Chrism is a compound of olive-oil and balsam. It is called holy, because of the solemn blessing which it receives from the bishop on

Holy Thursday. This and other oils similarly blessed are considered entitled to a special reverence, next to the Holy Eucharist; and the Roman Pontifical forbids priests to distribute any of it to laymen, though for the purpose of its being a defence against disease and the arts of the devil. St. Cyril of Jerusalem, speaking of holy chrism, does not hesitate to use the following terms about it: "Do not imagine that this ointment is anything common. On the contrary, just as after the consecration in the Mass, there is no longer bread but the Body of Jesus Christ, so the holy chrism, after being blessed, is no longer a thing common and profane, but a gift, full of virtue, from Jesus Christ and the Holy Ghost."

Antiquity, too, makes it venerable. St. Basil, and other fathers after him, are of opinion that the ceremony of consecrating chrism goes as far back as the times of the Apostles; and the unction was an object of veneration in the Old Testament. When God willed to have a permanent tabernacle and a priesthood among the chosen people, He gave this command to Moses: "*Thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer; and therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament, and the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense and of holocaust, and all the furniture that belongeth to the service of them. And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified. Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.*"*

So by reason of its consecration and of its antiquity, the holy chrism is venerable. But besides these two reasons, it is a symbol. The Eternal Word in the book of Ecclesiasticus, likens Himself to balsam: "*I gave a sweet smell like aromatical balm.*" The resinous substance which is called balsam has a rich, sweet odor; it oozes from incisions made in the bark of a tree common enough in Judea, and called opobalsamum. At first, the only balsam used for chrism was that procured from Judea; but later, by a grant of the sovereign Pontiffs, Paul III. and Pius IV., the Latins were allowed to use such as was

* Exod. xxx: 25, 30.

found in other countries. Observe, my dear Henry, how everything here is a picture, a reflection, of the Word of God made Flesh. Prior to that great mystery of the Incarnation, the Redeemer to come was known only in Judea. To Judea alone was entrusted the promise of that Messiah, who was to be born there, and be a member of that one family among all the nations. Judea rejected this Divine Opobalsamum, which was then seen to rise among the gentile peoples. The odor of balsam remains unobserved and closed up, until the bark of the tree be cut, and then there is diffused at once the odor which delights the sense. So it was with the Word Incarnate. Before He suffered in His sacred Passion, He did not work save within limits which were very confined; and within those limits, His words and His miracles found His disciples hard of belief. But no sooner are the wounds inflicted on His immaculate Flesh, which was the precious covering of His Divinity, than these same wounds of His sacred hands and feet, and above all, of His Divine Heart, became copious sources of grace, so fragrant and powerful, as to draw unto Him all men and nations. After the scourges had torn the sacred limbs of the man-God, and the nails in His hands and feet had held Him hanging to the wood of the cross, and the lance had pierced His side, then the east and west began to witness hosts of chosen souls renouncing of their own accord all that the world holds dear, and hastening to enjoy the fragrance of His divine gifts, and live and love in the odors and sweets of Paradise. But let us return to baptism.

The neophyte becomes, by the grace of baptism, nothing less than another Christ:—"As many of you," says the Apostle, "*as have been baptized in Christ, have put on Christ.*" Hence it is that on anointing him with chrism the Church warns him of his duty to spread henceforth the good odor of Christ, wheresoever he may be. The new Christian should, like a balsam, shed the odor of Christian virtues, by word and example; that is, he should practice every virtue. This recalls to my mind, a fine passage of St Bernard, where he speaks of the "vessel of election"—the name given by our Saviour to St. Paul. "Who was Paul? A chosen vessel, an aromatic vase, odoriferous, full of perfumes most exquisite, since everywhere he spread the good odor of Jesus Christ." In fact, were there any sweet perfumes which the great heart of the Apostle, consumed with love and exhausted with the care of all

the churches, did not shed everywhere, far and wide, from the overflowing sanctity of his soul? Contemplate their variety and abundance! "Daily," said he, "I die for your glory. Who amongst you is weak, and I am not weak with him? Who is scandalized, and I do not burn with zeal?" Not all of us to be sure, can aspire to such excellence, but every one of us should become a vessel of election. The difference lies in the different sizes of the vases; the balsam should be the same in all. Our sweetness should be the same, our modesty, our patience and affability; especially in the midst of trials, which move our hearts with different passions. For in the midst of these temptations to give way to different emotions and feelings, just as balsam diffuses a sweeter fragrance when it is stirred, so should our hearts shed abroad an odor of virtue more exquisite still.

But I am forgetting myself, in a moral discourse, which is not a little out of place, considering my position. A word or two on the ceremonies which remain, and which terminate the administration of baptism.

The ancient practice—which is still kept up in some places—was to clothe the newly-baptized in a tunic of white linen, as a symbol of the innocence in which his soul was now vested, and which he should keep unspotted until death. They used, besides, to put upon his head a kind of cap or helmet-like covering of white linen—it was called the *chris-male*. These white garments, or at least the tunic, were worn by the newly-baptized till the Sunday after Easter: on this day they put them aside—hence the Latin name of *Dominica in albis*, (in white,) which Low Sunday still bears. When the priest places the white linen on the neophyte it is the modern form of that ancient rite, as is shown by the words he uses: "*Receive the white robe, which thou must bring without spot before the tribunal of Our Lord Jesus Christ, if thou wouldst have part in eternal life.*"

Then comes the lighted candle, which is placed in the hands of the godfather and godmother, or of the neophyte, if he be adult. This is a new and striking figure of what a Christian ought to be. Because, as the flame consumes the wax, absorbing it and transforming it wholly into light; so is the Christian by baptism transformed into the true light, Jesus Christ. The candle reminds him also that his life should be taken up and consumed in the love of Jesus Christ, and in His divine service, to be admitted into the light and eternal joys of his Saviour.

So the priest says, as he puts the candle in the other's hand : and the neophyte answers, Amen. Then, expressing a wish for the peace and union of the neophyte with Christ, the priest dismisses him.

I too, dear Henry, wish you the same peace and inseparable companionship of Our Lord.

Yours, etc.

LETTER V.

HENRY TO THE COUNT.

BADEN, 1838.

My dear Count :

How much obliged to you I am for those dear letters ! They are my best company in the hours of solitude. Fr. Philip has read your letters, and he derives as much pleasure from them as I. My only wish is that I could share my satisfaction with my parents. But they don't understand. Yet I perceive some rays of hope on my mother's side. She has observed the marked change in my life, and especially the peace of mind and conduct which I show under the storm of attacks upon me. Her mind is undergoing a perceptible change ; and, considering that she is a lady of perfectly upright intentions, I trust that, with reflection, she will come to listen to my words, and not shut her ears, as at present she does. For her own part, she has relented much in her attacks upon me ; perhaps her animosity has entirely ceased : [at all events, she shows me some kindness now. As to my father, I know for certain that he said to some one, if I want to be a Catholic I have, after all, a right to be what I want, and he has a mind to let me do as I wish. Unfortunately he is further from the truth than mother. Although advanced in years, he seems to have no other thought than to increase his wealth. My dear Count, my heart is torn with grief as I write this ; but I write it to beg your prayers, and those of your family and friends, for the conversion of my parents, whose salvation I would be glad to purchase with my life.

On reading your last letter, which came to hand yesterday, I see you therein close the explanation of baptism. You remember the visits we often made at Pisa, to the Cathedral, the Campo Santo and the Baptistery ? You told me many things about those beautiful monuments of religion and art ; but my mind then was not submissive to the truth, and my heart was with Emma, disconsolate at her state, and I paid no

heed to your words. Before you pass to another subject, could you not write something about this Baptistery, or any others that you know of? I have seen only one other—that was at Florence, which we visited after the death of Emma—after she went to heaven.

Thanks for your good wishes, etc.

HENRY.

The Return of the Popes from Avignon to Rome.

V.

The time during which the Popes resided in France, must be ranked among the most calamitous periods that befell Italy and the Papacy. For when the Holy See was transferred from its home on the Tiber to the banks of the Rhone, Rome lost at once its highest spiritual and temporal lord, Italy its brightest ornament and surest bulwark. Yea, we may say, that what time the light of the Papacy was quenched in the obscurity of Provence, grief and desolation sat by the queenly city and wove a web of disasters around her seven hills. Anarchy and confusion followed order and peace; evils innumerable brooded over the fair peninsula. The gifted children of sunny Italy wasted genius and talent to prosecute ignoble ends. A sedition, a riot, an insurrection against some pretentious chieftian or haughty nobleman was the order of the day. To lead some petty faction was the ambition of its princes—to see their party in power, their interests protected, was the cry of the people. And in this war of the passions, in this struggle for ascendancy and power between lord and vassal, between prince and people, the voice of authority which had been wont to quell the storm was heard no more;—the hand of him who had so often crushed or harmonized the rebellious elements was nerveless and withered.

But the Papacy itself was, in consequence of the change, subjected to a long series of humiliations. It was an evil hour when Clement V., either voluntarily or pressed by the force of circumstances, quitted Rome to establish his court in that lonely corner of the world, Avignon. What motives he had and whether they justified the removal of the Holy See, we will not at present discuss. We must confess, however,

that the sacred office and principedom of the Vice-gerent of Christ almost lost its prestige and honor, when through weakness or fear, its incumbents accepted the hospitality of the French kings;—hospitality it deserves not to be styled since it bears the signs of a base and cruel slavery. And this fallen state of the Pope's splendor and greatness is the more striking, because it succeeds that bright epoch in the Church's history, when after two hundred years of warfare, the bold successors of Peter had triumphed over the German Cæsars and surrounded their throne with unparalleled glory. The contrast is great and the picture is a sad one to behold. The Bishop of Rome takes up his abode in a foreign land. His acts are watched, his liberty is restricted. French policy is supposed to prescribe many of his decrees and decisions, to dictate his ordinances, to revise his arrangements. The confidence reposed in the Holy See is replaced by mistrust and suspicion; attachment and zeal for the interests of the Church, by neglect, indifference and alienation from its bosom.

Who will divine why Providence permitted the Church to experience such reverses? Who can reveal, why tied to the foot of the French throne, the Bride of Christ should have forfeited her liberty and independence? We dare not penetrate a mystery which belongs to the counsels of the Most High. We can only console ourselves by the thought that God's ways are not man's ways, that the measures of human foresight are often diverted by Him to promote his own divine intentions. But whatever evils sprang from the translation of the Holy See, it had least one good result. It placed in the clearest light two grand truths. It manifested, in the first place, how necessary it is for the good government of the Church that its Supreme Head should be wholly independent of all civil power; and, in the second place, it set forth in an unmistakable manner how closely Rome is bound to the Papacy. The attachment and union which have ever existed between the spiritual and temporal lord of Rome and its fickle inhabitants perhaps at no time was in greater danger of perishing. Could a rupture have been effected an absence of seventy years would have done the work. The woes and miseries by which during this long interval the Eternal City was afflicted, should have effaced from the memory of the Romans the name of their once loved pontiffs. They should have learned to hate them, because their flight was the occasion

of their sufferings. But just the contrary happens. The bloody feuds stirred up by the factions, the conflicts of the nobility, the mad tyranny of the tribunes fan their love for their absent Chief Pastor into a brighter flame. They sigh for his return. They cease not to beg and entreat until his presence again blesses and solaces Rome. This, we hope, the sequel will satisfactorily show.

VI.

All agree that Philip le Bel was the principal agent that hurried the Papacy to Avignon. He forged the chain that drew the Holy See thither and bound it there after it was once transferred. But if the prince had hoped that his schemes would succeed and his desires be accomplished as soon as the bold defender of the Church, Boniface VIII., had gone to his reward, he was doomed to disappointment. The hour which should carry the Pope into French territory was, although near, not quite come. Ten days after the demise of the unfortunate Boniface, the Cardinals entered conclave in the Vatican palace, and Nicholas Bocassini was unanimously elected. He assumed the name of Benedict XI. He was one of the two intrepid prelates who had stood by the side of the deceased pontiff in the perilous days of Anagni. His elevation to the highest dignity of the Church presents an example of that singular fortune which has sometimes marked the occupants of the Holy See. Humbly born and subjected to privations and hardships from his youth, he was possessed of a noble, generous heart. Eminent attainments and great piety advanced him to the first position in the Dominican Order. His predecessor had esteemed him for his many good qualities and created him Cardinal; and after the death of his patron and benefactor, the sacred college could find none holier or better fitted to fill the vacancy. Such was the new pontiff. Genius was his nobility, virtue and merit his wealth. His disposition was guileless, affectionate, sincere. He loved modesty and hated hypocrisy. History has handed down a striking illustration. It is related that as soon as his election was noised abroad, his mother hastened to Rome to see her fortunate son. But she dared not present herself before him in her humble peasant dress, and borrowed the rich attire of a Roman matron. The Pontiff beheld her and grew indignant at her conceit; he refused

to acknowledge her. It was only on the next day when she returned in the simple costume of her lowly state that he tenderly embraced her in the presence of the Cardinals, and said: "Behold, this is my mother—not the lady who appeared yesterday."

With such rare qualities and solid virtues, Benedict XI. gave fair promise of a good reign. But the times were too disturbed. The death of Boniface had allowed the Colonnas to return from exile and soon destructive factions again ruled the city. The policy of Philip had found adherents in the Sacred College. The royal envoys of France had gained over to their cause six Cardinals, who advocated the convocation of a general council in order to condemn the acts of Boniface VIII. True, the holy Father did not lack firmness and decision, for he had been schooled to resolute action, but he was destitute of means to cope with domestic foes. He was unable to quell the insurrection or to check the lawlessness which Rome daily witnessed. His words and admonition were powerless, because neither family influence, nor riches supported his measures. Thus he seemed to be at the mercy of the rival parties and deprived of every hope of bettering the future. In this desperate state of things, in order to shield the Papacy from further indignities, he resolved to abandon Rome. But this design of the unhappy Pontiff would never have succeeded, if the senior among the Cardinals had not seconded his views and persuaded the Sacred College to follow the Pope. He took prompt steps to execute his intention. Many of the Romans, who accompanied him or saw him leave the walls of the Eternal City, had a presentiment that a long time would elapse before they would see their Pastor again. From the departure of Benedict XI. we must date the translation of the Holy See. This Pontiff had planned what his successor boldly and unconcernedly accomplished.

Perugia was the spot which the Pope chose for his voluntary exile from Rome. He began to breathe more freely when he saw himself surrounded by a devoted and submissive people, and without delay applied his whole mind to remedy the evils of Italy and improve the fortunes of the Church. Above all, unhappy Florence, which had for years past suffered untold evils from the factions which rent it, shared his entire sympathy and solicitude. Still what his predecessor had in vain attempted to effect, did not meet with greater success under Benedict's

administration. His advice and counsel for an adjustment of differences were rejected ; his able legate de Prato, at first welcomed as a deliverer, was soon afterwards insulted, threatened and expelled. But if he failed to put a stop to the discords which preyed upon Florence, he was more fortunate in his transactions with Philip, the unrelenting foe of Boniface. To the king's wily and destructive policy, Benedict opposed prudent and conciliatory measures. He gained the monarch's good will by his mildness and condescension. He released the prince and his abettors from the ban of excommunication under which they still lay, and included in this general absolution all the Colonna family, except William de Nogaret and Sciarra Colonna who had headed the attack on Boniface VIII. and sacked the pontifical palace. These he summoned to appear before his tribunal. This lenity paved the way to the acceptance on the part of the king and his followers of the terrible sentence "*Flagitiosum Scelus.*" When the Pope had published this bold manifesto, the hopes of Philip to assemble a general council, which might brand the name of Boniface with infamy, were entirely dissipated. Dismay and confusion seized upon the enemies of the Papacy as they beheld Benedict stand forth as the avenger of the outrage inflicted upon his predecessor. But unfortunately a premature death cut short a career which began to prove that it would restore the honor and peace of the Church. One month after the publication of this bull, poison hurried him to the tomb. The authors of the crime are not known. Some accuse those whose names were on the list of the excommunicated, others think that Philip, who had proceeded so sacrilegiously against Boniface, did not scruple to take away a life which he found to be injurious to his cause.

VII.

The death of Benedict XI. gave rise to a long contest between the candidates that aspired to the tiara. But this protracted struggle for the succession will not surprise us if we call to mind the fatal influence of Philip's uncatholic policy. Ever since he had set his mind on ruling the Church, he had endeavored to control the election of the Pontiffs. The threat which the deceased Pope had expressed of bringing the king of France to trial for his sacrilegious conduct, was a new incentive to Philip to have one of his own subjects seated in the chair

of Peter. There was every appearance that he would succeed. The Cardinal-electors, like all Italy, were divided into two rival parties—Guelfs and Ghibellines. The former were devoted to the memory of Boniface VIII ; they cherished his ideas, advocated his policy, and in general looked to the best interests of the Church. The latter were the enemies of the conservative element; they favored Philip and the Colonnas and intended to elect a sovereign who would represent their wishes and sentiments. Able and tried leaders headed either division. Matteo Russo, the senior of the Sacred College, who had worn the purple for more than forty years, who had assisted at twelve conclaves and seen thirteen pontificates, swayed the Guelf party. Illustrious birth, an ample fortune, great talents, and a valuable experience which a long life at court had acquired for him in the management of great affairs, fitted him in every respect to be entrusted with this post of duty and honor. He himself had been more than once within reach of the glittering prize, but his too great power and influence had so far frustrated his designs. On this occasion, should his own name find no favor, he intended to procure the dignity for one of his nephews. The Ghibellines, on the other hand, entered the contest under the guidance of the cardinals Napoleon degli Orsini and Nicholas Albertini de Prato : the first had made himself notorious by his opposition to Boniface VIII., the second had gained distinction by the great abilities which he had displayed in his embassy to Florence.

When Philip learned that such were the elements of the conclave, he spared no means at his command to have the votes cast for a member of the Ghibelline division. To effect this more speedily, Pietro and Jacopo Colonna, two creatures in his service, presented themselves before the electors of the Guelf party and in the name of their master offered dignities and riches, if they promoted the king's wishes. But Philip little reflected that there is one passion in the breast of men, ambition, which yields neither to fair promises, nor is won over by gold to desist from the pursuit of its object.

The conclave opened but with such a spirit of rivalry and opposition as to assure every one that it would be of long duration. At the end of ten months it was not farther advanced than on the first day. The bark of Peter but lately tossed by the waves of a fierce tempest, was again drifting through an angry sea without pilot or rudder. But the

Perugians, in whose midst this struggle was carried on, grew impatient of delay. They were indignant that the holiest office should remain unfilled because cupidity and jealousy were contending for the mastery. They rushed to the palace where the electors were assembled, they besieged it, unroofed it, and refused the necessities of life to the cardinals until they should proceed to a final ballot. It is strongly suspected that this violence was a stroke of Philip's policy in order the sooner to compass his end, or at least that it was a scheme set on foot by the Colonnas and other emissaries of France. The stratagem had the desired effect. The cardinals were forced to come to a choice. But as they could not agree upon a candidate within the Sacred College, they had to look outside of it for a fit subject.

As soon as this resolution was reached, the party that was favorable to French interests immediately put forward the name of the archbishop of Bordeaux, and strange to say and unaccountable as it may seem, he pleased both camps. The Ghibellines, whose nominee he was, were delighted with the candidate for they knew him to be a friend of Philip; the Guelfs acquiesced in his promotion because he had been attached to Boniface VIII. On the vigil of Pentecost, June 5, 1305, the last vote was counted, and Bertran de Got, archbishop of Bordeaux, was proclaimed Pope.

VIII.

The newly elected Pontiff, who assumed the name of Clement V., belonged to an ancient, noble family. Of his youth but little is recorded, although, if we judge by the powers which he displayed in later years, we may easily infer that he was always a distinguished scholar. He had been known as a zealous prelate, and in the controversy between Philip and Boniface VIII. had braved the royal anger by adhering to the just cause of the Pope. He had tasted the bitterness of exile in consequence, but through the esteem which he possessed at the Roman court, he had been restored to favor. In former days Philip had loved him as a familiar friend and when now he saw him mount the pontifical throne, all his early affection and trust revived. The dream and hope of his ambition to have a French Pope was realized; a creature of his choice that he would use as a tool to work his ends was seated in the apostolic chair of Rome. That Philip had

strained every nerve to have his candidate elected must be candidly admitted, but it must be regarded as a piece of pure romance and idle fiction what Villani relates concerning court intrigues and compromises between the King and the Cardinals. We do not credit the story that Bertrand met Philip for a secret interview in the forest of St. John of Angély and swore to a simoniacal pact for his promised accession. History has proved it to be false and to have been drawn from an unreliable Florentine chronicle. Still some explanation may be found if we remember that an enthusiastic and interested people was apt to clothe in forms fantastic a fact too palpably real. They rightly attributed to Philip the preferment of the Gascon prelate, and blamed the Pope. Clement V., though otherwise highly commendable, for having by his gentle and yielding spirit, accepted the captivity of Avignon.

Two weeks after the election the legates of the conclave arrived in France. They bore the official decree of the archbishop's elevation to the first dignity of the Church. Together with this document a special letter was forwarded in which the cardinals entreated the Pope to join them in Perugia. They conjured him, after the example of Clement IV. and Gregory X. of blessed memory, to occupy his divinely appointed See. "Never," said they, "was Peter's bark so tempest-tossed, nor the fisherman's net so broken. A storm-cloud has chased the sun of peace and darkened the horizon. War has made desolate the fairest territories of the Holy See, and strifes and dissensions have dispersed its inhabitants. Come, they pleaded, to cheer and assist us by your presence. On the throne of Rome your power will be more resistless, your glory more radiant, your peace more sure and lasting." Unhappily Clement V. did not listen to the eloquent appeal. For although he knew the devotion of the Romans, he also knew their inconstant and contentious spirit. He had witnessed the feuds of the peninsula and was fully acquainted with the rivalry which had lately dishonored the conclave. Discord and party spirit so prevalent in Italy had deterred him from accepting the proposal: besides, the fate of Benedict XI., who had been at the mercy of the factions, struck fear into his soul. Such no doubt were some of the motives which, in his mind, outweighed those that were adduced by the Cardinals. The fact was, he did not respond to the supplication and invitation, but ordered the Sacred College to await him in Lyons, where he wished to be crowned.

This act laid the foundation of the Church's subjection and loss of independence. It was the fruitful source of all the evils that afflicted her for upwards of a hundred years. And thus it happened that Rome, the mistress of the Christian world, was abandoned, and an humble city, in the land of the enemy, became the home of Christ's Vicar.

The cardinals were surprised to learn that they had to set out for France. They were loath to go, they murmured and objected, but the Pope had spoken and they obeyed. Their conduct shows that the majority had had no share in the decision of the Pontiff to transfer the See to France. Very remarkable and even prophetic were the words which the aged Matteo Russo addressed, on the eve of departure, to Cardinal de Prato: "You have succeeded at last in your endeavors to carry us over the mountains, but either I mistake in reading the Gascon character, or a long time will elapse before the Holy See returns to Italy."

As it was natural to expect, the wily Philip did everything in his power to make the coronation as imposing as possible. While the King of England sent rich presents of gold and silver, a complete table-service and all the household utensils, the King of France furnished the apartments especially destined for the Pope's use with royal magnificence. Never had the kingdom been honored with so august a ceremony. Many princes and lords graced the occasion. There were present the Kings of Aragon and Majorca, besides Philip and the flower of the French nobility, prince Charles of Valois, his brother, the Count of Evreux, his son, and the Dukes of Bretagne, Bourgoyne and Lorraine. On the 14th November, 1305, the senior of the Sacred College placed the triple crown upon the brow of Clement V. It was a day of triumph and universal enthusiasm. But the joys of the morning were succeeded by a night of sorrow. An ancient custom prevails at Rome that the newly-crowned Pope, immediately after his enthronement, proceed in state to the basilica of St. John Lateran. Here occurs the so-called taking of possession. This celebration, which at first was simple, in the middle ages became one of extraordinary solemnity. The Pontiff-King assisted at it either borne in a litter or drawn in a superb chariot, or else mounted on a richly comparisoned steed. It was no idle or meaningless parade. Its object was to represent the glory and splendor of Jesus Christ in the person of his Vicar,

and hence it was often attended with a magnificence that recalled the triumphs of ancient Rome. This brilliant spectacle was not omitted by Clement V., albeit he was away from the city of the popes. He rode in state to the church which had been designated for the ceremony. The King of France and his brother Charles de Valois walked on either side holding the reigns of the steed which carried him, when suddenly a crumbling wall gave way under the weight of spectators with which it was loaded, at the moment that the Pontiff was passing. The Duke of Bretagne, Gaillard de Got, a brother of Clement V., and the venerable Cardinal Matteo Rosso, were buried under the ruins and instantly killed. Charles de Valois and the King himself narrowly escaped, while the barons and soldiers, who surrounded the Pope, were nearly all left dead on the spot. Clement V. was unhorsed, and, owing to the violence of the fall, the tiara rolled in the dust. A carbuncle, valued at 6,000 florins, detached itself from the setting and was never recovered. This catastrophe was followed by another. A bloody feud arose on the following day between the relations of the Pope and those of the Cardinals, and a second brother of Clement lost his life. Superstitious minds looked upon these accidents as forebodings of a bad future. They imagined to see in these misfortunes a punishment for the translation of the Holy See, or at least they considered them as unhappy auspices of the opening pontificate. One thing is certain, Clement V. soon experienced that underneath the pomp and pleasures with which the astute monarch studiously surrounded him, was concealed a chain that was binding him to the foot of the French throne.

(To be continued)

Outside the Gate.

Open to me the low, low gates of sweet Humility,
That I may steal through the shadows late, and walk alone with Thee.

Up and down through the narrow paths, close at Thy side to keep,
Learning the secrets of Thy heart, that silent heart and deep:

In and out of the thorny ways, that I may know Thy law,
Looking into Thy tender eyes with love and sweetest awe;

The dazzling rays from Thy virgin Face are pure, celestial darts,
To cleave a way through the coldest clay, and melt the hardest hearts.

I smell the smell of the violets breathing over the wall,
The dewy, delicate violets that blow inside the wall:

I smell the smell of the lilies white, the lilies white and sweet,
And a breath from the roses, red as blood, that cluster round Thy feet.

They seem to sigh with their longing lips: "Draw us, and we will run
After the scent of Thy loveliness from rise to set of sun!"

Oh! to be as a violet within Thy garden fair,
Full of the odors of Thy grace, wet with the dews of prayer!

Oh! to be as a lily white, unspotted flower and bud,—
Or to lie at Thy feet like a scarlet rose, red with Thy precious Blood!

Lord of the meek and lowly souls that lose themselves in Thee,
Give me to love thy glory more than all earth's vanity!

Weary am I of pomp and pride, weary of self and sin,
Open the gate, O Crucified! and let me enter in.

Countess Matilda, Princess of Tuscany.

III. TRIALS AND COMBATS.

(Continued.)

The German king pursued his way towards Rome with his antipope Guibert, whom he wished to establish there and encamped without the city in a place called the *Meadow of Nero*—a spot well chosen for the wicked design he meditated.

About five centuries later, the convent and church of St. Mary of the People occupied the site of Domitian's tomb, on which spot also was burned the body of Nero. It was in this convent that Martin Luther took up his abode and it was his fortune to say his last masses in the very place where Nero received his last honors. Such a spot is surely accursed which neither water, nor fire nor blood can purify. One day something of an horrible nature passed over this place and even the altar of Mary no obstacle to Luther's standing face to face with the two Nero's.*

* Louis Veuillot, *Le Parfum de Rome*, vol. i, 142.

Gregory VII. prepared everything for a vigorous resistance. The greater part of the Roman nobility had espoused his cause; there was a regular militia, paid out of his own treasury and encouraged by abundant gifts—in fine the inhabitants of Rome had taken up arms to do battle for his cause. Henry, quite disconcerted by so unexpected a resistance, retraced his steps towards Florence and after a futile attempt upon this city, ever faithful to its great Countess, he turned the tide of war upon those garrisons of Matilda which guarded Lombardy. The following year he marched back to Rome, whereupon Matilda, faithful to her engagements even to self-abnegation, stripped herself of her best troops and despatched them to defend the Holy City. Although the Pope had forbidden the property of the Church to be employed in his own cause, the Countess did not scruple to disobey him and even disposed of the sacred vessels for the safety of the Papacy. She despoiled the churches and monasteries of her States—even her own little chapel of Canossa and forwarded to the Pope whatever she could collect most precious, and lastly shutting herself up in Rome, she gave all that was left, herself and her sword, for its defence. So successful were the sorties she made and with such terror did they strike the enemy, that Henry, to divert her attention, carried his arms into her own territory and by this artifice succeeded in recalling her to Canossa. Here he blockaded her and leaving a portion of his army behind to prevent her escape, returned in all haste to Rome and seconded by treason carried the city by assault. Oh! Matilda, where wast thou then? What must have been thy grief when thou didst learn that the first to enter the breach opened, by a traitor, was a cavalier of Lorraine, the nephew of thy husband! This was no other than Godfrey de Bouillon, duke of Lorraine, vassal and standard bearer of Henry; but he made a vow to go to the Holy Land, to atone for his error and to wash away the stain of dishonor contracted in the ignoble capture of Rome, by the glorious conquest of Jerusalem.

Henry, master of Rome, installed his antipope in the Lateran and had himself crowned emperor of the Romans by the hands of his pontiff, but in the eyes of the Christian world this crown was of as much value as the sacrilegious hand which imposed it, and it is for this reason that in all contemporary accounts we find mention made of him no other wise than as king of Germany. Rome was in his possession but not

the Pope—the true Pope, who had taken refuge in the castle of St. Angelo. Henry, finding that he could make no breaches here, and being unwilling to hazard an assault, was content to imprison Gregory in his place of retreat by surrounding the fortress by a wall which he compelled the Romans to build.

At last Robert Guiscard arrived with succor for the Pontiff and drove off the new emperor. But the Normans with their inveterate spirit for plunder, sacked Rome which they had come to defend, and Gregory, to deliver his people from their liberators, consented to follow them into the south of Italy. Eight days after the pillage of Rome, the army of Guiscard took up its line of march, bearing in its train its plundered booty, besides many captive Romans. Gregory with some cardinals, bishops and priests, accompanied them as far as Salerno where Guiscard had him invested with all the honors which were his due. But the term of this exile as well as that of the great Pontiff's life was near at hand.

By some accident or other which historians do not explain, the pontifical seal fell into the hands of Henry, and it was in his power to issue false acts under the name of the Pope whilst the latter was still besieged or taken captive. Matilda who was yet detained in Lombardy, wrote a letter on this subject, which discloses the fact with great clearness; she commences with this humble and touching formula which usually preceded all her epistles:

MA	TIL
DA	DEI
Gratia	si
Quid	EST.

"*Matilda by the grace of God whatever she is, if she is anything, to all the faithful residing in the kingdom of the Teutons, health:*

"We make known to you that Henry, the false King, has by theft become possessed of the seal of Pope Gregory. Therefore, if he shall announce to you anything contrary to the words of our envoys, judge it to be false and place no confidence in the lies of Henry. What is more, he bore away with him the bishop of Porto because this man had

been on intimate terms with the Pontiff. If he should desire, by his agency to do anything in concert with you or against you, do not hesitate to regard this bishop as a false witness; give credit to no one who shall dare to speak otherwise than we do. Know that the Pope has already retaken Sutri and Nepi; Barabbas, the robber, that is the pope of Henry, has taken to flight like himself. Adieu. Be on your guard against the snares of Henry " *

Such was Matilda. Undaunted amid reverses, often beaten but never vanquished; and it was for this reason that triumph crowned her noble endeavors.

IV.—HER TRIUMPH.

Gregory VII. was consoled in his exile by the news he received from Matilda. The army of Henry, which hitherto had been victorious, was besieging Sorbara; the woman of an *hundred eyes* perceiving that great negligence prevailed throughout its ranks, suddenly fell on it with the battle shout of *Peter, combat for your own!* and gained a complete victory. Eberhart, bishop of Parma, six leaders or captains, one hundred squires, five hundred horses, and a great quantity of arms and baggage, were taken by Matilda's soldiers. Wobert, the German General, retired from the contest covered with wounds, while the bishop of Reggio, who was attached to the cause of Henry, succeeded in escaping, half-naked, during the confusion. In the solitude of his retreat Gregory leaped for joy, for she whom he had called his daughter was still on the alert and coming to the aid of the Church—its only support, like the column of Phocas standing solitary in the midst of the Roman Forum. This was his last consolation; he died shortly after on the 25th of May, 1085, aged sixty-six years, after a reign of twelve years, fruitful in great deeds and chequered with many reverses. His last words were: "I have loved justice and have hated iniquity; and for this I die in exile." † One of the bishops present, in a pious transport, exclaimed: "How, my Lord, can you say you die in exile since, as Vicar of Christ and prince of the Apostles, you have received all the nations as your heritage and the universe as your domain?" As the words, so worthy of him, fell from his ear, Gregory VII. expired. ‡

* This letter was translated and published for the first time by Villemain in his *History of Gregory VII.*

† Baronius, Vol. xvii, p. 565.

‡ Villemain.

How truly filial must have been the grief of the great Countess when she learned the death of the father of her soul! Just before breathing his last, the Pope sent to her his last blessing, and earnestly requested her to be present at the election of his successor; he well knew that she would transfer to the following Pope, whosoever he might be, all that love and devotedness she had as bountifully lavished upon himself during the long years of his laborious pontificate. A monk of Monte Cassino, one of those whom Gregory had designated and whom Matilda had approved of, was elected, and took the name of Victor III. As at Rheims Joan of Arc advanced before her King, whom she was about to have anointed; so Matilda, at the head of her soldiers, preceded her Pope, and with her trusty sword opened for him the gates of Rome.

Victor III. having become a victim to poison, Matilda, in the conclave which had assembled for the election of his successor, strongly recommended the appointment of a Frenchman, the bishop of Ostia, and one whom St. Gregory, on his death-bed, had placed among the four most worthy to fill the chair of Peter. On his election he took the name of Urban II., and found in Matilda that strong support and unvarying devotion, of which the Holy See was ever the object, and which were shortly to be put to a severe test.

Henry IV. again prepared for another descent upon Italy. Urban thought, says his biographer, that if to the indomitable courage of the great Countess and the immense resources of her rich possessions, he could join the German forces of the young Guelph, duke of Bavaria, that such would be the stability of this bond of union, that neither the efforts of the King or his anti-pope would ever succeed in bursting it. He thereupon proposed to Matilda that she should espouse the duke notwithstanding the great disparity in their ages—he being only eighteen, while she had already reached her fortieth year. At first she evinced the most lively repugnance towards contracting this engagement; but the Pope recommending it in behalf of the Church, the heroic daughter of St. Peter sorrowfully bowed her head and acquiesced. It is hardly necessary to add that in this new marriage, which was not so much a bond between two persons as a politic union of two States, she made the usual qualifications with respect to her vow of charity. Guelph accepted the conditions she laid down and became by this alliance the chief of the Catholic party in Europe, giving his name to all those who espoused

the cause of the Holy See. In Italy the partisans of the Pope were called *Guelphs*, while those of the Emperor, whose family originally come from Weibling, a castle in the diocese of Augsburg, were sur-named *Ghibbellines*.

Henry, furious at this alliance, pounced on the principal possessions in Lorraine and elsewhere which his cousin had received from her mother, and then threw himself into Italy, laying it waste with fire and sword as far as Mantua, whither the Countess and her husband had retired. Matilda succeeded in making her way out and in mustering some troops, but treason opened the gates of Mantua to the German King and he became master of all the country as far as the Po. "As God," says the good chaplain of Canossa, "tried Job and Tobias, so did he my mistress, the illustrious governess of St. Peter."* While the king was besieging Montebello, Matilda, at the head of her best troops, by a skilful manœuvre engaged part of his forces, and in the action that ensued two of Henry's sons lost their lives. He then raised the siege to transfer it a second time to Canossa. "He wished to revenge this outrage," says Domnizon; "his feet still smarted when he remembered the three days he passed in frost and snow in the very place now before him."

Matilda flew to the assistance of her homestead, gained a complete and decisive victory over her cousin, and as a trophy of her success placed the imperial standard in the chapel of Canossa. The Countess found in her valiant spouse, Guelph of Bavaria, a valuable auxiliary.

Henry discomfitted and humbled, returned to Germany, where new chastisements awaited him in the very bosom of his own family. His son Conrad had revolted against him and his wife, the Empress Prax-edes, no longer able to bear with his brutal treatment, fled to Matilda. Urban II. came to receive the empress at Canossa, and accompanied by the two princesses, repaired to Placenza, to preach the crusade, previous to his attending the Council of Clermont. Matilda had conceived in her lofty mind the idea of the crusades; her vessels pursued the Mahometan pirates, and in an expedition to the coast of Africa, it was her good fortune to lead back all the Christians who had been there detained in slavery.

The incorrigible Henry passed into Lombardy, and laid siege to Nogara; but he was again routed and forced to a shameful retreat

* Sancto Petri pedagogam (Domnizon.)

across the Alps. This was the telling triumph of Matilda; it and her other glorious deeds were narrated with enthusiasm throughout the land and compared to those of the ancient Romans. "Marcellus," says a biographer, "was personally engaged in but thirty battles; Cæsar, in fifty, while the great Countess was an actor in upwards of sixty."

On the death of Urban II., Matilda despatched her ambassadors to Rome for the election of his successor, Pascal II. The Pontiff came to visit her at Canossa, and as they were conversing together, news arrived of the death of the great persecutor, Henry IV., doubly chastized by the revolt of his two sons. Conrad, the eldest, succeeding to the vast domains of Adelaide, Countess of Turin, in times past so devoted to Gregory VII., adopted after their death the cause they had defended and placed himself under the protecting mantle of Matilda. He was proclaimed king of Italy, in place of his father whose dissoluteness and the many sentences of excommunication that weighed upon him, incapacitated him in the eyes of all for the royal dignity any longer. Anselm of Lucca, anointed him in the Church of St. Ambrose, at Milan; but his father still had strength enough left to vanquish him and depose him in favor of his second son, whom he caused to be crowned under the name of Henry V. It was here the justice of God showed itself in a most striking manner, for the young Henry reduced his father to the state of captivity, and treated him with the utmost indignity. Henry IV. contrived to escape, and raised forces to wage war against this new Absalom; but he expired as he was on the point of engaging in his last battle, crushed by the threefold weight of anguish, rage and anathema—the ordinary end of the persecutors of God's Church.

Young Henry V. hastened to cross the Alps, and demand at Rome the imperial crown, which seems to have been so indispensable to the kings of Germany in those days. He sought an interview with Matilda to sue for conditions of peace, and then returning to Rome, asked to be crowned at the hands of the Pope. Pascal II. was willing to consent, provided he would renounce the right of investiture of bishoprics which had for so long a time been a cause of strife between the priesthood and the empire. Henry, a son worthy of his father, flew in a rage and ordered the Pope to be imprisoned; but on the receipt of a menacing

note from Matilda, he restored him to liberty, and the Pontiff finally consented to crown him in St. Peter's, at Rome.

Before quitting Italy, the new Emperor desired to pay another visit to Matilda, the marvel of her age. He joined her in her castle at Bibaniello, and conversed with her in German, while she, though she understood and spoke that language, preferred to reply in Italian, the idiom of her heart. Though the hard heart of the young king had experienced no emotion when he beheld his unworthy father a suppliant at his knees, on the present occasion, however, he was struck with astonishment and filled with admiration in the presence of this admirable woman, whom ever after he called by no other name than "my mother." The great enterprises which she had conceived and carried into execution, shed over her noble traits of character a moral splendor whose brilliancy went on increasing with her years. All who saw her were in admiration at the august beauty of her old age, so vigorous in its decline.

At length under the heavy weight of age and fatigue her health gave way. A false rumor of her death which had gone abroad encouraged the Mantuans to revolt; but what was their dismay when Matilda, who at the first news of the uprising had set out, appeared before them as one risen from the dead. They quietly returned to submission, and this was Matilda's last appearance in the field. She had said in her donation to the Holy See that she considered herself as one absent from her States; but the sweet influence of her presence was sensibly felt even to the end. Neither age nor malady could arrest her; death alone was able stay the arm of this Joan of Arc of three score years and ten.* Some days after her return from Mantua, Matilda finding her sufferings more intense than usual, halted at the town of Bondeno. Despite her pains she would assist at all the offices of Christmas, and had herself borne to the chapel for midnight mass. Though the cold was severe for one in her condition, she persisted in remaining to the end, attentive to all the prayers and mingling her voice with the chants of the priests and the faithful. On returning to her apartment she took to her bed, where she languished for seven months, so great was her tenacity of life. Shortly before expiring, she received the last sacra-

* H. Renée, *La Grande Italienne*.

ments with great devotion from the bishop of Reggio, and then kissing her crucifix and uttering these words: "Oh Thou whom I have served so well, save me now!" she rendered up her noble soul to her God. (July 24, 1115.)

In the year 1635, Urban VIII. wishing to render to Matilda an homage worthy of her and of the Church, had her body removed to the monastery of St. Benedict in Rome, and erected to her memory a magnificent tomb of white marble, the design of Bernin, in the hallowed Basilica of St. Peter—that saint who had been the all-absorbing object of her love. Two angels surmount the monument, bearing the escutcheon of Matilda with the emblematic pomegranate and this device: TVETVR ET VNIT.* Her statue is large and beautiful, and in her hands are the tiara and keys she so well defended. This latter circumstance was a sufficient foundation for moralists, whose observation very often goes little beyond the surface of historical facts, whereon to build their romance of the popess Jane. But does not this statue of a woman hold the tiara and keys? What more did they need? This was conclusive enough, and they did not feel obliged to dive any deeper in the matter.

We will close this too short notice by the following words of Count Lafond, whom indeed we have adhered to pretty faithfully throughout the whole course of this narrative: "Matilda is the most sublime female personage of Italy, and one of the grandest of the Church. Like Constantine, she placed the papacy on a throne—like Charlemagne, she made to it a donation of territory which secured its independence—like St. Louis, she governed her own States with justice, love and piety—and finally, like Joan of Arc, she saved her country from foreign invasion. She has not the aureola of a martyr, but she had the honor of victory. If the Maid of Orleans is the angel of France, the virgin of Canossa appears to us the archangel of the Church, whose sword and buckler she was during half a century."†

* She protects and unites.

† *Le Poem de Rome* p. 300.

The School of Christ.

VI.—CHARITY ENVIETH NOT, DEALETH NOT PERVERSELY.

Son, there are yet other marks of charity: And whosoever shall keep the whole law, but offend in one thing, is guilty of all. (*James ii, 10.*)

Search thy heart, and see whether thou discoverest also these marks therein.

Charity envieth not, dealeth not perversely. (*I Cor. xiii., 4.*)

If one of these be wanting, then confess that thou dost not possess charity.

The whole world goeth after wickedness; strive thou after righteousness.

Envy not thy brother for that he is wiser and better than thyself; but rather give honor and praise to whomsoever they are due.

Envy draweth its origin from the evil one; for death came into the world by the envy of the devil. (*Wisd. ii, 24.*)

And they that are of his side follow him. (*Ibid. 25.*)

Many there are of this sort; and hence the contagion thereof hath spread over the whole world.

Hath any one success in his temporal affairs? Faith with very many grow envious of him.

Is any one raised with honor above the rest? The heart and the tongue of the envious begin presently to blacken him with foul aspersion.

Every envious man deemeth the good of his neighbor his own evil.

But more wicked are they, who envy in others the possession of virtue.

They are unwilling themselves to be good, and they are sad because others are better.

How far removed from all this is charity? For that is not wisdom coming from above; but earthly, sensual, devilish. (*James iii, 15.*)

Because the devil himself, being incapable of doing good, envieth the good deeds of the Saints.

On the other hand, it is the sign of a true Christian to rejoice with those who rejoice to weep with those who weep. (*Rom. xii, 15.*)

It is our duty to wish well to them that prosper ; to deem their success our order ; to raise and strengthen them that are growing faint-hearted.

Therefore the Apostle warneth us, that the members ought to be mutually careful one for another. And if one member suffer anything, all the members suffer with it : or if one member glory, all the others rejoice with it. (*I Cor. xii, 25, 26.*)

Such a solicitude is praiseworthy : such an emulation is good : unto this all Christians should be exhorted ; as it is written : Be ye zealous for good in a good thing always. (*Gal. iv, 18.*)

Wherefore, let us consider one another for an incentive to charity and good works. (*Heb. x, 24.*)

And who is there who can hurt ye, if you be zealous for good ? (*I Pet. iii, 13.*)

Let them fear, who by their wills and by their deeds are zealous for evil. He that judgeth them liveth forever.

My Son, never think wrongfully of thy neighbor, because charity dealeth not perversely.

Be zealous for God's honor : be zealous for the good of thy brother : be zealous for thine own salvation.

VII.—CHARITY IS NOT PUFFED UP, IS NOT AMBITIOUS.

Son, remember that concerning charity, the Apostle also saith : It is not puffed up, it is not ambitious. It rejecteth pride with abhorrence.

With all thy heart shun this monster ; or confess that thou hast not charity.

They that are swelled with vain glory, and all the proud, are far from possessing charity ; for they love only themselves.

But God is love ; for whose sake also we must love our neighbor.

And he that possesseth charity, hath not his own self in view, but the glory of God, and the good of his neighbor, for the love of God.

Such an one is not uneasy about his own humiliation ; he is not cast down by reproaches ; when insulted he loseth not his peace of mind ; but the more he is humbled, the more he glorieth, and is strengthened in charity.

He is not afraid of labors ; he is willingly the servant of all ; he saith with Christ : I am not come to be served, but to serve. (*Matt. xx, 28.*)

He liveth peacefully, because he seeketh not to gain honors ; he thinketh no evil, because he walketh in singleness of heart.

Whence it is written : he that walketh with simplicity, walketh confidently. (*Prov. x, 9.*)

On the other hand, they that are puffed up look down with disdain upon the lowly, and the poor ; they are willing to serve none : they desire to lord it over all.

They are easily excited with anger ; they pour forth insulting words. they become unbearable.

In every saying of another, in every deed of their neighbor, they seem to suspect an attack made upon their honor.

In vain would the Apostle have said unto persons of this disposition : By the charity of the Spirit serve ye one another. (*Gal. v. 13.*)

They hate those who are like unto themselves ; because among the proud there are always contentions. (*Prov. xiii, 10.*)

They are friends to none, except to the devil,—whose prey they shall be full soon.

For pride is the beginning of all sin : he that is subject to it, shall be filled with maledictions, and it shall ruin him in the end. (*Eccli. x, 15.*)

How great a difference between the ambitious, and between them that love one another.

The former are ever ill at ease ; the latter always rejoice in peace : those are overwhelmed by the weight of their sins ; these are lifted on high upon the wings of virtue.

My Son, do seek after lofty things, lest thou become puffed up : humble thyself before all, that thou mayest win all to Christ.

Because, knowledge puffeth up, but charity edifieth. (*I Cor. viii, 1.*)

General Intention.

THE APOSTOLATE OF THE SACRED HEART IN HOUSES OF EDUCATION.

Of all the interests of the Church and of society, there is none to-day more vital, none more seriously compromised than the religious training of our youth.

The desperate efforts displayed by anti-Catholic sects to make this training impossible, should be for us the measure of our zeal in defending it and making it fruitful. Much is to be done in both these respects. For if it is a subject of regret to see so many of our Catholic youth entrusted to the guidance of infidel teachers, it is none the less sad to find that a considerable portion of our students derive but little profit from the lessons they have been taught. Nay, why mask the truth? Is it not a painful fact that the education of our youth of both sexes even in religious institutions of learning, does not bear the fruit which we have a right to expect?

We do not wish to insinuate that this education has been sterile. By no means. To it the Church is indebted for the faithful children and devoted defenders, whom she finds in all ranks of society. The ministry, the council chamber, the walks of literature, the commercial departments of our country, prove that the lessons of virtue and science taught in our institutions of learning have not been barren of fruit, while the numerous Catholic families scattered throughout our land present to our admiration strong-minded women, who, moulding themselves on the pattern held up to them by the Sisters, are the brightest ornaments of domestic society and models of the Catholic parent; mothers who by precept and example bring up their children in the way in which they should go, and whose untiring charity keeps alive the fervor of so many good works. Yet it must be acknowledged that our education does not produce the abundant harvest which it might.

How much brighter—how much more encouraging would the future be, if all the students who, within the last twenty years have frequented our schools, would reduce to practice in the various stations which they occupy, the lessons which we have inculcated; if all of them, or at least the major part, were true soldiers of Christ, devoted children of the Church! Doubtless the torch of faith burns brightly on the altar of the heart; but it lacks the vigor to pierce with its rays the dense atmosphere of irreligion which is without; the heart still beats high for holy Church, but when infidel hands assail her, when the decisive moment for action comes, all the activity and energy are found to be on the side of the aggressors, and Catholics but too often meet their opponents with only passive resistance. Would they not have made a nobler defence—would they not have sustained the attack with more

courage if their education had prepared them better for it, if they had been taught that he is untrue to his obligations, who is content to keep his faith buried in the hidden recesses of his heart?

To-day this baneful illusion has in great measure been dissipated. Catholic youth understand better that the dangers of the Church summon them all to be soldiers; and their masters are not slow to inculcate this important obligation. Still the results do not correspond to our desires. The pernicious social influences to which our young men are subjected, after they have withdrawn from the supervision of their masters, too often undermine and destroy what it required years of devoted application to build. How many of our children, not only in the higher but also in the more humble walks of life, remain constant in the discharge of their religious duties after they have quitted school? A half, a third, a tenth part? And what becomes of those who cease to be practical Catholics? What safeguard have they against the allurements of vice? What defence against the seductions of impiety? How many of them throwing of all religious restraint, enlist under the standard of the free thinkers—make common cause with the enemies of truth and virtue, and raise their paricidal hands against the mother who bore and nourished them!

Convent education, though perhaps less discouraging in its results, still leaves us much to hope for. How many of the young ladies, whom religious institutions restore each year to the bosom of their families, realize the ideal of the valiant women of whom we have spoken? Too often solid piety is replaced by external form, or degenerates into a mere sentiment. But genuine devotion—that is to say, abnegation and devotedness, love of duty, simplicity, humility, all the prominent features of the true Christian spirit—these we do not often find among them; nay, in many cases we are compelled to acknowledge that the pupils, after the time of study is completed, evince less of these noble qualities than when they first crossed the threshold of the class-room. And what is the consequence? It is that these souls, already predisposed for the contagion, soon become infected by the spirit of the world. Pious practices are soon forgotten amid the distractions of gaiety and worldly amusement, and if a few are still cherished, their effects are neutralized by effeminacy and frivolity. Instead of fostering and perpetuating pious customs and traditions in their families, these children,

whom the Church nursed with so much tenderness, shielded with so many safeguards during the period of their education, are untrue to a mother's teaching,—renounce as wives and mothers the dignity of their grand, their awful mission on earth.

Far, far be it from us to throw the responsibility of these defections upon the teachers and professors, who, with such Christ-like devotedness, sacrifice themselves to the arduous mission of the training of youth : their generosity exceeds our praise. The roots of the evil are manifold, nor is it to our purpose to trace them now. The question—vital question, which concerns us now, is this : how may we remedy the evil ? We answer, the remedy is to be found in the devotion to the Adorable Heart of Jesus. Without disparagement to the special means which experience may indicate, we will find in this devotion well conceived, a general and unfailing means to ensure the success of education. Let us not be here misunderstood. We do not mean, by devotion to the Heart of Jesus, any exterior practice : but we do insist upon the necessity of that *spirit* which these practices are calculated to engender ; the spirit of a cordial love, a generous, impassioned love for the divine Saviour. Until we shall have animated and fortified with this spirit the soldiers whom we commission to sustain the cause of God and truth, never can we feel assured of their success. No other buckler can shield them—no other weapon ensure their triumph. The heart was made to love ; and while it is still young and warm, it yearns and thirsts for some object around which to twine its affections, and if love for the Sacred Heart of the Redeemer does not captivate it, another love will enslave it. Religion which does not strike its roots deep into the recesses of the heart, is soon cast aside as an old garment may be ; or better, perhaps, it becomes a galling yoke, from which the bearer is but too glad to release his chafed neck. The words of St. Augustin will remain true, while man's nature changes not : “ My love is the weight that draws me ; it bears me whithersoever I am borne.” This weight does not hamper our liberty, it controls its exercise. We may love what we wish, but we are not free to resist continually the impulse of the affection which rules the heart. Never is this impotence greater than in youth, when the heart is swayed more than at any other period of life by its sensibilities and affections. Do you wish that these young hearts, entrusted to your keeping, should love what is noble and pure ?

Do you hope that they may be strong to resist the influences which may taint and debase them? Then imbue them with the noblest, the purest, the strongest of loves; inspire them with a devoted love for the Heart of Jesus.

Nowhere is the Apostolate of the Saviour's Heart more indispensable; nowhere will it produce more abundant fruit than in houses of education. We have often repeated it, so often indeed as almost to seem importunate, that by the Apostolate of the Sacred Heart which we desire to spread among the members of our holy League, we do not understand any new practice to be added to the Apostleship of Prayer: but we mean the zeal of diffusing an unreserved devotedness to the Heart of Jesus, of which the Apostleship of Prayer is the elementary exercise. Once we have learned to sympathize with the yearnings of that Heart, it is impossible that we should not feel ourselves impelled to labor generously to realize these yearnings. Let us learn to love the Saviour as a friend, the dearest and tenderest of friends, and we will not be slow to make Him known and loved. And who can do this more effectually than Catholic teachers? For the souls entrusted to them are dear beyond all compare to the Heart of Jesus, Who desires with an infinite desire to be united to them. These young hearts, fired with love, transported with ardor, nourished with the celestial manna of Baptism, intoxicated with the unutterable joys of first communion, are susceptible to the most generous inspirations, capable of the noblest devotedness. They will seize the devotion to the Sacred Heart with eagerness, provided its true spirit be manifested to them; and once animated with that spirit they will be zealous with the zeal of the apostles, pure with the purity of angels. That love will sweeten their labor and make their sacrifices a joy; form them into model students now, and valiant soldiers in the future.

Surely we will not be charged with exaggeration, if we affirm that the devotion to the Sacred Heart thus understood, furnishes the best guarantee of the success of Catholic education, and the most effectual preventive against the deadly blights which so often blast its fruits. It is thus that the *Messenger of the Heart of Jesus* has ever represented the devotion to the divine Heart; it is thus that the Apostleship of Prayer labors to spread it. There is no question of proposing to

Catholic teachers to encumber their pupils with a multiplicity of pious practices; no question of augmenting or suppressing works already organized in Catholic institutions of learning. No, it is only required to animate these practices more powerfully with the spirit which constitutes their life, endows them with all their merits—the spirit of devotedness to the Saviour; to infuse a more intense life into the associations established in our schools and colleges, by enabling them to participate in the magnificent promises with which the Redeemer has enriched the worship of His divine Heart; to furnish a means no less simple than effective of constantly reminding them of that duty which takes precedence of all others—the duty of becoming true friends of Jesus Christ.

We make no doubt but that the Apostolate of the Heart of Jesus, if presented to Christian teachers in this light, would meet with a most cordial welcome. It is to be regretted that it cannot always be thus represented. It too frequently happens that the fear of introducing a new practice renders futile all attempts at explanation. How often in sparing ourselves an inconvenience we renounce a help! To the Promoters it belongs to remove these difficulties, and to exert themselves to introduce into all the institutions of learning with which they are in connection, a spirit so rich in happy fruits. Those, too, who are responsible for the success of these institutions should cultivate this spirit with ardor, and diffuse it around them. What a glorious Apostolate is theirs! What a happiness to be able to gratify the longings of the Saviour by placing in His Heart these tender souls so dear to Him! Is it not a most consoling reflection to think that by animating these souls with a devoted love of the Sacred Heart we ensure, as far as may be, their final perseverance? That we arm them with a shield against vice, and train them to become generous and valiant auxiliaries of the Church? What sacrifice should we not be ready to make in order to secure such happy results! And since they may be obtained by our prayers, with what ardor, with what perseverance, should we not importune the Heart of Jesus to grant them.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them in particular for those to whom Thou hast entrusted the Apostolate, so important and so difficult, of the education of youth. Grant, O Divine Saviour, that, inflamed with the love of Thy Sacred Heart, they may enkindle this love in the souls of those committed to their charge.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Thanks are gratefully returned to the Sacred Heart for two favors obtained. Thanks are returned for preservation asked through prayers in the Messenger ; and also for the success of two religious schools.

We desire to return our heartfelt thanks for the grace of a happy death asked for a recent convert to the Church. Please return thanks to the divine Heart of Jesus, for the restoration to health of a religious who is endeavoring to promote the interests of the Sacred Heart.

Please return thanks to the Sacred Heart of Jesus and the dolorous Heart of Mary, for the conversion of my wife who has been recommended to the above devotions by myself for the last two years, and likewise to the prayers of the Association. Please thank the Sacred Heart for a great grace obtained quite lately. We wish to return thanks for a favor obtained, a reconciliation between a father and daughter, which seemed impossible when recommended. Thanks are returned for a situation obtained. Please return thanks for the restoration of the health of two children. Thanks are returned for the return to her duties of a young lady negligent for five years. For ten spiritual and four temporal favors received. For a young man getting employ-

ment shortly after being recommended ; for the sale of property ; for the recovery of two persons, and for several spiritual and temporal favors. Heartfelt thanks are returned to the Sacred Heart of Jesus for a number of favors received, which had been recommended to the Apostleship of Prayer through the *Messenger*. The following are some of them: Intelligence has been received of two lost boys, one of them is now in Europe mending his ways. A youth had begun to neglect his religious duties, but from the time he had been recommended by his mother to the Sacred Heart Association he has resumed his exercises of piety, and is now a model of fervor. An inveterate drunkard, who by his intemperance had brought his family to the verge of ruin, has entirely reformed, and happiness and plenty have been restored to the family. A young man, who had lived for a number of years forgetful of his Christian duties, has happily returned to the practice of his religion. Two men who had led rather a reckless life, have reformed—the one has left off drinking, and the other attends Church regularly.

Thanks are returned to the Sacred Heart for several spiritual and temporal favors received after being recommended to the prayers of the Apostleship. Please help me to thank the Sacred Heart for several favors obtained, for which the recipients know not how to express their gratitude. Sincere thanks are returned to the Sacred Heart for news from an absent brother. For an almost miraculous recovery from Pneumonia ; for the great change in the feelings and conduct of a husband. Please return our heartfelt thanks to the Sacred Heart of Jesus for the many spiritual favors received during the two last months. Please return thanks to the Sacred Heart for the conversion and happy death of two young girls. Several intentions recommended to the prayers of the Associates of the Apostleship, have been obtained, for which thanks are returned to the Sacred Heart. A young man whom I recommended to you a short time since, has been converted, has given up his bad ways, drinking, &c. ; in fact I attribute many good changes that have taken place lately to the same Apostleship of Prayer. Please ask the Associates to join me in returning thanks to the Sacred Heart for the happy termination of a law suit. Please return heartfelt thanks to the Sacred Heart for many spiritual and temporal favors obtained, especially for the perfect restoration of sight to a person recommended to the prayers

of the Apostleship. Please return thanks to the Sacred Heart for resources obtained for building a church ; and for other spiritual and temporal favors. Thanking the Sacred Heart for one more favor obtained through the prayers of the Associates, viz. : The successful erection of a building, which, in a natural point of view, seemed impossible.

Thanks are returned for the conversion of a man who had neglected all religious duties for eighteen years ; about a month before his last illness he showed signs of a true repentance, and although his sickness was very sudden he had time to make his confession and to receive extreme unction, and shortly after lost the use of speech ; he had been recommended to the Apostleship two or three times. We return heartfelt thanks to the Sacred Heart for the restoration of peace in a family.

Please return thanks to the Sacred Heart for the happy result of petitions recommended last September: My son is prospering in his business ; a poor man has obtained a good situation after many months' idleness ; two children who had been given up by doctors, were miraculously cured. I return most grateful thanks to the loving Heart of Jesus for the death-bed conversion of the brother of a religious who had not approached the sacraments for many years ; he had been recommended to the prayers of the Apostleship for years.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

MAY, 1876.

Vol. 3, No. 5.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

In fixing forever His dwelling amongst us, Jesus has left to our zeal the care of showing Him hospitality. He says to us as He formerly said to David, "Will you not build for me beside your own dwellings one in which I can reside?" Our forefathers put their hands to this work; on all sides we see the most magnificent monuments rising up as if by enchantment, wonders of boldness and elegance, the remains of which, standing to our own day, excite our astonishment and admiration. But what has become, what still daily becomes of these Temples of the Lord? Almost all have been successively pillaged and dishonored by all sorts of excesses; the blood of massacred priests has stained their pavements; impiety and luxury, hand in hand, have celebrated therein their Saturnalian festivals; many among them are but sad ruins which strew the ground; some have been destroyed merely for the pleasure of their destruction; others have been explored by bands of vandals as quarries of worthless material; while a part of those left standing are subjected to a use, at least profane if not degrading. Some, it is true, have been restored and new ones are being built, but in number or in splendor what comparison do they bear with those which have disappeared? Go to certain quarters among the dwellings of the rich, seek out the most dilapidated edifice, the most forlorn building, whose

crumbling walls threaten to fall upon those who seek refuge within them, and this will be the Church, this the place to which Christians banish Christ! Do not speak of repairing these walls, of making this location more healthy, of enlarging this narrow space. Oh no! the public funds are exhausted, you will be told, and there are works more pressing which have the precedence. And what works are these? Poor Jesus Christ! What excuses for not lodging Thee suitably! Do some of Thy children blush to see the pitiable state to which Thou art reduced, and thanks to their generous sacrifices, is a sanctuary fittingly adorned for Thee? Then they are blamed and criticized, and the words are repeated which Judas uttered when Magdalen poured her perfumes over the feet of our Lord: "Why this wasteful profusion? Would it not have been better to assist the needy?" Hypocrites! Who is not aware of the fact, that generally speaking, these officious advocates of the poor have no care at all for those whom Providence throws in their way, whilst those who decorate the sanctuary in which Christ resides under the sacramental species, are the very ones who come most nobly and most generously to His assistance, in the person of the poor. Let us add, however, for the sake of justice, that our Lord is not always treated in this manner. Sometimes His Church is a sumptuous monument, a vast and superb edifice, whose colossal proportions command the city. On entering, one admires at every step priceless marbles, delicate sculptures, fine paintings, masterpieces of art of every kind; the true Christian breathes freely at last, his heart rejoices and triumphs to see such splendor in the house of God. But even here, is there no reproach to be made? is all this pomp referred directly to God? and is it only the desire of honoring Him which has inspired all this magnificence? While rich Mosaics adorn the pavement, graceful arabesques entwine themselves from floor to ceiling, silver and gold are lavished upon capital and vault, that is to say, upon all that has only a distant connection with our Lord, why is so little concern manifested for what regards so directly this adorable person? Why is that so neglected which comes in immediate contact with the Sacred Species? Why do not the finest tissues replace the coarse linen, perhaps even patched and darned, upon which the body of the Man-God reposes at the moment of the sacrifice? Why not reserve for the Ciborium which contains this body some portion of those treasures which are resplen-

dent elsewhere? To render less unworthy of the God who consents to dwell among us, the temple in which He resides, is a duty in which we often fail; to visit Him, another of our obligations, upon which self-examination will put us to the blush. Jesus Christ dwells in the Tabernacle only on our account; no doubt He is surrounded by angels who are His faithful companions; but we, not angels, are the objects of His solicitude. It is not for the angels that He has invented the means of remaining here below; for them He is in heaven; but He had us only in view when He exiled Himself here to earth until the end of time—it is for us that He continues His pilgrimage in this world—it is we whom He invites to His tabernacle—for us He is waiting; upon the family of Adam He relies to form His Court. And we abandon Him, we leave Him alone, we rarely go into His presence, or if we do go, we are soon wearied, and we hasten to retire after a few moments which have seemed too long to us. Truly He might say to us as to one of His Apostles in the Garden of Olives: “What I cannot you watch one hour with me? Do we behave in this manner with our friends and neighbors and benefactors, or those upon whom we depend? He remains in His deserted temple, His hands overflowing with the blessings which His goodness has prepared for us; but it is not for Himself that He keeps them back. He does not know what to do with them; they incommode Him, so to speak; He would be so happy to distribute them to us, but we will not permit Him this enjoyment. “God,” says Origen, “is like a mother whom a child obliges by accepting her milk.” Behold Jesus in the Eucharist laden with graces, which he has amassed at the price of so much suffering, and which His tenderness urges Him to shower upon us, and we, cruel and unfeeling creatures that we are, we do not even afford Him the relief of allowing ourselves to be enriched. Who are those who present themselves to receive His benefits—are they the happy ones of this world? Such do not believe that they have any need of Him; they do not reflect that at any moment sorrow and distress may seat themselves by their firesides. Their luxurious equipages carry them to balls and festivals, but are seldom met with upon routes which conduct to the Sanctuary. Do the poor and the sick and the afflicted seek Him? Their first recourse is elsewhere, it is only in their despair that they remember God in the Eucharist, and they do not decide to invoke His assistance until they have knocked in

vain at every other door. And the learned, people of reflection : they consider that their own efforts are sufficient to resolve the problems which agitate them. Instead of the splendors of this Sun of Intelligences, they prefer the feeble and uncertain rays of their individual reason. Are they artists, lovers of the beautiful or of antiquity ? For a long time such as these had for our temples only contempt, looking upon them as the extraordinary productions of a barbarous age. Recently brought back to more equitable opinions, they have reappeared in our places of worship ; but what do they do there ? Good God ! Our churches are for them merely curious monuments—a subject of study, a sort of special museum. Ah ! it were almost preferable to see them return to their former prejudices, then they would not at least insult the Eucharistic Lord even in His own sanctuary ; let them unjustly despise our temples ; our houses of prayer will then be protected from their profanations. They go into ecstasies over a bit of architecture, a pillar, a moulding, and the wonder of all wonders, the greatest of all works does not attract from them one moment's attention. Jesus Christ is there, and they know it not ; over His tabernacle might still be written the inscription which St. Paul, on arriving in Athens, read upon the front of a temple : "To the unknown God." These impolite visitors dispense themselves with the most ordinary acts of decorum ; they enter the palace of the King of Kings, they walk about and explore it in every direction without ever thinking of saluting the Master of it all ; it never enters their minds to pay their respects to the Prince who resides there. What might not be said of the indignities of which our Lord is the victim, on the occasion of certain feasts which were instituted for His honor ? The Church brings Jesus forth from His tabernacle and exposes Him publicly, as upon a throne, to the adoration of all. She calls together her children, and invites them to come and offer special homage to the Eucharistic God ; but instead of the worship which she intends should be rendered Him, what kind of insult is He spared ? A few faithful souls are penetrated with respect and love in His presence, but how much more numerous are the lukewarm who recite with their lips a few prayers, in which their minds and hearts have little share. How many indifferent and hardened souls, whose irreverent attitude betrays their indevotion, who are gazing about on all sides in quest of distractions, who even go so far as to trouble the

devotion of others by their noisy conversations. Of what are they thinking? of what talking? Holy angels, who hear their words and who read their inmost thoughts, well may you shudder!

What must we not add if we speak of those majestic processions so dear to our ancestors, in which our Lord was carried in pomp through town and country, but which are now interdicted in so many places. How shameful that in this point as well as in many others, the great God of Heaven is refused by Catholic nations that liberty which He enjoys among infidels, and even among fanatical mussulmans! In those places where these processions are permitted, what honor are they to Christ? Is it a triumph decreed Him, or is it not rather an ignominy inflicted upon Him? How many neglect, or do not think it worth while to accompany the cortège; through want of faith or human respect, scarcely a mark of reverence is shown Him on His passage; a few accompany Him but mechanically, without devotion; we see their bodies, but their souls are far away.

St. Euphemia.

This accident, as they considered it, took the executioners by surprise. But when they looked at the Martyr, and saw that not a limb was broken, and that she bore not even a mark of the torture, they were struck with awe. Knowing that nothing merely human could have produced so wonderful an effect, they suddenly withdrew and stood off at a distance—not a little afraid lest some new order from the Proconsul might expose them to certain death.

Priscus, however, blinded by the spirit of hatred and revenge, was unwilling to acknowledge the intervention of a Superior Power in what he had just witnessed. Intent upon the object of putting to death the maiden who had spurned his offers, he cried out in a voice trembling with rage:

“By the fortune of the Emperor and the favor of the gods, I swear that, if thou sacrifice not instantly to Mars, I will have thee cast into

the fire. Then thou shalt see, that He whom thou worshipest is not so ready to help thee as thou seemest to imagine."

"Do you threaten me with fire, which burns but for a moment and is then extinguished?" answered Euphemia. "I am not so weak-minded and cowardly as to be frightened by threats of that kind. Taught by the example of the blessed heroes who fought and died for Christ, my Redeemer, I too am able to trample under foot the arbitrary power of tyrants."

The Proconsul, now furious, commanded some of his attendants to heat a furnace seven-fold, and to cast her into the flames. Whilst the men were preparing the furnace, the servant of God, lifting her eyes to heaven, prayed in a loud voice:

"Blessed art Thou, O Lord our God, who dwellest in the highest, Thou whom the Angels and all the powers of heaven praise and exalt unceasingly. Thy weak and lowly handmaid calls upon Thee, who regardest the humble: strengthen me this hour with the power of Thy Holy Spirit, and show to the wicked enemy of Christ that Thou art the God who didst send Thine angel to the three youths, and didst drive the flame of the fire out of the furnace. Hear my prayer, O Lord; send me Thine aid, and deliver me from the mouth of the lion—from the threats of Thine enemy; and may Thy dread and glorious Name be praised forever. Amen."

When the blazing furnace was ready to receive the Martyr, and the attendants were about to throw her into it, one of them, called Sosthenes, drawing his sword from his belt and advancing towards the Proconsul, cried out:

"Your Excellency may command me to use this sword against myself, but I will not stretch forth my hands against that holy young lady. I see before me a whole army clad in glittering armor in readiness to receive her."

At the same time another, named Victor, whose eyes were also opened to the light of truth, untying his military belt, said to Priscus:

"I beg your excellency, do not force me to attempt what is impossible for me. It would be a crime were I to touch that servant of God. I see by the side of the furnace a great number of men, who, while awaiting her, are scattering the flames on all sides so that she may receive no hurt."

The Proconsul, without heeding what was said, instantly ordered the two soldiers to be held in custody, and called for others to take their place. But this was not easily effected; because all present seemed to share to some extent the feelings of their comrades. He was, however, relieved from his perplexity by two persons, one Cæsar and the other Varius by name. These fellows, on the promise of a liberal reward, agreed to execute his command. Laying hold on the blessed Martyr they cast her into the blazing furnace. But the angels of God received her into their midst, and scattering the flames on every side, kept her unharmed,—whereas Cæsar, one of the two wretches, paid for his officiousness with his life.

Euphemia, in the sight of all the multitude, stood in the furnace as if it were a cool and refreshing abode, and, lifting up her hands towards heaven, prayed in a loud and clear voice :

“Blessed art Thou, O God of our fathers, who didst hear the petition of Thy handmaid when she called upon Thee. Blessed art Thou, who, by Thy Holy Spirit, didst shut the lion’s mouth and keep from me the snares of the infernal dragon. Grant that, after fighting in a manner worthy of Thee, I may at last receive the reward of eternal life—and not only for me do I ask this favor, but also for the two soldiers who, enlightened by Thy holy grace, are ready to bear testimony to the truth.”

When she had finished this prayer, she came out of the furnace without having suffered the least injury from the flames.

Priscus, thereupon, not knowing what else he could do, said to his attendants :

“Take her again to prison, and keep her there until to-morrow : by that time we shall have considered what is to be done with her.”

As she was led away, praising God for the wonderful favor she had received from Him that day ; the two soldiers, Sosthenes and Victor, unable to contain their joy at this glorious triumph of the Faith, whereof they had been eye witnesses, exclaimed :

“Blessed art Thou forever, O Lord, who gavest strength to Thy servant that she might offer herself as a pleasing sacrifice to Thee, after the example of her fathers, who with an eager desire laid down their lives to give glory to Thy Holy Name.”

The Proconsul hearing this, cried out to them :

"Think not that we have already forgotten you. It is now your turn. Prove to us that your disobedience did not arise from any disloyalty to our Sovereign, nor to the gods of the Empire, by at once offering sacrifice to Mars."

But the two soldiers, far from complying with this order, boldly replied :

"We, Sir, like yourself, deceived by the dark fiend whom you worship, had lost all hope of happiness hereafter, because we knew that we were enemies of the true God. But the sight of the wonders He has worked through His blessed servant Euphemia has dispelled darkness from our minds : we believe in Him, and we hope that, in His mercy, He will not refuse to receive us among His servants. As He has freed us from the chains of the enemy of the truth, we trust He will enable us to persevere in the confession of our faith in Him. Punish us, therefore, in whatever manner you may think proper ; and understand well, that we obey not your impious commands, nor those of your Emperors ; and that, we despise all the demons whom you call gods—and particularly the impure Mars."

This stirred up the wrath of the Proconsul. Without delay he commanded that they should be taken to the amphitheatre, and exposed to the wild beasts. When they stood in the arena, they lifted up their voices to God and said :

"Almighty Father, who art great and exceedingly to be feared, who by Thy Word hast created all things ; who didst dispel darkness and give light to the world ; who tookest away the power of the enemy of mankind and the sorrows of death ; deliver us this day from the grasp of the evil-doer, and grant that, cleansed from our sins, we may inherit the possessions promised to them that faithfully serve Thee."

As they prayed in this manner, a voice was heard from heaven, saying : "Fear not : your prayer is heard."

Immediately after this, two bears and a lion were let loose upon them ; but the beasts were unwilling to do them any harm. This so annoyed Priscus that he gave orders that they should be burnt alive. Whilst the men were preparing to execute this command, the two Martyrs remained kneeling side by side in the arena, and commended their souls to God by fervent prayer. When all was ready, the executioners were about to seize their victims, but, to their great astonishment, they

found that both had already expired. The Proconsul was greatly disappointed, and without giving any further orders, suddenly returned to the pretorium.

This left the Christians at liberty to carry off the bodies of the two Martyrs, and to bury them in a proper manner.

Early the next morning, Euphemia was again summoned before Priscus. As she left the prison she was so overjoyed that, raising her voice, she sang with rapture :

"I will sing to Thee, O Lord, a new canticle in the land of the stranger ; I will glorify Thee to the utmost of my strength. I praise Thee, O Lord God, among the nations ; a hymn to Thy Holy Name. Hear my prayer, O God my Father, and grant that this day I may find rest in Thy dwellings."

When she stood before the Proconsul, he said to her :

"How long wilt thou turn a deaf ear to our advice, and seek thy own destruction ? If thou do but consent to worship our mighty God, He will become favorable to thee in every way. Wherefore, show thyself less haughty and more yielding, by offering sacrifice, and we promise to confer on thee every favor thou canst desire."

"I should deserve to be called wicked and foolish indeed," she replied, "were I to offer sacrifice to deaf and dumb idols, or to evil spirits that mimic the power of the Deity. And you, who are an enemy of the truth and devoted to the powers of darkness, should be ashamed of the means you employ to draw from the path of virtue them that are walking in the light, that you may drag them with yourself into everlasting destruction. As for myself, I will on no account listen to your promises, nor can I be frightened by your threats ; for Christ, my Saviour, is my strength. So long as He upholds me, I dread none of the torments you have it in your power to inflict upon me."

Priscus, hardly knowing in what manner to satisfy his feelings of resentment, ordered his men to dig a deep pit, after the manner of those which are made for catching wild beasts. The bottom of this was paved with stones, filled with sharp-pointed iron spears. A very thin covering of earth spread over it, completely concealed the snare from the sight of every one who was not acquainted with the exact location. The blessed Euphemia, wholly unaware of the cruel trial to which she was exposed, was made to walk repeatedly over the place, but, pro-

tected from on high, not the least harm befell her. The Proconsul and his assessors wondered exceedingly, and began to suspect that some deception had been practised in the construction of the pitfall, when some of the executioners, who had superintended the work, suddenly dropped through the slight covering of earth, and miserably perished at the bottom of the pit, thus verifying to the letter the saying of the Psalmist: "They are sunk down in the pit that they made: in the very snare which they hid hath their own foot been taken"

The Martyr, seeing what had happened, and understanding how she had been protected by a special providence, exclaimed:

"O God, who knowest the secrets of all hearts, who didst send Thine only begotten Son to loosen the sorrows of death and to bind the chief and leader of wickedness, help me in this my struggle for the glory of Thy Holy Name. Listen to the voice of supplication poured forth in my behalf by the Saints, who, for Thy sake, are detained in prison. Be not mindful of my sins and unworthiness; but, remembering Thy mercy and Thy readiness in helping them that call upon Thee, save me in this hour of my distress, for the sake of Jesus Christ, Thy only Son, our Lord"

Priscus, seeing that the plan, from which he had expected such wonders, had failed altogether, again called the servant of God before him, and addressed her with flattering words:

"Thou knowest, O Euphemia, that though born of a noble and most excellent family, thou hast suffered thyself to be misled, and that thou still continuest in wrongful ways, even so far as to oppose us, who hold the place of the Emperor himself. Now, then, like an honorable and virtuous lady, forget the harm we have done thee, and listening to our advice, without further objection, offer sacrifice to our great god, that thus thou mayst avoid the crime of bringing disgrace upon thy family."

The Martyr, fully aware of the insincerity of the designing Proconsul, boldly made answer, saying:

"You tyrant, why are you still full of bitterness and deceit? Your words, though fairly put together, are like gall and wormwood, because they are the utterances of the wolf in sheep's clothing. I am not yet so insane as to give my dearest treasure for the sake of pleasing the devil. Deceive not yourself, Sir, nor flatter yourself with the thought, that you are able to persuade me to sacrifice to impure demons, whom

you call gods. For how could I stoop so low as to give divine honor to imaginary beings, that never had real life or sense? Hence, understand well, once for all, that I care not for your foolish advice, and that I am ready to suffer all you may attempt against me, rather than forego the hope of receiving the reward promised to them that fight manfully for the truth as it is in Christ Jesus, our Lord "

This so incensed Priscus that he commanded her instantly to be beaten with rods. This, however, did not subdue the courageous spirit of the Martyr. For while she was treated so cruelly, she boldly addressed the Proconsul, saying :

"In spite of your desire to hurt me, these rods seem not at all to touch me. If you have no other torments to inflict upon me, you might as well confess that your will is stronger than your power, and that the wickedness of the tyrant is unable to overcome the fortitude of his victim."

Then, at the suggestion of his friend Apelian, Priscus gave orders that her body should be sawed to pieces and cast into the fire, so that her very ashes might be scattered to the winds. But, notwithstanding the repeated attempts made by the executioners, the teeth of the saw would turn round whenever they touched the body of the Saint. Thus this punishment failing in its effects, it was resolved that she should be exposed to the wild beasts in the amphitheatre.

As she stood in the arena, she lifted up her eyes toward heaven, and said :

"O Lord, who hearest them that call upon Thee, may the offering I make be pleasing to Thee. And, even as Thou didst accept the sacrifice of Thy servant Abraham, receive this day the lowliness of my spirit."

Saying this she blessed herself with the sign of the Cross, and called again upon the Name of the Lord. Several of the wild beasts were then let loose against her ; but, instead of touching her, they quietly lay down at her feet to the great annoyance of the Proconsul. For some time the Martyr thus remained standing absorbed in prayer, until one of the animals bit her in the side—yet so slightly as scarcely to leave a visible wound. At the same moment a voice was heard from on high :

"Euphemia, thou hast fought a good fight; thou hast finished thy course, thou hast kept the faith. Come hither, and receive the prize."

"Lord God, help Thy servants," exclaimed the Saint; "let not Thine enemies triumph forever." And, kneeling down, she yielded up her noble spirit.

Her parents, Philophron and Theodora, took away her precious remains and deposited them in a new and elegant sepulchre, about a mile from Chalcedon—where afterwards a celebrated basilica was built, under the name and invocation of the Saint. Her companions were sent by the Proconsul to the Emperor at Nicomedia, with the recommendation that they should not be too severely dealt with—for the avenging hand of God was already heavy upon him.

St. Euphemia suffered on the sixteenth of September, A. D. 304.

Correspondence between an Aged Count and a Young Convert.

LETTER VI.

THE COUNT TO HENRY.

My dear Henry :

I don't remember distinctly what it was I told you at Pisa about its baptistery. However, I will write what comes to my mind, and what I think will suit you. You ask not only about Pisa, but also about Florence and other places; and to satisfy your pious curiosity I have had to consult various authors—St. Paulinus, St. Charles Borromeo, Pascal Lilibensis, Durant, Amalario, Menochius, and others. This has taken time; so you must not take it amiss if this epistle is behind time.

In the first ages of Christianity every fountain, river, lake or sea was a baptistery. In the Acts of the Apostles, chap. xvi., we are told that St. Paul was preaching on the bank of a river; a woman called Lydia was touched by his words, and was baptized there. Philip baptized the eunuch in the first fountain they came to on the road—chap. viii. St. Peter baptized the Roman neophyte in the waters of the Tiber; as we gather from Tertullian, who says in one place that the baptism administered by the Prince of the Apostles on the banks of the Tiber was the same as that conferred in the Jordan.

If we visit the Mamertine prison we shall find there the miraculous spring or well which Saints Peter and Paul used to baptize their jailors, Processus and Martinianus. St. Justin gives us to understand that in his time the practice still held of baptizing wherever water was to be had; and, later on, St. Augustine and Paulinus, who were sent to England by St. Gregory, administered the sacrament on the banks of rivers; and, according to the Acts of Sts. Apollinaris and Victor, these apostolic men brought their catechumens to the sea-shore and there baptized them. This custom was owing to the circumstances of the times—still more to the fact that Our Divine Lord had been Himself baptized by St. John in the waters of the Jordan. On this account St. Jerome reports that it was a common practice of Christian devotion, in his time, to repair to the spot which tradition pointed out as the place where St. John administered baptism, and where Our Saviour received it, consecrating the waters in His own Person. Indeed we may say, with truth, that on this latter account the said spot is the first and most venerable baptistery in the world. St. Antoninus, martyr, informs us, in his *itinerarium*, that the place was enclosed with a grating, and had a cross planted in the centre. On days appointed, the priest went down, and after blessing the water, conferred baptism on the converts. We learn from St. Sophronius, of Jerusalem, that this was the baptistery to which St. Mary, of Egypt, betook herself to receive the sacrament of regeneration.

To these primitive baptisteries, which were, so to speak, of natural formation and open to all, succeeded those of the Catacombs, which served the Church's purpose during the persecutions. That one which is in the Roman cemetery of St. Pontianus is the most noteworthy—at all events I find it most often referred to as a sample of the class. I like to think of it, if only because it is a standing contradiction to all that talk about the Church's decay; because, forsooth—so they say—to adorn her temples with pictures and statues of holy things is, in the judgment of their delicate consciences, nothing less than a worship of idols. On the contrary, my friend, the baptistery which is in the Crypt of St. Pontianus, and which is a monument of the oldest times, is not less decorated than ours of the present times. There are pictures, the principal one of which represents Our Lord as being baptized by St. John in the Jordan. There is also painted a cross adorned

with flowers and precious stones, and two lighted torches resting on the Cross' arms; to which, moreover, are suspended by little chains an α and an ω , the symbol of Jesus Christ. The foot of this Cross is in water, to indicate that it is the Cross of the Saviour which gives to the baptismal water the virtue of washing sin away. Baronius reports that about the year 259, a young person, who was palsied, had himself borne to this crypt for the purpose of receiving baptism; and with the grace of sanctification he received the health of his body; and two Roman ladies, Adria and Paulina, who witnessed the miracle were converted, and received baptism themselves at the same font from Pope St. Stephen.

It will please you to know that in the crypt of the basilica of St. Prisca there is preserved a basin, which, according to a credible tradition, was used by St. Peter for the administration of baptism. This belief rests upon the inscription of the cup, *Sti Pet. Bact ism*. The acts of Pope Liberins favor another tradition, that a certain baptistery in the Ostian cemetery witnessed the baptizing of more than four thousand persons at the hands of that pontiff. It is a well-known fact that all the Popes, in times of persecution, conferred baptism in the Catacombs. These were their asylum.

As soon as the persecutions came to an end, with the conversion of Constantine the Great, baptisteries were the first buildings which the faithful raised; and in them they constructed basins or baptismal fonts. Much, of course, could be said on this subject. But a letter must not become a book. I shall mention, therefore, what comes into my head, in whatever order.

First, then, these baptisteries were real churches, except that they had this special object, and were ordinarily of a special form. The reason, or, at least, one of the reasons for adopting the special form which came into use, may have been the deference which they paid to the first one so constructed, by Constantine himself, in the ante-chambers of his own Lateran palace. The Emperor enriched this sanctuary with a magnificence truly imperial. Some writers think that the object he had in view was to be baptized there himself; or perhaps it was for the baptism of his daughter St. Constantia. The form of this baptistery is like that of the temple of Jove, constructed by Diocletian, near his palace at Spalatro; the ruins of the same temple show it to have

been of great beauty. It is not improbable that Constantine took the idea of his baptistery from this temple: subsequently others followed the model herein presented, and were, for the most part, octagonal like the Lateran, or hexagonal, or round, or elliptical. Their interior, too, was modelled after the first. This is certainly the case with those which still exist, as at Pisa, although it has adopted the round form; at Florence, Ravenna, Citta Nuova in Istria, all of which have the octagonal shape. So too in that of Parma, although peculiar in having the form of a turret. The same octagonal form is frequently adopted for the baptismal fonts themselves. One of the most famous of these is the one at Verona.

Some ancient baptisteries were erected by the side of rivers, especially while the practice yet held of administering the sacrament by immersion; for that purpose there was need of a large supply of water. The same buildings were also at first cathedral, and only one such was to be found in a diocese, and Bishops alone, as you know, conferred solemn baptism. The Greeks called these edifices *ωτιστήρια* that is, places of illumination; for faith is light. Allusions to these temples, which were always separate from the church proper, are frequent in ecclesiastical writers, as Tertullian, St. Augustine, St. Sidonius Apollinaris, St. Justin, St. Paulinus of Nola, St. Cyril of Jerusalem, Eusebius, St. Gregory of Tours, and others.

Later on, that is about the sixth century, when baptism came to be administered by simple priests, the use of baptismal fonts in buildings, set apart for the purpose, began to die out, except in some cities of Italy, among which is Pisa and Florence. The sacrament was administered now in the parish church. Then the baptismal font was placed in the Nartex, or chamber at the end of the church portico. Hence, later still, it was transferred to the inside of the church, by the entrance; a chapel was set apart and closed by a trellis-work, as you see done at the present day.

But I have something else to say, relative to the ancient baptisteries. They were invariably dedicated to St. John the Baptist, and were called churches of St. John *in fonte*, or *ad fontes*. They were oftentimes richly decorated with pictures, sculptures and mosaics, representative for the most part of our Saviour in the act of receiving baptism from St. John, and of other events in the life of the Precursor. Par-

ticularly noticeable among them were certain symbolical figures, as the stag, the fish, the dove.

The stag, which is seen at the present day in the baptistery of St. Pontianus, was sculptured upon the outside or inside of the basins used for the font; it was the emblem of a catechumen anxious for baptism, eager with a burning desire to be cleansed in the waters, which give eternal life, as the stag panteth after the fountains of water. St. Jerome, commenting on the first verse of Psalm XLI, "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God," compares this hart to the catechumen who is eager to come to Christ, the fount of grace and light, and be purified in baptism from all the stains of sin.

The sign of the fish has always been regarded as symbolic of our Lord Himself. But the Fathers of the Church not unfrequently designate the faithful too by the same symbol. This name alludes to regeneration in the waters of baptism. So speaks Tertullian: that as little fishes are born in the water and die if taken out of it, so Christians are born in baptism, and can live only in the virtue of that same baptismal water. So Christians are called by them *pisciculi*, while Christ is preëminently the *ἰχθύς*. You see then, Henry, how appropriate is this symbol in the decoration of baptisteries and baptismal fonts; for the waters thereof have received from the divine *ἰχθύς* the virtue of conferring on man the life of his soul.

Then as to the dove. St. Luke tells us that when our Lord was baptized by St. John, the Holy Ghost descended upon Him in the form of a dove. Hence it was natural enough to represent the dove in baptisteries, beginning with the one I have often mentioned, I mean, in the crypt of St. Pontian's cemetery. These symbolic doves, sometimes made of silver or of gold, were suspended in the air, as if descending from heaven on the font, and in some places there were vases shaped in the form of a dove, and serving the purpose of keeping the sacred chrism and the oil of catechumens.

As regards the fonts themselves, some were cruciform, others round, others of a different form; and generally they were not raised, as at present, but on the contrary, down some steps, on a level below the rest of the pavement. This was meant to bear a significance of our Saviour's sepulchre, which also is an emblem of baptism, according to

the words of St. Paul: "*We are buried together with Him by baptism.*" In fact, in some places these fonts themselves had the form of a sarcophagus.

I see, my friend, that this letter has grown to a length quite sufficient, and I must think of putting off to a future occasion what I purposed to describe in detail, of Constantine's baptistery, and those of Florence and Pisa; they are the most famous. Let me close this letter with one more observation, which will answer a question you put me, when we were visiting the font at Pisa.

In some of the ancient baptisteries, there were to be seen, besides the principal basin, which occupied the centre of the building, other smaller fonts, which were placed around it. It would seem that the principal font served for adults, the others for infants. According to the present discipline, which prescribes baptism by infusion, one font will do for adults and for infants; in fact, this is the general practice. Why then are these little basins put round the great central one? To this question I answered, if you remember, that I thought it was out of veneration, at the present day, for the ancient custom of the Church, and also to preserve the memory of that same ancient practice. So I said then. But I have found since that some believe baptism by immersion had not wholly ceased, when this baptistery was erected; perhaps then the small fonts had their own proper use. Certain it is that, at the same epoch, similar fonts surrounded the great central one in the Florentine baptistery. Dante says that he broke one of them to save some one from being drowned in it.

I know that you like Dante; you will probably recall the verses in which the poet refers to the fact:

I vidi per le coste e per lo fondo
 Piena la pietra livida di fori,
 D'un largo tutti e ciascuno era tondo.
 Non mi parien meno ampi, nè maggiori
 Che quei che son nel mio bel San Giovanni,
 Fatti per lo luogo de battezzatori.
 L'uno de' quali, ancor non è molt' anni,
 Rupp' io per un che dentro v' annegava,
 E questo sia suggel che ogni uomo sganni.*

* I saw upon the sides and on the bottom
 The livid stone, with perforations filled,
 All of one size; and every one was round.
 To me less ample seemed they not, nor greater,
 Than those that in my beautiful St. John
 Are fashioned for the place of the baptizers,
 And one of which, not many years ago,
 I broke for some one, who was drowning in it—
 Be this a seal, all men to undeceive.

The Return of the Popes from Avignon to Rome

IX.

The eventful year 1305 had drawn to a close. The Pope's coronation and enthronement, accompanied with such splendor and pageant as usage demanded and the occasion prompted, had sent a thrill of joy throughout France. Its children, ever panting for glory, had been more than sated on beholding the Vicar of Christ display the august insignia of his office in his triumphal march through its principal cities. But now the festivities were ended. The kings and princes whom duty or curiosity had assembled to do honor to the instalment of Clement V. had severally departed. There was a lull and hush after the tumult and excitement. Clement too was forced back upon himself to consider the weighty responsibility of his position. Hitherto he had but revelled in the charms of his new dignity, he had feasted his soul on its moral beauty, and he had been fairly dazzled by its brilliancy. Now in the silence of repose he had time to lift the veil and look underneath the bright exterior. Delusion vanished when the reality stared him in the face. Two years had sped by since any definitive act had emanated from the Holy See. Cares had multiplied, troubles increased, and important but intricate questions that asked for solution had grown more knotty by distance and delay. The new Pope began to experience that upon him lay the solicitude of all the churches. And was he competent for the task? Did he accomplish the mission to which Heaven had appointed him? Let those who doubt it carefully study his pontificate and admire his wisdom and moderation.

It is very true that Clement did not pursue the line of conduct followed by other great Pontiffs. He had not the courage of a St. Leo, nor the boldness of a Gregory the Great, and perhaps these qualities would not have served the Church as well, but then he was preëminently prudent, and worked on with a perseverance that broke down the most obstinate opposition and lead every enterprise to a happy issue. To arrive at this conclusion we have but to call to mind the peculiar circumstances that surrounded Clement. His enemy, or more correctly the enemy of the Church, was not a foreign foe or one in open rebellion. He was a friend, a bosom friend, the most powerful king of the day, the

sovereign of the land in which the Pope resided. But it was precisely from this intimacy and mutual dependence that arose the danger of the Church. Still God watched over the fortunes of His divine Spouse, His goodness strengthened the weakness of Clement: one long year of sickness perfected his virtue. A serious malady brought him to the brink of the grave and hurried him in spirit before the judgment seat of God. He recovered, but he was now armed with courage. Not a day passed when Clement was not called upon to meet new difficulties, new dangers. But the main object was attained. He foiled King Philip in all his attempts; he met his cunning by holy prudence; he shivered his obstinacy by perseverance and parried all his thrusts by patience and mildness and gentle forbearance. Did the monarch lay his toils, the Pope would break through them; did the prince plead French interests for the triumph of his cause, Clement would set them aside by the paramount importance of those of the universal Church. This battle between King and Pope was carried on for one entire year. Few can estimate what Clement suffered when day after day Philip importuned the Pope to accede to his wishes, to promote his plans and make French policy the rule and measure of the Catholic Church.

X.

There is no doubt that the Pontiff was much embarrassed by the King and hampered in his freedom of action. But still another evil was not less disastrous to the Holy See. For four years Clement had wandered up and down through France without a fixed abode. It had made the discharge of his manifold duties most difficult, if not ineffective. In the year 1309 he chose Avignon for the future home of the Papacy. It gave the Vicar of Christ a permanent residence, but it postponed indefinitely his return to Rome. Many saw with grief that so humble a city was deemed worthy of so high an honor. For how did Avignon compare with the Eternal City? Could it boast an antiquity as venerable as that of Romulus? Could it lay claim to the distinction of having twice been the mistress of the world—once by the power of its triumphant arms—and again because Peter had chosen it, and his successors for thirteen centuries had clung to it as the home and centre of Catholic unity? Was its history as bright and as glorious and as inwoven with every nation of Europe as that of the queen city

of the world? No, no. Avignon did not possess the immortal heritage of Rome. Religion had left there no touching souvenirs of its piety. It had no Coliseum hallowed by the blood of martyrs; no tomb containing the sacred relics of the Apostle-Princes; no catacombs, no proud vestiges of ancient civilization. At the time when Clement favored the city of Province, it had even lost the splendor which it once possessed. Situate on a high steep rock, (and not as Rome hill-girt, whose every spot has a history of its own,) art had not yet embellished its surroundings. Very limited in its circumference, Avignon was divided by straight, narrow streets lined with low, ill-constructed houses. Petrarch describes it as a small, disreputable city. "It was lowest in the scale of great cities," says he, "and lo, it is raised to become the capital of the world!"

Still, Avignon had its advantages. It lay under a pure, rich, almost Italian sky, and enjoyed one of the mildest climates. Its picturesque sites presented every variety of rural beauty. Its fair fields of green, interspersed with shrubbery and woodland scenery, resembled a range of delicious gardens, while the beautiful river Rhone, laden with the rains of the North and the snows of the Alps dashing by its side, lent an additional charm to this antique demesne. Both by land and water it afforded easy communication with Italy, and it was partly for this reason that Clement V. chose it for his home, as also because, although in the heart of Provence, it was not subject to French rule. It acknowledged the suzerainty of the King of Naples, a vassal of the Holy See, until in 1348 Clement VI. made it wholly independent by purchasing it from Queen Jane for 80,000 florins of gold.

But Avignon, or its lord the Pope, could never be said to be really free as long as it remained in so dangerous a neighborhood as France. Its kings did not abstain from imposing their policy on the Holy See and forcing it to consult their interests exclusively. And this preponderance lessened the independence of the Papacy and destroyed the efficacy of its supreme power. Hence, too, not only the Italians, but every Christian nation of Europe, branded the residence of Avignon with the odious title of Babylonian captivity. They wished to express by this name not so much the local and material exchange of Rome for Avignon as the inevitable consequence of this fact—that namely, the Pope of Rome, the universal Pope, had become a French Pope, a national Pope.

XI.

To the reader of Clement's pontificate, it is an undisguised truth that his whole reign was one ceaseless struggle against the pretensions of Philip. If the Pope conquered at times, he was oftener conquered. Clement succeeded in saving the memory of Boniface VIII., but was it not a disgrace for the Holy See that the name of this intrepid defender of the Church should have rested so long under the cloud of infamy? Does it not argue weakness on the part of Clement to have ever listened to imputations against the blameless character of his predecessor, the validity of his election and the holiness of his acts? Was it necessary to institute a long process to insure the triumph of the maligned Pontiff? Should he not indignantly have rejected every measure that savored of so unchristian a hatred as that which animated the boasted son of the Church, Philip le Bel?

This is not the only indignity which the Papacy suffered because thus basely fettered in the land of the first-born daughter of the Church. The compliance of Clement V. with the demands of the heartless Philip are too patent to escape our notice. We all know that he abrogated the Bull "*Clericis laicos*," mitigated the disciplinary part of the Bull "*Unam Sanctam*," and erased from the original copy of Boniface's letter the sentence which most displeased the meddlesome king. Besides this, Clement declared his royal patron almost innocent of the cowardly attack which his emissaries had made on Boniface at Anagni. In a word, if we view Philip by the acts of Clement in his regard, his name is stainless, his character without reproach. And yet it was *he* that embittered and shortened the lives of three Popes, that scandalized Christendom by his persécution of the long-deceased Boniface, and in a few years hurried out of existence the once celebrated Knights-Templars.

But while these acts are often cited to throw a shadow over Clement's pontificate, his reign, if we take into account the circumstances of his times, was not without its glory and utility. His life is filled with many a luminous page. He matured many plans that would have honored the Church, if time and means had allowed their execution. He ever cherished the idea of a crusade for the recovery of the Holy Land, and when Marco Polo returned from the extreme East laden with the riches of those regions, and zealous Friars depicted in glowing colors how in

Tartary and China the spiritual harvest was ripe to be gathered, he seriously entertained the thought of subjugating all the nomadic tribes of Asia to the mild laws of the Gospel. Many works of zeal most successfully completed by him obliterate the memory of the weaknesses which he displayed in his struggle with the French King. The grand Œcumenical Council of Vienne occurred during his pontificate, and the famous Clementine Decretals attest how devoted he was to sacred science.

The same year 1314 witnessed the death of Clement V. and Philip the Fair. But quite different was the end of each. The Pope sank into the grave overpowered by labors and weighed down by infirmities. His name is in benediction. He had acted well the part which Providence had assigned him by a rare display of sagacity, a wonderful knowledge of persons and things, much moderation and not less prudence. He had advocated the study of letters and made them flourish. He had watched over the interests of the Church and resisted aggression as far as his position and character permitted. Philip on the contrary died suddenly in the flower of life. A fall from his horse ended his ambitious career. Like all persecutors of the Church he was cut off and dashed down when he dreamed his royalty most exalted. Impartial history has judged him under two aspects. If we look at him from a pagan point of view, he was a compound of brilliant parts. His courage as a warrior, his ability as a statesman deserve him a place among the most illustrious of kings. But if we consider him in the character of a Catholic monarch we find him wanting. His oppression of his people, his injustice towards his vassals, and above all his iron despotism towards the Church, have relegated him to the class of tyrants.

In his sudden death was recognized the avenging hand of a just God. It was deemed a merited punishment for having proceeded so disgracefully against Boniface VIII., so cruelly against the Templars and so sacrilegiously though insidiously against the rights and privileges of the Holy See. The chastening rod of God was not stayed by Philip's personal destruction. In less than ten years a promising offspring of three sons had followed him to the tomb. They successively mounted the throne and died, and by their death became extinct the line of kings which had descended directly from the house of Hugh Capet. A

lateral line, the house of Valois came to power but, at the accession of Philip VI., the pretensions of Edward III. of England enkindled a war which a hundred years later hurried France to the brink of ruin. Its sad story is another instance of the fate which inevitably overtakes those who dare raise their hands against God's anointed Vicar.

XII.

During the eight years which Clement V. had ruled the Church from the rock of Avignon, the Romans had made many fruitless attempts to induce the Pope to return to his ancient See. One of the most distinguished embassies which appeared at the gates of Avignon was that of 1310. It consisted of 300 knights headed by Orsini and Colonna chieftains. They laid the keys of Rome at the feet of the Holy Father. They pleaded the urgent necessity of his return; they described the distracted state of Italy, its sufferings and desolation; their eloquence was great, but it was lost on the winds. The Pope was not persuaded. To represent his power, he sent a vicar who enjoyed a brief, nominal authority.

After the death of Clement the hopes of Rome did not appear a whit brighter. True, eight Italian cardinals had resolved to create him Pope, whether French or Italian it mattered not, who would oblige himself to transfer the Holy See to Rome again. For the same purpose, Cardinal Napoleon Orsini had addressed a letter to Philip the Fair, and Dante had added the tribute of his fervid pen. Yea, as we read his pathetic strains, and see the grief which bowed down all Italy, and feel the sorrow which withered the Eternal City, we must agree with the exiled poet that even Hannibal would have wept tears of pity if he had seen Rome in those dark days.

But for the present there was no hope; none, absolutely none. The number of French Cardinals had swelled to twenty-two, and year by year the Papacy was more surrounded by hurtful influences. The conclave of Carpentras opened, but soon ambitious Gascon knights besieged the assembled prelates and put them to flight. For two years the Holy See remained vacant. Finally John XXII. was placed in the chair of Peter. He was a man of merit. From obscurity he had climbed to the pinnacle of fame. His scholarly attainments and theological abilities had early promoted him to an honorable position in the

Church, and when now, after a life time of study and meditation, he received the highest dignity, the best hopes were entertained from his accession.

Unhappily, he too, by interest and affection, was attached to two royal families—those of France and Naples. The head of the former house used all the means which Philip had employed in order to identify his interests with those of the Church ; whilst the Neapolitan sovereign worked incessantly to prevent the Pope's return. He feared to lose his influence over Italy. Still the aged Pontiff saw the subjection in which the Papacy was held, and was not deaf to remonstrance. The Romans on their part pressed him to hasten to the mother See. Deputation after deputation arrived on the banks of the Rhone and told their oft-repeated tale of sorrow. John on his side always received them with fatherly kindness, listened to their wrongs and prescribed temporary remedies for their multiplied evils. Thus far he was ever gracious and pitiful ; but when the capital point of establishing his court in Italy came up, he waived the question or pleaded as excuses the turbulency of the time, or the revolutions of the Peninsula.

In the last year of his life he definitely determined to set out for Italy. The entreaties of the Romans had at last prevailed. Preparations for the journey had been made, and Bologna had been fitted up for his reception. All Italy thrilled with joy, and Petrarch, its sweetest poet, sang in jubilant strains the expected arrival. But still the Pontiff delayed : partly because the French Cardinals showed reluctance, chiefly because Philip VI. opposed his return. And thus days and weeks went by, but the morning of departure never dawned. His eyes were strained into the distance, but they failed ere the Italian horizon greeted their vision. New labors, new fatigues sapped the remainder of his little strength, and in 1334 a peaceful death crowned his long and laborious pontificate.

XIII.

Thirty years had now elapsed since the Holy See had been exiled from Rome. This long interval had alternately given rise to bright hopes of a speedy restoration of the ancient See, as well as to dark fears of never beholding the Papacy again. When Benedict XII. received the fisherman's ring, Italy and the rest of the Catholic world

were buoyed up once more to indulge delusive dreams of the future. They knew how true a Shepherd now guided the flock of Christ; they knew—for his fame had gone abroad—that virtue and talent had earned him this lofty distinction; they knew that his name was even more stainless than the white Cistercian habit which he wore—that his intentions were pure, his desires a reflection of God's holy will. All these judgments were correct. Benedict was a saint when he mounted the throne, and after his death he was ranked among the Blessed. He was a vigorous, tireless laborer. He reformed his court, the clergy and the monastic orders. In the distribution of ecclesiastical benefices, merit was the only title that was recognized. Partiality was unknown to him, for his saying was that a Pope should be like Melchisedech, without father, without mother and without genealogy. Let us add to this that his justice was above corruption and his zeal beyond bounds, and we have a perfect picture of his noble character and eminent qualities.

We may naturally infer that the Holy Pontiff did not overlook the wretched situation in which the Holy See was placed by its residence in a foreign land. No doubt he saw the danger and wished to avoid it; no doubt his aims were unimpeachable, his intentions upright and heavenly, as his whole life proves. But yet, even Benedict's fair name was slightly tarnished by the malign influence of the French throne. This is clear from the line of conduct which he adopted in his transactions with the Romans.

As soon as Benedict had been crowned and enthroned Pope of the Universal Church, another embassy arrived from the Eternal City. The supplications of the legates were most fervent, their remonstrances most energetic. They pleaded as others had so often done before them, how necessary it was that the Papacy should be restored to its ancient See, how Italy needed a protector, Rome, a bishop and ruler. The Holy Father did not repulse the petitioners. He listened graciously to the eloquent orators, he approved their reasons and even appointed a day on which he would settle the long desired return. The king, with some Cardinals, devoted to his service, then threw difficulties in the way, but the Pope was sincere. He rent their sophisms and unmasked their false prettexts. The Roman legates joyfully took their leave and carried back hopes—not to be realized until half a century later.

Another revolution swept over Italy, and when the report of it reached Avignon, the Papal Court instead of hastening to the scene of affliction, found in this new upheaval a sufficient motive for delay. Nay, steps were taken to establish the Papacy more solidly in the bosom of fair Provence. For Benedict carried out his predecessor's design of erecting a pontifical castle. A grand structure, combining the beauties of a palace with the strength of a fortress, sprang up under the hands of the able architect, Pietro Obrero, while the banks of the Rhone were enriched by the splendid residences and villas of the Cardinals. Italian masters of painting and sculpture here found a field for their talents. They displayed the radiance of their genius and the perfection of their art in decorating these classic haunts. And thus on the right bank of the river there arose, as if by enchantment, the beautiful city Villeneuve—a city so lovely and graceful that in a few years it became the most attractive spot of the civilized world. Hither, as to a delicious retreat, flocked the nobility during the summer heats; the rich here paraded their wealth, and men of letters found patronage and a home.

While the Court of Avignon was absorbed in these material pursuits, which, if they caused the arts and sciences to flourish, still retarded more and more the reëstablishment of the ancient See, Petrarch, whose name became daily more celebrated, made another effort for the unhappy cause. In his own sweet, native tongue, he first deplored the sad fact that the Holy See was in a land of exile and bound in chains, which were not the less galling and ignoble because they were chains of gold. Next he composed an elegant Latin poem, which he dedicated to Benedict himself. He represents Rome as a desolate matron, weeping at the feet of the Pontiff, her rightful lord and wedded spouse. She clasps his knees in the anguish of her woe and beseeches him not to cast her off. She pleads in accents pitiful not to spurn her because her youthful charms are withered and fled. If old and sorrow-stricken, she was yet grand, because bright memories of past glories encircled her name. Had she lost the bloom of ephemeral beauty, hers was a fidelity unbroken, a love ever enduring.

The idea was a new and a bold one, and dressed in that perfect form of expression in which genius clothes its glowing thoughts. Perhaps not for ages had the beautiful language of Virgil been reproduced with

so much rhythm and sweetness, and fine touches of inimitable grace. It earned new laurels for the gifted poet, but it failed in its main object.

No better success attended the legation of Romans who waited upon Benedict XII. in the summer of 1337. The Pope was gratified with the offering which they made to him of absolute power over their Commonwealth. He sent able Vicars to represent his person and office, and to do whatever prudence could suggest for the restoration of peace and safety to the republic; but he did not realize the hopes of Italy and crown the wishes of the Eternal City. His holy Pontificate passed away and the Papacy still lingered in Avignon.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

INTRODUCTORY.

I.

The history of that illustrious mariner who first revealed to Europe the existence of a hitherto unknown world, presents many lessons well worth the consideration of American Catholics. Although he lived in an age and amid scenes far different from those in which our lot has been cast, yet few heroes, even of our own days, can be more fitly proposed as models for our imitation. He was truly, in word and work, a man after God's own Heart—a lover of evangelical poverty, and hence, a devoted friend and protector of the needy and the oppressed—ready to forgive and forget injuries and ingratitude such as few men have had to endure—humble in prosperity; light-hearted and hopeful in the darkest hours of adversity—temperate in the midst of luxury; chaste, though surrounded by all the allurements to vice which beset the soldier and the courtier, and still more, the conqueror of nations in which barbaric splendor casts a veil of seeming refinement around pagan licentiousness.*

*Several writers, among whom we find Irving, have asserted that Columbus was never legally married to Beatriz Enríquez. Late historical researches have proved beyond the shadow of a doubt, that the accusation is a groundless calumny, first invented by the enemies of the great Admiral.

But he was more than all this. The supernatural virtues of Faith, Hope and Charity found in his great heart a congenial home. They lent a charm even to his most trivial actions. They shone forth with unmistakable lustre in that heroic spirit of enterprise which was attracting the envy, and at the same time the admiration of his contemporaries. They were the secret of all his greatness. They were his guides in the high mission of making Christ Crucified, Christ the Redeemer, known to a world that had for ages been groping in the shadow of the Valley of Death. In a word, they manifested their workings in his soul in an infinite variety of ways. But they showed themselves especially in his intimate union with God, and his practical devotion to the Church, in spite of all the obstacles which naturally accompanied a career such as his.

II.

It is especially with regard to the point last mentioned that Americans will find in the life of Columbus a pattern of what their lives should be. There are two capital temptations, dangerous in the extreme because so artfully concealed, which lie in wait for the Catholic American youth, who finds himself, for the first time, face to face with the corrupt, godless society of the day. These are Worldliness and Despondency. They attack the soul from different stand-points; but they aim at bringing about the same general results, by gradually undermining the virtue of those who would shrink back with horror and indignation from contact with open vice.

But what do we mean by Worldliness? Let us take an example: it will, perhaps, give some idea of what is understood by this rather vague and general term. I say some idea—for whole volumes might be written on the subject without exhausting it. Let us suppose a young man just entering on a professional or business career. He is talented, ambitious, eager for success. He has some friends, some family influence, and some wealth to begin with, and he is burning with a desire to increase them. Now, in the headlong race for gold and honor, he is apt to forget God, or at least to put Him in the second place; for he has no time to cultivate that interior, spiritual life which should characterize every true child of the true Church. He may, perhaps, attend divine service on Sundays and holydays, go regularly to

his religious duties, fast strictly in Lent, contribute generously to public charities, and live, as a rule, honestly and chastely. But, beyond all this, his thoughts and words and actions are of the earth, earthly. His reading is worldly, his conversation is worldly, his amusements are worldly, his plans are worldly, his whole instinct is worldly. Talk to him of spiritual things, ask him to read a pious book, tell him that he should meditate seriously on the great truths of religion, that he should direct all his actions to that final end for which this life must be a continual preparation; he will shrug his shoulders, knit his brows, and hint that perhaps you had better change the conversation to some more agreeable topic. He can see nothing that he would call practical in your remarks. He is not a monk, he will inform you, and anything like high spirituality or tender piety would be entirely out of place in one of his profession. He is willing to do for God just what is, or rather, just what *he* considers absolutely necessary for salvation—and no more.

As to taking an active interest in the salvation of souls and the propagation of the Faith, why, that is still less in his line. He leaves such matters entirely to priests and missionaries. And what shall we say of his devotion to the cause of the Church? His position is merely negative, and may be summed up in very few words: he wishes her no harm, he does her no good; he is incapable of real joy over her triumphs, or real sorrow over her mishaps. He has a certain vague conviction that she is suffering persecution in foreign countries, and that her children have not their rights in his own land. But as he has a distaste for the writings of Catholic authors and journalists, and hence gets most of his information from prejudiced sources, he is inclined to believe that the Church has been to some extent the cause of her own misfortunes, by meddling in matters out of her sphere. Yet he cannot deny that she is slandered and misrepresented in the only newspapers which he reads; and he resents this bitterly—but only because it reflects to some extent on himself as a child of the Church. He cannot persuade himself to stand forward boldly in her defence. On the contrary, he prefers to keep in the back-ground when her interests are brought prominently before the general public, and Catholic laymen are requested to take part in the deliberations. Nay, he is even inclined to feel a little nervous when the mere word “Catholic” is mentioned in the mixed

company which he frequents; for, to tell the truth—though he would rather die than deny his religion, if brought to the test—yet he is almost ashamed of having his creed known, for it is not fashionable, it is despised.

Catholic Unions, Clubs, and Sodalties are doing much to counteract this spirit of worldliness, and we do not hesitate to say that on them, to a great, a very great extent, depends the future of the new generation. The best college education which theorists can imagine—that which fosters in the soul of the student tender piety blended with Christian manliness, and which bestows on him, besides a good classical or commercial education, a thorough knowledge of the principles necessary to understand and defend his religion—this alone will not suffice, in after life, to preserve him from the contagion of worldliness. Some new and strong influences must be brought into play to act as antidotes against the poison of demoralizing associations. And this is especially true in those cases in which we have to reckon amongst such associations that of well-meaning, but at the same time negligent, ambitious, worldly-minded parents, who, themselves worshipping at the Altar of Mammon or Fashion, do not hesitate to sacrifice their children to the same heartless idols.

But let us hurry on, as we have several points yet to touch on, and this introductory paper is growing out of all proportion.

III.

We have said that another temptation, somewhat akin to the one just spoken of, is Despondency. Let us take a young man who has escaped the snares of worldliness, owing to the peculiar circumstances in which he is situated. He is just entering on his public career. He has virtue, talents and energy, and he hopes with their assistance to reach the goal of his ambition; in spite of his wanting wealth, the prestige of an old family name, and the influence of friends in high places. So he starts out courageously on the high-road to success. At first all goes well, and his imagination revels amid glorious visions of the future. But after a time there comes a change; his path suddenly grows more rugged and steep; he finds unexpected difficulties crossing him at every step; he sees others with fewer apparent advantages than himself, out-

stripping him in the race. He naturally halts to consider the situation, and on his gazing around, a new light breaks in upon him. He is a Catholic; and in the community to which he belongs, his faith is a bar sinister on his escutcheon, shutting him out from the lists of honor. His name does not figure on the rolls of any secret organization, and hence he can expect but slight encouragement from those amongst his townsmen who are members of the "brotherhoods." Those who have never lived in a place where old-fashioned bigoted Protestantism flourished and dictated the law to society, can scarcely appreciate the trials of a young man such as we are describing. If he had to endure an open, bloody persecution in which the dungeon, the rack, the gibbet and the headsman's axe played a prominent part, so that the victim could look forward to the glory of a martyr's crown, he might even hail it with joy. But when it assumes a legislative or social aspect, concealing the iron gauntlet beneath the velvet glove, it becomes for certain minds far less bearable than a lingering captivity. It is a slow, lifelong, hidden martyrdom. Easier far the confession of one's faith in the presence of an armed tyrant, because more glorious and less protracted.

A man of a noble, generous spirit will treat this petty despotism with the contempt which it deserves, and will go on his way cheerfully in spite of its opposition. Nay, he will perhaps, in the end, even win its respect and confidence by his integrity and manliness. But a youth who joins to his inexperience a heart that is at the same time weak and ambitious, will be sadly tempted to despondency. He is allowed his life and liberty and property, it is true. But he finds himself debarred entirely from the higher walks of politics. In many communities the gates of what is called "good society" are shut in his face. Even in the liberal professions, nay, in the inferior pursuits of commerce, innumerable obstacles are placed in his way, and unjust discriminations are continually made against him. He sees that he could remedy all this in a moment, by abandoning his faith, by joining a "Lodge." The evil spirit seizes eagerly on the favorable opportunity; if he cannot tempt his victim to surrender at once, he at least strives to entangle him in the meshes of despondency. Should this succeed, then our friend will either give up all hope of success, and in his discouragement withdraw from the contest, and thus an effective member may be lost to the

Church; or he will, as too commonly happens, bid farewell to his religion and go over to the ranks of the enemy.

Is the above picture a mere work of fancy? If you imagine so, kind reader, then all we can say is, that you have happily been brought up in a community where the fires of sectarian bigotry are dead or asleep. Is it not a notorious fact that many prominent public men of our day—not merely in Italy and Prussia, where hatred of the Church is a prime requisite for civil promotion, but in our own land of freedom—have, for the sake of political or social influence, become open apostates from the faith of their fathers? Is it not well known that many others, for the same end, have dared to brave the ban of excommunication by enrolling themselves in secret organizations? *

IV.

Now, it seems to us that we can present to the young men of our age and country no hero of modern times who has taught so well as did Columbus, by his own example, how the spirits of worldliness and despondency should be met and conquered. His whole life was a continual struggle with difficulties encountered in the pursuit of right; whilst his love of the interior life and his devotion to the Church have few parallels in the history of laymen.

Those who have learned to know Columbus only in the pages of Navarrez, Humboldt and Irving, will certainly be surprised at this assertion. But, remember that the last two decades have brought to light many facts which were before either altogether unknown or purposely concealed. Many a reputation, which for ages was obscured by calumny, has, by the critical spirit which at present characterizes historical studies, been completely vindicated and reëndowed with its former lustre. In no case has this tardy justice been more unexpected and, at the same time more complete, than in that of Columbus. Owing to the vile intrigues of his enemies at the Spanish court, his fame was sacrificed to petty jealousy and unrelenting hatred, not only during life, but even after death. His rivals made little of him as a scientist, as a soldier, as a politician, and some even as a Christian.

* On several of our principal railwaye, no one but a Mason can obtain any position higher than that of brakesman. This is only one example out of many that might be cited, but it will suffice to show how far the spirit of discrimination is carried.

Supported as they were by the powerful influence of Spain, no one dared to contradict them; and thus their falsehoods have been handed down through succeeding generations to our own day. Irving and Humboldt have in some points tried to do justice to Columbus; yet they are guilty of grave errors or omissions with regard to several important circumstances of his life, and, with true Protestant instinct, they pass over in silence, or treat with contempt the principal element of his story—the religious. At last a champion well prepared for the difficult task, has arisen to defend the reputation of the great Genoese. It is the Count Roselly de Lorgues, one of the oldest of living Catholic writers, who has ably defended the honor of his favorite hero in the works entitled, *La Croix dans les deux Mondes*, *Christophe Colomb*, and *L'Ambassadeur de Dieu*.* The two first have received the approbation of the Holy Father, and of many illustrious prelates and savants, and we find translations, imitations or abridgments of them in most of the European languages. The third, which appeared but recently, is a defence of the author's appeal for the canonization of Columbus, and is in great part devoted to the recital of the heroic virtues which shed such glory on the life of the great discoverer.

We have taken these volumes, and especially the last, as authorities for the facts embodied in the following papers. We shall endeavor to present Columbus to our readers, not merely as a brilliant model of worldly enterprise, but as a man of God, whose whole career was a life-long exemplification of those virtues which most adorn the Christian living amidst the turmoil and temptations of a professional or mercantile occupation. We do not intend to give a complete and connected recital of his exploits: we shall confine ourselves to presenting such episodes from his history and such traits of his character as may best serve the end for which we write. We shall sometimes leave the reader to draw the moral for himself; but more frequently we shall use the privilege of a modern reviewer—for these papers pretend to be little more than a loose review of Count de Lorgues' last work—and taking the "*Ambassadeur de Dieu*" as our text, make such reflections as the subject may suggest. Those of our readers who may desire to see the

*See *Messenger* for December, 1875.

whole career of the "Great Admiral" treated from a Catholic point of view, would do well to peruse Dr. Barry's translation of Count de Lorgues' "Christophe Colomb." *

The First Church of the Sacred Heart in New Mexico.

(From a Correspondent.)

In the early part of the year 1874, the Catholics who dwell in Mora county, New Mexico, determined to build a church in honor of the Sacred Heart of Jesus, at La Junta. The site was well chosen; for La Junta nestles in a lovely valley at the junction of two streams—the Mora and the Canadian rivers; the town takes its name from the situation, 'La junta de los rios'—'The meeting of the waters.' The ground for the new church had been given some time before by a family of Spanish descent, residing in the neighborhood; and true to the sterling Catholic spirit and traditions of old Spain, they were eager to see a temple reared to the Sacred Heart in the country which they had chosen for their home. But the work advanced so slowly, owing to scarcity of means, that it almost seemed that the Sacred Heart did not second the pious project. However, they did not despair; and in the month of June, after a public novena to the Sacred Heart, a meeting of all the Catholics of the district was called by Fr. Tomassini, S. J., for the purpose of taking some active measures towards the realization of this pious design. The deliberations of this meeting resulted in the appointment of a committee which was instructed to carry on the work vigorously at any cost, in order that the district of La Junta might be placed under the special care of the Sacred Heart, and that this new temple might be set up as a bulwark against the attacks of error and infidelity—for La Junta lies, as it were, at the gates of New Mexico. The committee made an appeal to the heads of all the families residing in the neighboring settlements. In less than a month the stones for the foundation and the bricks for the walls had been brought to the spot chosen for the church, and all the necessary materials for building were

* P. Donahue, Boston, 1869; Catholic Publication Society, N. Y.

furnished. Then the people organized themselves into bands of volunteer workmen and set to work with a cheerful energy which seemed to be inspired by the Sacred Heart itself, the more because many of them left their own occupations and walked many miles to do their day's work at the new church, without any pecuniary remuneration. Their noble Catholic zeal seemed to be satisfied when at the close of each day's toil they heard from the lips of one of the Fathers of the Mission: "May the Sacred Heart of Jesus reward you."

It was beautiful to witness, on the day when the corner-stone was blessed, the pious enthusiasm of these faithful children of the Church. Persons of all classes and conditions, men and women, youths and children, rich and poor, all were eager to have a hand in the work which was done in honor of the Sacred Heart. There is a custom among them of placing in the foundation of a new church what they call the "treasure of the church," which consists of such objects of value, in gold and silver, as each one is able to offer or willing to sacrifice as an offering to God in His temple. This custom was faithfully observed, and the iron case, containing the 'treasure,' sealed by the magistrate of the district, was walled up in the foundation. The same practical enthusiasm continued until the work was brought to a successful close. Among the many distinguished citizens who encouraged the undertaking by personal influence and active coöperation, was young Mr. Joseph E. Tipton, the Syndic of La Junta, to whom much of this cheering success is due.

On the 7th of August the building was roofed in. All thanks and praise to the Sacred Heart which inspired a whole population of scattered Catholics to such vigorous and persevering efforts, and honor to the people who showed so much self-sacrificing energy and wrought such wonders of faith and piety! But the resources of even these devoted Catholics are not without limit. There is still need of means to finish and to fittingly adorn the interior of this new sanctuary of the Sacred Heart, which must remain uncompleted until some other hearts are warmed up to the same devoted zeal. The work cannot be left unfinished; it is due to the loving Heart of our Lord and to the generous devotedness of those who have already done so much, that help should come from others too. It is to be hoped that He who inspired the beginning of the work will also bring it to a completely successful

close. A pious Catholic lady has already sent from St. Louis three cases of vestments and a bell, besides many other gifts which will be very useful to the church. May God reward her generosity, for she has kept her name so well concealed that due honor cannot be done to her here by recording it for the admiration and encouragement of those who might read it. It is believed by all those who have seen the work already done, that this church, when completed, will be one of the finest in the Territory. It is built of brick, and finished externally in a style which will satisfy the most critical taste for symmetry. The style is mixed Gothic and Roman. The interior will be divided by two rows of columns which will serve the double purpose of completing the architectural effect, and of giving strength and solidity to the work. The high-altar is a gift of Don Rafæle Romero; contributions have also been received from several municipalities in the Territory.

The completion of this holy work will help to realize the pious hopes of so many Catholics, that the Sacred Heart may be known and loved in every part of the world. May it stand forever, another pledge of the devotion of the Catholics of New Mexico, towards the Sacred Heart of Jesus; a devotion which they had already shown when they sent, through their pastor, Fr. Tomassini, to the Holy Father, a large silver heart, the representation of that Heart which Pius IX. loves so well. If this far-off sanctuary of the Sacred Heart, in the midst of the young civilization of New Mexico, falls short of the splendor of Montmartre, or of Paray-le-Monial, or of Vals, still it will be a sanctuary in which the fervent prayers of the worshipers will help to spread the devotion to the Heart of Jesus. It would be consoling to see it finished before the month of June, 1876. Then the faithful might begin under specially happy auspices a new year of prosperity and blessing—while they celebrate the opening of a new century of national glory, in the Centennial year of American Independence—by dedicating this new church, the first to the Sacred Heart in New Mexico, to the worship of Him who is the beginning and the end of all times, and of all things, who came to send the fire of love upon the earth, and who desires nothing else than that it should be kindled and should burn in all hearts forever.

The School of Christ.

VIII.—CHARITY SEEKETH NOT HER OWN.

Son, the Apostle saith, moreover, of Charity, that she seeketh not her own. (*I Cor. xiii, 5.*)

Look into thy conscience, and see whether thou canst rejoice in this gift.

And who doth not tremble when he heareth the Apostle saying in another place: All seek their own, not the things of Jesus Christ? (*Phil. ii, 21.*) And yet, if thou desire to have charity, it behooveth thee to seek solely and singly the things of Jesus Christ.

Nevertheless, although these self-seekers are so numerous, thou must be an exception among them.

Place thyself, therefore, among those chosen ones of whom the same Apostle saith: Let no man seek his own, but that which is another's. (*I Cor. x, 24.*)

Remember that whatsoever thou desirest to be thine own, is earthly; and shall perish with the earth.

But charity knoweth not mine and thine, but only the things which are of God; for whose sake she loveth her brother.

Do not then love the things of this world, for whatsoever is therein is deceitful and short-lived.

Its riches are imaginary: they are sooner lost than acquired; seek thou after only one thing in this world, and that is, the love of God.

Destroy concupiscence and thou shalt make progress in charity; for why doth the charity of many grow cold? because their concupiscence burneth ever more and more.

All these are groping in darkness, and they deceive themselves: they have slept their sleep: and all the men of riches have nothing in their hands. (*Psa. lxxv, 6.*)

Therefore the faithful are warned, Not to be wise in their own conceits. (*Rom. xii, 16.*)

Fill up my joy, saith the Apostle, that ye be of the same mind, having the same charity, thinking the one thing. Each one not considering the things which are his own, but those of others. (*Phil. ii, 2, 4.*)

Wherefore, my Son, let us fulfill that precept of Paul : Seek the things which are above, where Christ is sitting on the right hand of God ; mind the things which are above, not the things which are on the earth. (*Coloss. iii, 1, 2.*)

IX.—CHARITY IS NOT PROVOKED TO ANGER, THINKETH NO EVIL.

Son, if thou wilt know yet another good effect of charity, call to mind, that charity is not provoked to anger. (*I Cor. xiii, 5.*)

Why is it not provoked to anger ? because it thinketh no evil.

Whence doth it come to pass that there are so many quarrels among neighbors ? Because, at every word, at every action, of their brother, men suspect something wrongful, and think evil. Thence they are easily aroused to anger.

Charity dealeth not in this manner : it giveth a good meaning to the doings of others ; and, if it cannot do this, it supposeth a well-meant intention in the doer.

How much hatred, how many broils and dissensions arise from ill-explained deeds of our fellow-men !

To charity belong : Love, without dissimulation, hating evil, cleaving to good : loving one another with brotherly love : anticipating one another in honor. (*Rom. xii, 9, 10.*)

Always, therefore, for the sake of God, do thou think favorably of thy brother : otherwise know that thou hast not charity.

It is better to be mistaken in thinking well of others than to be applauded for thinking ill ; for the love of the neighbor worketh no evil. (*Rom. xiii, 10.*)

Thou shalt not be condemned for thy mistake in thinking well of another, but for thinking ill ; as it is written : Judge not, that ye may not be judged. For with what judgment ye judge, ye shall be judged. (*Matt. vii, 1, 2.*)

Happy the man who is not easily inclined to think evil,—who is not easily provoked to anger !

Happy he that liveth at peace with himself, as well as with his neighbor !

Such an one is he that excelleth in charity ; because much peace have they that love Thy law : and for them there is no stumbling-block. (*Psa. cxviii, 165.*)

They that act contrarily to this are enemies of Christ, in whose name David complaineth : All their thoughts are against me unto evil. (*Ps. lv, 6.*)

Verily, in them charity is not ; but are they not provoked to anger ? Undoubtedly, for all the day long they detested my words. (*Ibid.*)

In vain would the Apostle say unto them : Follow after charity. (*I Cor. xiv, 1.*) Since of them it is said : They assemble and hide themselves : they watch my heel. (*Ps. lv, 7.*)

All these are hardhearted : they obstruct every avenue to their soul, lest charity might come and dwell therein.

My Son, let us shun them : let us never think evil ; and we shall not be provoked to anger.

Let us love, not in word, nor tongue, but in work and truth. (*I John, iii, 18.*)

General Intention.

THE MAINTENANCE OF THE EDUCATIONAL ORDERS.

We need no very close attention to the signs of the times to be convinced that education is the battle-field upon which truth and falsehood must decide the future weal or woe of society. Not only in this or that country ; not on a single continent alone ; but in every kingdom and republic of the Old and New World, the enemies of our Faith are laboring, with an energy all infernal, to undermine and destroy education and bury Catholicity in its ruins. If then the mind is alive to the pressing wants of society, and the heart still throbs with love for holy religion, it behooves us to spare no pains, recoil from no sacrifice, by which we may safeguard this vital interest ; and since prayer is at once the most facile and the most effectual means of defense, it becomes us to have recourse to it with an earnestness that never cools, a perseverance that never flags.

In our last General Intention we invited all to unite in beseeching our Divine Saviour to vivify, with the spirit of His Sacred Heart, the souls of Christian teachers. But that our hopes may be crowned with possession, one preliminary condition is requisite, and to its fulfilment

we must direct our supplications during this month. The religious orders, those vast military institutions where the future soldier is taught to dare and do for God and truth, must be maintained, recruited, increased. Of a consequence, vocations must be multiplied; the baneful influence which would stifle them must be removed; the various institutions designed to train the young apostles during the period of their apprenticeship, must be furnished with the means necessary for the discharge of this sublime mission; and lastly, these young soldiers must have that thorough formation which the arduousness and momentous nature of their duties demand. The recruiting of teaching orders implies all this, and each one of these points has its difficulties.

There are difficulties in the increase of vocations; for their number is augmented or lessened in the ratio of the increase or diminution of families. It is a fact so notable as to preclude all controversy, that the children of foreigners who have found a home in our land, are more numerous than the offspring of native American parents; it is no less a fact which challenges our notice, while it invites our regret, that our native families are less numerous now than formerly; and this fact becomes more palpable as we approach the refined centres of the higher circles where the *bon ton* advertises the latest fashions, and patronizes the newest discoveries in the art of gratifying the senses. Statistics establish this, and casual observation will confirm it. We cannot but deplore this state of things. For where else will the Church find ministers to fulfil her mission, if not in the bosom of the domestic circle? How from such a dearth as the present, can the laborers be furnished who will reap in the whitened field? How fill the voids which death makes in the ranks of the soldiers of the cross, if not from the sons and daughters of Christian families? This then is the grace we must pray for, that God may bless these families with that fecundity, which is at once the proof and the recompense of a good moral life. "*The inheritance of the Lord are children,*" says the Psalmist, "*the reward, the fruit of the womb.*" When a family is at once Christian and numerous, the Lord may easily choose, as of old in the family of Isaias the Bethlehemite, men according to His own Heart, whom He invites to consecrate themselves entirely to the salvation of their brethren.

In our day the divine call encounters more obstacles in proportion to the paucity of subjects, for we reluctantly part with that of which we possess but little. In large families the children are not less dear to the parents, but they are generally less spoiled, less idolized. A mother's love is not weakened because its objects are multiplied ; but by the fact that it is less concentrated, the danger of egoism is diminished, while the capabilities for devotedness are increased. These children, early conscious of the necessity of marking out a career for themselves, are more inclined to seek and pursue that which opens to them a field, whereon they may best develop their faculties and effect the greatest amount of good. On the other hand, where the children are few, the designs of God, our Father by excellence, are less consulted. His right is more easily disregarded or forgotten—that right in virtue of which He alone, as Creator and Supreme Master, can indicate to His creature the function for which He has endowed him with the greatest aptitude, the kind of happiness which best suits his inclinations, and the way in which he must go to attain it. And how can He, in these families of which after all He is the Father, how can He claim His own without seeming to intrude unkindly, without exposing Himself to opposition ? How often to rescue a chosen soul, which He knew would be ravished from Him by a profane world, has He been compelled to have recourse to that other—that awful vocation of death : taken away His loved one lest darkness should alter his understanding ? And then what desolation ! What unutterable anguish straitens the mother's heart, when the remorseless grave closes over all that remains of the only child that ever laughed back her maternal smile ! If He does not employ this terrible language, His voice is often unheeded or not understood, especially when He invites young Christians, men and women, to follow Him more closely, to consecrate themselves entirely to Him in order to labor for the sanctification of souls.

Moreover, parents have not always a proper understanding and a just appreciation of the divine rights and their own obligations. They do not realize that, if they would not strike a blow at the happiness of their children, they must facilitate for them the accomplishment of their vocation. Not only must they abstain from opposing the will of God, but they must exert themselves to make it known and understood ; they must remove the obstacles which might impede the footsteps of the

child, that he may follow whither calls the voice from on high ; they must open to him the career wherein his powers may be exerted for the greater glory of Him who gave them, for the greater utility of his fellow-man, and for his own greater happiness.

Many parents willingly entrust the education of their children to religious teachers ; thus they may conscientiously disembarass themselves of an awful responsibility. But how many are willing to devote their children to the mission of training others ? Yet they admit the grandeur of such a calling : their conduct bears testimony to their high sense of such a dignity. The great number of those who embrace this vocation and are faithful to it, proves that, though the path may have its thorns, still it is replete with the sweetest consolations for those who tread it in a spirit of devotedness. In spite of this, parents will sometimes regard as a trial—aye, as a misfortune—the exalted honor which the Saviour confers upon them, when He folds to His Sacred bosom one of their family—chooses from its midst an apostle or a spouse. Let the child resolve to quit the home of his birth, and seek, amid the dangers and uncertainties of stranger lands, to win a puff from the breath of fame, or gather a few grains of earth's glittering dust, and the mother welcomes the project with joy ; the parting kiss of benediction hallows his purpose, and he is bidden God speed. But if he resolve to embrace the way of the Cross—to go in quest of the hundred fold, which the Giver of all good things has promised to those who, for His sake, quit home and kin, his fidelity will be rudely tested by a father's remonstrances or a mother's tears. Let our prayers then be directed to this end, that parents may learn to entertain an exalted appreciation of the dignity of a vocation to religion ; that they may learn to covet it as the highest honor of their family, and never, on any pretext, to oppose the call of God.

But all is not done when the chosen one, having surmounted all the obstacles in his path, comes to knock at the door of the religious house. He is not yet prepared to enter upon the duties of his calling. He is yet to be tutored in the use of the weapons he must afterwards wield, for the glory of God and the salvation of souls. During his apprenticeship his intellect must be developed and his physical powers sustained. Resources must be furnished to meet these demands. Who will furnish them ? The State ? She has no consideration to spare for

religious houses or religious training; nay, she considers that she manifests great generosity in suffering them to remain unmolested. Nor can we trust to private endowments for the support of our houses of education; these gifts are, alas, too rare in our country and among Catholics generally. Whither then shall we turn if not to the charity of voluntary contributions? Surely it would be sad, if in the midst of our great needs, this our only hope should prove vain. It would indeed be deplorable at a time when the wants of the Church are so pressing, and the demands for a religious education so imperative, if teachers could not be found through lack of means to support them.

We learn with pleasure, that Catholic charity in France has realized the existence of this want, and manifested itself in the establishment of an organization known as the Work of the Venerable La Salle, whose pious object is to provide for the support of the Institute of the Christian Brothers. We cannot too highly applaud this work of Catholic devotedness, and while we wish it well, we would recommend the example to the imitation of Catholics in our own country. It is a most humiliating reflection that a small deduction made from what most of us expend unnecessarily—nay, uselessly—would go far, very far, to satisfy the claims made upon us, for the establishment and support of Catholic schools and academies in our midst.

It is a most praiseworthy and meritorious work to lend our assistance to those who devote themselves to the training of youth, and who, in the discharge of their sacred mission, have need of our coöperation. In this respect there is one means within the reach of all, be their circumstances never so limited—a most effectual means, which no one can begrudge. It is the support of our prayers, by which we may draw down the benediction of the Sacred Heart upon the Teaching Orders. Let us at least not refuse this succor. It is to it that the Church and society are indebted for the foundation of one of those bodies, which devotes itself with such admirable generosity and remarkable success to the spread of Christian teaching. A saintly priest, Mr. Bourdoise, a worthy friend of St. Vincent de Paul, was deeply penetrated with a conviction of the happy results to be anticipated from schools directed in a supernatural spirit. After having in vain communicated his idea of this grand work to those who could have effectually coöperated with him, he conceived the plan of establishing an association of prayers, to

obtain from God that He would vouchsafe to raise up Christian teachers animated with a profound sense of their high calling. He was then at Laincourt in France: here he was joined by a number of ecclesiastics and religious whom the civil war had driven from Paris. Seventy of them, among whom were many Sulpicians, enrolled themselves in the association, which was placed under the patronage of St. Joseph. All pledged themselves to celebrate with great devotion the feast of their Patron Saint, to pray incessantly that God would inspire ecclesiastical superiors with a renewed zeal for Christian schools, and they engaged to promote this end by every means in their power. The pious founder himself set the example of devotedness. He wrote, preached and delivered conferences with his wonted zeal. Such generosity could not go unrewarded. He who has promised to open if we but knock, was true to His engagement. He heard and answered the fervent supplications of His servant. One day in a church at Gentilly, after he had spoken with unusual ardor on his favorite theme, eighty of his hearers enrolled themselves in the association. It commenced on the fifteenth of March, 1649. Two years later, on the thirtieth of April, John Baptist de la Salle was born. God had sent on earth the founder of the Christian Brothers.

To-day our holy Mother, the Church, addresses us with the same affectionate solicitude, with which she inspired the saintly priest who so generously answered her call two hundred years ago. To-day the Sacred Heart appeals to us, from its self-imposed prison of the tabernacle, with a love unchanged. Both beseech us to rescue the little ones of Christ from the dangers which beset them, to shield them from the ravages of impiety. Let us give ear to these entreaties, and beg the Lord of the harvest to send into the field numerous and devoted laborers to nourish the tender plants, lest they wither and die, blasted by the winds of impiety.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them, in particular, for the souls of the children whom impiety seeks to wrest from Thee. O Jesus, vouchsafe to increase the number of those who, animated with Thy spirit, devote themselves to save these

little ones. Bless their efforts, suffer not the fruits of their labor to perish.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Please return our thanks to the Sacred Heart for the conversion of a hardened sinner, and for other favors received. I wish, during this month of March, to offer thanks to St. Joseph for a certain blessing which I know he has obtained for me during the past year. I return most earnest thanks to the Sacred Heart of Jesus for victory over a bad habit, and for a spiritual favor petitioned for a year ago and now in great part obtained. Please return affectionate thanks to the Sacred Heart for having averted family difficulties which were feared some time ago and recommended. Thanks are offered for the happy death of a sister; the recovery of a wife from an attack of sickness; for the conversion of a bad husband and two sons.

Please thank the Sacred Heart for the cure of a child afflicted with a loathsome disease from infancy; she has been recommended to the Sacred Heart for several years; her disease was so obstinate that it baffled the skill of the physicians for thirteen years; she is now perfectly cured. Thanks are returned for sixty-one favors obtained.

Thanks are returned for the restoration of the health of three children.*

I beg to return my sincere thanks for the various favors received through the prayers of the Associates of the Sacred Heart. Heartfelt thanks are returned for the conversion of a non-Catholic who has lately joined the Church; for the return of a husband after a long absence; for a youth, who, having been brought up without religion, though baptized a Catholic when an infant, has recently approached the sacraments for the first time, and is now a fervent, happy Christian: all three had been recommended to the prayers of the Apostleship through the *Messenger of the Sacred Heart*. Several other petitions have been granted for which sincere thanks are returned. Thanks to the Apostleship for a favor obtained. Rev. Father, one of my dearest Protestant friends (for whom I requested your Association to intercede more than two years ago) has become a Catholic, and received first communion this morning; this great favor I attribute to the prayers of the Apostleship.

We most gratefully acknowledge the great graces obtained, the return to their religious duties of two gentlemen recommended some months ago, and the reform of life of another, who was very dissipated.

Thank the Sacred Heart for great improvement in the health of four persons recommended. Please return thanks for eleven spiritual favors received; four temporal, and several other graces obtained through the Apostleship of Prayer. Graces obtained: The conversion of a young man; a person freed from a troublesome temptation; great relief from a complaint of ten years' standing. Please return thanks to the Sacred Heart of our Lord for many graces and favors received. Please request the Apostleship to join us in returning thanks to the Sacred Heart of Jesus for a spiritual favor greatly desired and recommended in the *Messenger* more than two years ago. Thanks are returned to the Sacred Heart for obtaining two temporal favors. Thanks to the Sacred Heart for the many graces and blessings received during the past year. A grateful mother offers sincere thanks for a spiritual favor received by her son. Also please thank the Sacred Heart for the removal of a young lady from a non-Catholic school.

Please return thanks to the Sacred Heart for the conversion of a negligent Catholic after ten years' absence from the Sacraments; also for a young person who has obtained employment, and for an insane person who has partially recovered since recommended to the prayers of the Apostleship.

Please return thanks to the Most Sacred Heart of Jesus for the wonderful cure of a young lady who was recommended about a year ago. Please return thanks to the Sacred Heart for the reformation of a young person recommended two months ago, and for the conversion of two Protestants; also for situations obtained for my two brothers one week from time of recommendation; and for the recovery of a young lady from a dangerous illness. Please return thanks to the Sacred Heart of Jesus for restoration to health of a father of a family; and for the return of two young men to their religious duties. Thanks are returned for the conversion of five relatives, and for having four persons return to the Church after they had been out of it for many years. Thanks to the Sacred Hearts of Jesus and Mary for graces and favors obtained after Novenas offered. Return thanks for the conversion, almost at the last hour, of the person for whom I wrote; he lived without faith, but received the sacraments before he died.

Heartfelt thanks to the Sacred Heart of Jesus, who, contrary to the expectations of all, enabled us to open the Academy last fall. Please offer the Holy Sacrifice in honor of St. Joseph, for favors received through his intercession.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

JUNE, 1876.

Vol. 3, No. 6.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

The Eucharist is not only Bethlehem, Nazareth, Jerusalem, Calvary, it is also the upper chamber in which Jesus is burning with the same desire to give Himself to us as when He gave Himself to His Apostles before going to death. Let us understand this well:—in instituting the august Sacrament of the Altar, Jesus wished without doubt that we might be able to visit Him freely; this was one of the ends He had in view but not the principal one. What He wished above all was to give Himself to us. At the Holy Table He gives Himself but He does not *sell* Himself. He gives Himself gratuitously, liberally; He only dwells in the Tabernacle that He may be able to give Himself. When he has once assumed the Sacred Species there is no fitting tomb for Him but the heart of the Christian; any other cessation of His Eucharistic life than that which He meets with naturally in Communion is a violence done to Him. His most ardent wish, His most formally expressed will is that we should come to receive Him. “My delight” said He, “is to be with the children of men.” I feel the need of uniting myself closely to them that I may make them to live by My life. He uses every possible means to induce us to satisfy Him in this respect He invites, entreats, commands, promises, threatens. We have a horror of death and we sigh for immortality; He knows this and He tells us “Unless you eat

of the flesh of the Son of Man you shall not have life in you." "He who eateth my flesh hath life eternal and I will raise him up at the last day." It does not satisfy Him that we should receive Him from time to time; He wishes to see us often at His table. He presents His flesh to us under the appearance of bread, to impress upon us that the Eucharist is the true bread of our souls; as bread is the substantial and daily aliment of our body, so His adorable flesh is the suitable nourishment of our souls and one of which frequent use should be made. But we, like those invited to the feast, in the Gospel, do not accept the invitation, or among those who do present themselves how many want the requisite dispositions. In a parable which St. Cyril assures us refers to the Holy Eucharist, our Saviour speaks of a man who had prepared a great banquet. When the appointed hour arrived this man sent out his servants to announce to those who had been invited that all things were ready and that they should come to the feast. The first of those to whom the servant addressed himself began to make excuses, one had recently enlarged his dominions which he must go to visit; another had purchased five yoke of oxen which he must try; a third had just been married and could not leave his bride. Then the master ordered his servants to go about through the streets and public places of the city and invite all whom he should meet to the feast, that the places might be filled. A third time the master sends out his messengers and tells them to go out into the fields and along the hedges and to assemble all the poor and the miserable and bring them in; not to leave them any rest until they follow him and even, if necessary, to *compel* them to come. When at last they are all assembled the master with sorrow perceives one among them who has not on the wedding garment and whom he is forced to condemn. Touching picture of the eagerness with which our Lord invites us to His table, and at the same time lamentable image of our ingratitude with regard to the divine banquet! Who does not know that this great festival figures the Eucharistic feast prepared by Jesus Himself and which consists of nothing less than His adorable Body. Our Lord multiplies His calls to us: time after time He warns us that all is ready and that we are impatiently awaited. The greater number excuse themselves and refuse to come; devoured by insatiable ambition, seeking only their own aggrandizement, they will not consent to humble their proud reason

before this mystery and they keep away. Others are absorbed by the cares of their fortune and they will not take time to present themselves. Others are held back by the love of pleasure and they do not feel courage to break their chains, and so like the ambitious and the avaricious but without even troubling themselves to make excuses, they remain deaf to the invitation extended them. A few however come, but they have been compelled; they have only yielded to importunity; at the approach of the Paschal solemnities their resistance has only been overcome by the fearful menaces of the Church which resound in their ears. They yield, but fear alone leads them, where they should be urged by love only. Our Lord would like to see in them children, but He finds them only slaves. They take their place at the banquet of Angels with a heart but lately soiled by sin; they do not know how to entertain their God during the few rapid moments during which they possess Him; the homage which they offer Him is but feeble; incapable of praying without the assistance of a book; they express, without adopting, the sentiments of others, for they find nothing within themselves, they have nothing personal to say, nothing special to ask. Scarcely have they received the Blessed Sacrament, before the Sacred Elements have been consumed or the Real Presence of Jesus left them, they return to their occupations and amusements; soon the remembrance of the great favor they have received is effaced from their minds, soon all trace of it has completely disappeared, their conduct becomes again reprehensible, and if they are seen once more at the Holy Table it is only after a year has rolled by. They had not, by any serious effort, disposed themselves for a worthy communion and consequently no durable amendment results therefrom. Others seem to respond better to the invitation of our Lord; at the Eucharistic banquet they are assiduous guests; every month, every week, even more frequently perhaps, they come faithfully to occupy their place. But how imperfect is the preparation of many such! How far they are from bringing to the reception of the Bread of Angels desirable dispositions? Otherwise how explain the sad tepidity which they are unable to shake off, the lethargic torpor which paralyses them, the dearth of solid virtue from which they continue to suffer? Jesus in the Eucharist is that burning coal of which the inspired writers speak; they frequently hide it in their breast without being warmed thereby. Jesus, in his Sacrament, is the "Wheat

of the Elect," the "Vine whence springs Virginity." According to St. Bernard, Communion produces a double effect; on occasions of slighter importance it weakens the attacks of temptation and it prevents all consent in more difficult encounters; it is also, according to the Council of Trent an antidote which preserves us from grievous sins and delivers us from daily faults into which we would fall through weakness. These souls partake of the Divine Remedy at short intervals and it operates no change in them; the same circumstances see them fall just as easily, their relapses are quite as multiplied, quite as voluntary. Let us exaggerate nothing:—it is not of course at one blow, nor all at once that this holy Sacrament realizes all these wonderful effects in the heart; it acts gradually, little by little, but the repeated use of it should obtain this result in the end. These souls of whom we speak have in years corrected none of their defects, their imperfections are not diminished, their progress in good amounts to nothing. Whence comes this strange and fearful phenomenon? Has the efficacy of the Eucharist become less energetic in coming down through many ages to our own day? Theoretically this hypothesis cannot be maintained; practically it crumbles away beneath the reiterated denials with which it is loaded by the admirable transformations operated in so many hearts. Since, in spite of its powerful virtue, communion does not produce in certain souls the fruits of sanctification which infallibly result therefrom whenever voluntary obstacles are not opposed to it, we must necessarily conclude that these souls do not generously make all the effort in their power, that of their own fault they nourish within themselves secret hindrances which either thwart or impair the Eucharistic action. This is the boldest of outrages! This is the abomination of desolation! Among those whom Our Lord sees seated at His table there are some who knowingly and of their own free will have not clothed themselves with the mystical garment; there are some who renew the crime of the unfaithful disciple; there are perfidious traitors, Judases, who go to meet Our Lord without having purified themselves from their sins, without fearing to change the remedy into a poison, to eat judgment unto themselves, to incorporate themselves with the decree of their condemnation. Unfortunate people! With a hypocritical exterior and demonstrations of friendship, they deliberately spread snares for the best of fathers, they draw him artfully into their clutches, they take

violent possession of Him in a cowardly manner, seize His person which is powerless to escape them on account of His promise to remain always in the Eucharist and they give Him up defenceless to His most cruel enemy who reigns in their souls.

Rome the Eternal and Rome the Perishable.

"For we are born of nothing, and after this we shall be as if we had not been."—*Wis.* ii, 2.

At certain epochs in the lives of men and nations the conflict between Temporal and Eternal becomes more noisy and apparent. In the City of the Seven Hills may be seen ranged the two great hostile camps. Jesus Christ is with His Vicar, and around them stand good men and teachers of the truth and disciples of the Cross. Holy angels are keeping guard over the brave old Pope, whose peace of mind no trials can subdue, and who with the weight of all the world upon his shoulders, can be light-hearted. "*Si Deus pro nobis quis contra nos?*"

It requires no great stretch of imagination to discern angels of quite another kind complacently spreading their dusky wings over the palace of the Robber-King, in which he does not love to dwell and hardly dares to sleep.* Ears attuned to the whispering of the spiritual world may overhear the plan of campaign as it comes concocted from the world below—to lull good easy men to sleep, and keep the populace of Rome amused with showy, tawdry public works and mighty promises of hills to be laid low, of streets to be made broad and straight, and to exact payment beforehand in men and money. A large standing army must be formed by conscription and kept up by taxation; and the forced circulation of paper money, secured on the word of a godless government, makes a large present outlay possible, and a great future crash inevitable. Working on Sunday and unjust spoliation of religious houses will scarcely guaranty before Europe the credit of a bankrupt administration.

There are two Romes. The one rallies round the Vatican, the other centres its hopes in the Quirinal for this world and the next. The one

* King Victor Emmanuel never stays long on the Quirinal.

inherits the glorious past, puts faith in the merits of the Saints of Rome, feels sure of the final protection of heaven, and gazes trustfully onward through its tears to a glorious future. The other is ashamed of its parentage, carefully cuts itself loose from the traditions of Christianity, dares not face the thought of the future, and finds itself miserable in the present. Romans who give up heaven for earth, the eternal for the ephemeral, the Vatican for the Quirinal, serve a hard master, and have much to suffer, and are fools for their pains. If they are resolved to take the downward path, it would have seemed more natural that they should try to enjoy this life on their journey; but renegade Italians like their brethren in Paris, are content to lose their souls for the grim satisfaction of working one more day in the week than the Commandments of God permit; and (which is stranger still) Protestant Englishmen fraternize with these Sabbath-breakers, and the *Times* has only sneers for a lazy prelate who ventures to expostulate. Some of our countrymen would extend the right hand of fellowship to Satan himself, if he appeared in a respectable disguise, and could compass the death and undertake the funeral of the Church of Rome. It is that hopeless task upon which his angelic wits have been engaged for eighteen hundred years in vain.

For a Catholic who in the light of faith tries to go from men's faces to the deep heart within, it is not easy to conceive a state of mind more hopelessly unhappy, more darkly dismal than that of some poor man, born of good parents, and brought up to better things, taught in his boyhood the eternal truths, admitted to feed upon the Bread of Angels, and living a good and happy life, till, in an evil hour, lending a foolish ear to the bad words of some vile hypocrite, he lost his virtue, and turned his back on God, and joined the ranks of Young Italy, which holds in lofty scorn the memory of Aloysius Gonzaga and Stanislaus Kostka. The wretched man walks through the same streets as in other days, but not now to the church of his first communion, or to any church at all. He would find liberal encouragement and rapid promotion if he went to the newly-opened Methodist meeting-house, but the last lingering remnant of goodness forbids hired worship, and he shrinks from that.

He passes on. See, in that basilica rests the body of the saint who first shed his blood for Christ. Here St. Lawrence suffered, here St.

Sebastian. What are Christ's martyrs to him? He used to care for them, and hoped to spend eternity in their company. There, below the capitol in the Mamertine Prison, SS. Peter and Paul were kept eight months in the same dreadful dungeon, two stories underground, in which Jugurtha, according to the common belief, was starved to death. There, in that little round cell, to which till later times the only entrance was by an aperture in the roof, the Apostles converted the two gaolers SS. Processus and Martinian, and the well is still shown which it is said came at St. Peter's bidding for their baptism. Such things move the contempt of enlightened Italy. Why St. Peter never was in Rome at all; so what becomes of gaolers and fountain?

We follow the Roman freethinker, and he passes by the Forum and the Palace of the Cæsars. He feels a little more sympathy, yet not much, with pagan memories. He is pre-eminently a man of the present. The rescued columns, the long corridors gorgeous in their ruin, the unfading tints of those old frescoes of which the deep red defies the effacing hand of time, scarcely speak to his deadened sense. He would like nothing better than to pull down Christian Rome in order to build broad streets at right angles, as in Turin, the city of his predilection; and perhaps, if they did not seem a kind of standing protest against Christianity, he would not much mind driving a street through the Forum and over the Palatine, where Evander stood, for he has no reverence for antiquity as such.

On he walks, sick at heart, under the Arch of Titus, treading the old Roman pavement of flattened boulder-stones, past the Arch of Constantine, and now he is standing before the Coliseum. There we leave him; for he will not enter, and we must. To a Christian it is a day to be remembered when his feet first press that sacred soil. These walls have witnessed the death agony of an army of martyrs. That amphitheatre was crowded to the summit of the walls. A hundred thousand spectators were gathered to gaze in wicked delight on the butchery of their fellow-men. Sitting at their ease, protected by the great awning from the glare of the sun, they made their holiday. It was before the gentle rule had spread of Him Who taught that all men are our neighbors, and that we must love them as ourselves. To love a slave, and care for a gladiator, to have any fellow-feeling for men simply as men—this was a new idea to old imperial Rome. *Panes et Circenses* for

themselves, death for their captives! That was the Roman law of charity, which ended as it began, at home. *Christianos ad leones!* Spectators and victims have passed to their reward—sinners and saints. The noble blood that freely flowed in the arena there did not flow in vain. The gentler spirit of our times, which, unable even to imagine a gladiatorial show, shrinks from the milder horror of a bull-fight, is the work of that Church which fought its way to universal empire in those combats of the Flavian amphitheatre, intended, as they were, by the powers that ruled the world, to crush the nascent faith in blood. And those who died in the Coliseum, those thousands of glorious saints are our brethren, children of the same Mother, the Holy Roman Church. They are gazing down upon us, feeling intense interest in our little trials. Their hands are lifted up for us. Across the centuries their earthly memory comes down to us, but they themselves are yet alive, and we have much more of fellowship with them than with that poor apostate whom we left but now standing before the Coliseum, unwilling or afraid to enter.

Much might be improved in Rome. It is a city of palaces and hovels side by side. The streets are not formed upon modern sanitary conditions, but then they could not be without an anachronism. It would be better, both more comfortable and more wholesome, more useful and more sightly, though, it must also be said, less romantic, if the streets were broader with a freer circulation of air, possessed of a causeway of moderate and equable dimension, and somewhat more level and less slippery, and with more ample means of drainage. It really is a thrilling sight to the uninitiated to see the natives in hourly and momentary danger of being crushed between wheel and wall, or knocked down by a horse, or cut off as to the toes by some passing vehicle, while the crowds go pouring down the narrow streets with cars and foot-passengers dodging each other everywhere, and intertwined in apparently inextricable confusion. Yet though in our London four livres per week, by the ruthless law of averages, are lost by unfortunate citizens or country cousins in the crossing of the streets, all testimony goes to show that such accidents take place nearly never in Rome. In most of the streets there is no apology for a causeway. In some of the chief streets, and notably the Corso, the causeway is of ever-varying breadth, flowing and ebbing according to the nature of the circumjacent buildings; and the

people are so accustomed to look upon the causeway as a mere occasional and perfunctory appendage, that not only do pedestrians walk half on and half off the pavement, but carriages may be seen in quiet possession with one wheel planted full and fair in the middle of the path. In London men on foot must provide for their own safety when they abandon the refuge of the causeway, and the driver of a Hansom cab does his duty if he calls out to any heedless passer-by, whose fate must be on his own head if he neglect the timely warning; but in Rome the drivers are as careful to keep out of the way of those who walk, as these, on the other hand, seem to be heedless of their own security. There is, after all, something homely in all this. The consideration which the cabmen extend to their neighbours on foot, unfortunately they utterly refuse to their four-footed companions. No love is for the most part lost between the men and their horses. Few words or signs of encouragement are accorded. The *argumentum baculi* is the only recognized way of overcoming the reluctance of an animal averse to speed. Perhaps the fellow-feeling between cabmen and foot-passengers may spring from this, that as road and causeway are imperceptibly blended, so also are "carriage people" and pedestrians. In London the mass of the population never sees the inside of a cab, perhaps because the surplus earnings are consumed in beer. In Rome no drunken man is ever seen, and everybody seems to have money enough for a frequent little ride, and every day there may be met scores of cars full of the poorer sort of townspeople.

When we quarrel with the narrowness of Italian streets we should remember that, though the notion is probably a mistaken one, there is a distinct purpose in this very narrowness. In England we welcome the sun, for we do not see him too often or too long. In Italy they have too much of him, and they build their houses high with narrow lines of road between, on purpose to exclude as much as possible the scorching rays. If any doubt remained as to the intention, the far-projecting cornices of the great palaces would be enough to show the predominant idea. In Florence so narrow are the streets that they create a new danger, and many incautious people have caught their death of cold in passing from the fervid, sweltering banks of the Arno into what almost seemed, by the contrast, a city of cold cellars. If we must needs complain, the common houses in Rome are very poor and

dirty, and the habit of living on floors, though the Scotch have borrowed it, is uncanny. But there is more squalid poverty and more starvation in one square mile of eastern London than in all Rome, or perhaps all Italy. The palaces of Rome stand out in bold relief from the dwellings of the vulgar at their side, and the strongly-guarded windows speak of days when the nobles lived in perpetual war, and had to stand siege by turns.

There are many things in Catholic Rome which no one need approve ; but is the present government of the Quirinal going the right way to work to make a true and lasting reform ? Emphatically, no ! They subordinate the really good works, the levelling of hills and the widening of streets, to another more thorough and more comprehensive scheme, which they have more at heart—to un-Christianize Rome. For this they turn the monks adrift, and lay violent hands in the name of the State upon what does not belong to them. For this they change the names of street sometimes with a childish insolence ; for this they invite the Jews to settle everywhere ; for this, and not the love of the Gospel or of the “ Truth as it is in Jesus,” they beg Protestants and Methodists to come and open sectarian churches. Romans can be stripped of their Christianity very easily, but good Protestants, they will not and they cannot be. A few interested converts will be found in the Protestant churches just so long and just so far as they find it worth their while to go from a pecuniary point of view. The gain to Protestantism will be contemptibly small, but the loss to Christianity may be alarming. The inspiration that guides the rulers of the Quirinal is too surely from the enemy of God ; and the base tools that he employs to work affliction to the saints are succeeding but too well. God only knows how long their hour and the power of darkness is to last ; but at the worst it is only for a time. They live for the present. They have no grand ideas instinct with life. Their motives are mean, their minds are vulgar, their resources are limited and dishonestly got, their workmanship is poor. They run up tall, pasteboard-looking houses in long rows, but not one fine building has resulted from their efforts. They could not rise to the idea of a Barberini palace or a Coliseum. They and their works shall perish, but Rome shall last. “ *For we are born of nothing and after this we shall be as if we had not been.*”

The wretched king, who with faith enough to know there is a hell has yet usurped the oldest throne in Europe and laid sacrilegious hands

upon the things of God, has an unenviable lot. Tormented by remorse, waiting his latter end with abject fear, he has not even the poor reward of wealth and honor in this world. One of his loyal subjects, after vainly suing for payment of "his little account," has taken an action against the king for £ 600 sterling overdue. And the rest of his subjects, when he rides abroad, just please themselves whether they doff their hats to him or not in his own immediate dominions.

It must be a bitter thing to him to see how things fare in the other camp across the Tiber, where the glorious old man who has so long fought the good fight finds himself, as he approaches the term of his labors, surrounded by the loving homage of men dear to God, and possessing still, after dethronement and imprisonment, a wider sway over the hearts of men—a grander, more imperial power than twenty Prince Bismarcks acting in concert could create. He has flung himself for life and in death upon the Sacred Heart of Jesus Christ, and he has found in persecution peace, and, like the Apostle, power made perfect in infirmity. *Si Deus pro nobis, quis contra nos?*

The preceding article taken from the English Messenger, recalls the two cities, the city of God and the city of the world of which St. Augustin speaks in his admirable work *De Civitate Dei*. The actual condition of Rome and, in fact, of the rest of the world is a striking illustration of the coëxistence of these two cities: the one perishable and, though apparently prosperous and happy, doomed to temporal and eternal misery, the other in possession of peace and happiness here below, though tried by tribulation, and destined hereafter to possess God forever.

A passage from the work of the holy Doctor setting in bold relief the spirit rebellious to Faith and reason, which is the cause of the disorders we now witness, may not inappropriately find a place here. The Saint giving the language of the enemies of the city of God says "Let the republic (i. e. their own city) remain undefeated, let it flourish and abound in resources; let it be glorious by its victories, or still better secure in peace. . . . This is our concern that every man be able to increase his wealth so as to supply his daily prodigalities, and so that the powerful may subject the weak for their own purposes. Let the poor court the rich for a living, and that under their protection they may enjoy a sluggish tranquillity; and let the rich abuse the poor as

their dependants, to minister to their pride. Let the people applaud not those who protect their interests, but those who provide them with pleasure. Let no severe duty be commanded, no impurity be forbidden. Let kings estimate their prosperity, not by righteousness, but by the servility of their subjects. Let the provinces stand loyal to their kings, not as moral guides, but as lords of their possessions and purveyors of their pleasures; not with a hearty reverence but a crooked and servile fear. Let the laws take cognizance rather of the injury done to another man's property, than to that done ones own person. If a man be a nuisance to his neighbour, or injure his property, family, or person, let him be actionable; but in his own affairs let every one with impunity do what he will in company with his own family, and with those who willingly join him. Let there be a plentiful supply of houses of debauch and houses of the largest and most ornate description, wherein may be provided the most sumptuous banquets, where every one who pleases may, by day or night, play, drink, dissipate. Let there be everywhere heard the rustling of dancers, the loud, immodest laughter of the theatre; let a succession of voluptuous pleasures maintain a perpetual excitement. If such happiness is distasteful to any, let him be branded as a public enemy; and if any attempt to modify or put an end to it, let him be silenced, banished, put an end to. . . . This is the city of the world and it is no wonder that when it prevails it shows the disorders which we now see and which have been seen before and shall continue to be seen in future ages; it shall not succeed however, with all its efforts to destroy the city of God, that city of which Holy Scripture says, *Glorious things are said of thee, O City of God.*

Correspondence between an Aged Count and a Young Convert.

THE COUNT TO HENRY.

INNBRUCK, 1838.

My dear Henry :

I said in my last letter that the form given by Constantine to the Lateran baptistery was probably suggested by the temple of Jove, which Diocletian had built in the precincts of one of his palaces. It is

only proper, before writing of the baptistery, to describe the temple which suggested the design. Now only a few ruins remain of it. Its form outside was octagonal, and surrounded by a colonnade, the height of which was not more than half that of the edifice. Above the colonnade the walls of the building rose upwards with an airy lightness, and terminated in a light and moderately high cornice, which was at the same time the boundary of the pyramidal roof. The side by which you were to enter was distinguished from the other sides by a double row of columns, and a flight of steps which was somewhat narrow, and passed between the two middle columns of the one row to terminate between the two parallel and middle ones of the second. The inside of the temple was round, adorned in like manner with a double row of pillars, not however, in this case, parallel, but superimposed one row upon the other, eight in number above, upon eight below. They stood at a little distance from the wall all around, in which eight recesses were formed corresponding to the eight intervals between the lower columns. And upon the same rested a gallery of which the eight upper columns, ending in an entablature, formed a part. From this entablature, which formed the boundary line of the eight upper pillars, rose the cupola, circling in the form of a hemisphere. But enough of the pagan temple : come to the baptistery of Constantine.

This edifice likewise is octagonal, not only outside, but also within. It has two entrances on opposite sides. One of them has a portico in front ; at present, this portico serves the purpose of two chapels. A double row of columns, just as in Diocletian's temple, goes round the interior ; but with this difference that they stand pretty far from the octagonal wall, and so leave ample room to move about, between them and the wall. This open space is closed in above only by a plane ceiling which rests upon the upper row of pillars, and stretches all around over the open space. The central portion, which is enclosed within the circlet of columns, contains the baptismal font below, and rises into a high cupola above. The font thus enclosed within the columns is on a level below the pavement outside of the columns.

The said pavement is beautifully adorned with marble, square in shape and various in color. The walls are similarly incrustated up to nearly the height of the entrance doors, at which elevation the frescos

begin. These are in eight squares, divided from one another by pilasters. Above them other ornaments decorate the walls in the shape of pictures, medallions, etc. At this elevation the windows are placed. Then comes the ceiling, as we mentioned before : it stretches from the side-walls to the columns, and is divided into different compartments or panels adorned with gilt carvings—and the four sections which correspond to the four entrances are set off with bas-reliefs.

Of the four doors, the two larger ones are the main entrances mentioned before ; and the other two opposite to each other, and dividing the walls half-way between the entrances, give admittance into two chapels, one of St. John the Baptist, the other of St. John the Evangelist. These chapels are, properly speaking, outside of the baptistery.

Thus far I have described the open space round the double row of columns, with its octagonal wall and its ceiling, which rest upon the wall and on the columns. From this point rises an octagonal drum or tower—that is, right over the baptismal font, which occupies the centre down below ; on this octagonal tower rests the cupola. The walls of the tower are adorned with pictures representative of events in the life of the Baptist. The eight compartments or panels thus filled and separated from one another by pilasters, are surmounted above by as many lunettes, each perforated by a bull's eye to transmit the light. The cupola itself, which spans over all, is variously ornamented.

The lower of those two rows of columns which I have mentioned so often is composed of eight exquisite pieces of porphyry, each making a whole column of about two feet in diameter. Around the tops of them circles an antique architrave of marble, exquisitely carved on the inner face, and adorned outside with the following verses ; a couplet on each of the eight portions :

Gens sacrandæ polis hic semine nascitur almo
Quam fecundatis Spiritus edit aquis.

Mergere peccator, sacro purgande fluente :
Quem veterem accipiet, proferet unda novum.

Nulla renascentum est distantia, quos facit unum
Unus Fons, unus Spiritus, una Fides.

Virgineo fœtu genitrix Ecclesia natos,
Quos spirante Deo concipit, amne parit.

Insons esse volens, isto mundare lavacro,
Seu patrio premeris crimine, seu proprio.

Fons hic est vita, et qui totum diluit orbem,
Sumens de Christi vulnere principium.

Cælorum regnum sperate hoc fonte renati :
Non recipit felix vita semel genitos.

Nec numerus quenquam scelerum, nec forma suorum
Terreat : hoc natus flumine Sanctus erit.*

These verses, as I said, are inscribed on the architrave which surmounts the lower row of columns ; over the architrave rises this second row of statuary marble ; upon this second row of pillars rests a gilded cornice ; upon this again the tower or drum ; and then the cupola, all following in order.

Come down now to the font, which is placed, as I have said, in the middle of a circular platform, right under the cupola, and surrounded by the uprising rows of columns. Its beautiful pavement of rich marble is on a level lower than that of the open space outside of the columns. It is circular and enclosed by a balustrade. So that, what with the depression of the pavement, to which three flights of steps descend, and the balustrade all round above, it has the appearance for all the world of an empty cistern. The font itself is a most beautiful ancient vase of basalt, with a cover of wood of black tint, and ornaments set off with gold. On two faces of the font are sculptured in bas-relief the baptism of Christ and that of Constantine. The whole is surmounted with the keys, and over them the tiara.

This is, in brief, the Lateran baptistery as it is to be seen at present, and as you, my dear friend, could see it for yourself, and as I hope you will soon, by paying a visit to Rome. There you will observe, besides a multitude of other fine things, this one which is worthy of note in particular, that the Popes have always taken great pains to preserve ancient monuments, whether sacred or profane ; and if any of them lay

*"Is here that a people consecrated for heaven is born anew: the spirit gives them birth in the fruitful waters. Dip, O sinner; wash clean in the sacred wave: thou enterest old; thou comest forth young. No caste nor grade divides the newly born: one Font, one Spirit and one Faith, make of many one. Mother-Church conceives them by the Spirit of God: she brings forth her virgin offspring in the waters of grace. Wilt thou be clean? Cleanse thyself there; be the sin that defiles thee father Adam's, or thine own. This font is life and purifies the world, springing from the wound of the Saviour. Now born again, you may hope for the kingdom of heaven: that kingdom admits none who have been born only once. Ever so many be thy sins, or ever so great, when born anew thou art no sinner but a holy one.

in ruins, either from the hand of time or barbarian invasions, at least the relics have served for the erection of new monuments, chiefly sacred. Among the Popes who have contributed to bring the Lateran baptistery to its present state of perfection, were Gregory XIII, Clement VIII, Urban VIII and Innocent X. They certainly would have spared no pains to bring it even to its primitive splendor, if it had been in their power to do so. But how find everything again, when so much is lost !

The richness of embellishment with which Constantine set off his baptistery is really surprising. Anastasius, the librarian, tells us that the baptismal font, which was probably the same as we have now, was plated within and without with the purest silver, so thick that it amounted in weight to three thousand pounds. There were several little columns of porphyry, upon which rested a superb phial of gold ; and in this phial they burnt, on Easter day alone, two hundred pounds of perfume. There was also a little lamb of purest gold, thirty pounds in weight, and it poured the water into the font. On the right of the lamb stood a silver statue of the Saviour, five feet high, weighing 170 pounds : on the left, another statue of St. John the Baptist, exactly similar, with a tablet in his hand, and on the tablet written : *Ecce Agnus Dei, ecce qui tollit peccata mundi*. Then to supply water enough, which probably was received in divers basins, there stood in the baptistery seven stags of silver to furnish it. Each of the stags weighed eighty pounds. . Finally, there was a censer of gold, ten pounds in weight, and enriched with forty-two precious stones.

Here I must stop, my dear Henry, for I find myself again dilating somewhat lengthily. Just a little patience for a few days, and I will tell you of the Florentine baptistery, and of that at Pisa, which, after all, is the one you asked about in particular.

Believe me, yours, etc.

The Return of the Popes from Avignon to Rome.

XIV.

Three Popes had successively mounted the throne in Avignon, and died within its walls, when a fourth, Clement VI. was without delay

placed in the chair of Peter. The rapidity of his succession and the unanimity of his election caused no surprise to those who were in the least acquainted with the new occupant of the Holy See. He was comparatively young when he was raised to this exalted dignity, but his years were full years. Fortune had smiled on him at his birth and nature had marked him as a child of her own. Marvellous things are related of his childhood. All praise the wonderful gifts which adorned him. His memory was so retentive that he never forgot what he had once read, and his judgment so true and clear sighted that never was a boy known to pour forth his ideas with more order, interest and facility than Pierre Roger, the future Clement VI. His higher studies were one series of triumphs, and at the age of thirty he was proclaimed doctor of theology with marked distinction. The pulpit then claimed his attention, and his eloquence was such that the spell-bound audiences of Paris called him the first orator of his day.

But this brilliant career had left its traces upon the mind and heart of Clement VI. It was soon seen that his splendor and magnificence contrasted too forcibly with the simplicity and poverty of the holy Benedict XII., his predecessor. Still there are many circumstances in the life of each which sufficiently account for this change in the pontificate. The deceased Pope had been born poor and humble; from his earliest years he had been accustomed to the rigors of the most austere order, which even when seated on the throne he did not lay aside. The new Pontiff was of noble birth; he had been nursed in the lap of plenty and ease. The great, the rich and the powerful had been his friends; applause had followed him when his eloquence awakened admiration and kings and princes had vied in honoring him when his rare talents and excellent qualities attracted all hearts.

Hence we do not wonder to see the quiet, simple ways that prevailed during the reign of the Cistercian Benedict exchanged for a grandeur and an almost regal mode of living, which was indulged in by the lords of the fourteenth century. It was in harmony with the notions of the time which were entirely aristocratic. Every one expected that he that was born to rule should live as it behoves a ruler to live.

Under the reigns of the two preceding Popes, Avignon had gradually risen from obscurity to distinction. They had improved its condition, enriched it and beautified it; but when Clement VI. sat on

its throne, its position became at once so remarked that all flocked thither in order to gaze upon the magnificence with which the new Pontiff surrounded his court. This exterior splendor which clothed the papacy was much enhanced by the noble traits which characterized Clement VI. His was a frank, open nature; his hand was generous and even lavish of gifts; his heart so noble and desirous of doing good that no one sought his aid in vain. To make his subjects happy was his constant aim, and to attain this object, he was sometimes betrayed into acts which might call forth censure, if we did not reflect that they were prompted by boundless goodness. Yet while he delighted in benefactions and showed that he was the common father of all, he was strictly exact in complying with the duties of his office. He negotiated cessation of hostilities between kings and princes, checked rebellion and secured peace. It was during his reign that Queen Jane of Naples disgraced the Christian world by conniving at the murder of her husband, Andrew, and when the vengeance of the Hungarian King hung over her guilty head, it was Clement's prudence and wisdom that saved her kingdom and life. He, too, made Avignon independent and solaced the Catholic world by decreeing the Jubilee to be celebrated in 1350.

On the whole, this Pontiff stands out in the history of his age as a figure both beautiful and grand. If all his undertakings were not crowned with success, they at least testify to the largeness of his views and the uprightness of his intentions. Above all, his labors for the two powerful republics of those times, Genoa and Venice, are a bright page in his pontificate as well as the heroic endeavors which he made for the mediation of peace between France and England. It was certainly providential that the mild Clement ruled the destinies of the Church when the black plague swept from Asia over the face of Europe and desolated home and hearth. In those days his tenderness and sympathy, his liberal alms and self-sacrificing spirit were not misplaced in being extended to and poured out upon the victims of the fearful scourge.

In the Roman cause, too, his activity was sensibly felt. But this, no doubt, was partly due to the ceaseless efforts which Italy made for the restoration of the papacy. The Romans watched every favorable opportunity to bring about this happy result. Only a few days after Clement's inauguration a distinguished deputation appeared before his throne making three requests: to allow the Jubilee to be celebrated at

the expiration of fifty years since its first institution; to accept the office of Roman Senator for life, and to hasten his return to the Eternal City. These were the petitions which the embassy, composed of the three orders of the State—the clergy, the nobility and the people—presented to the Holy Father, who was highly gratified to see so much confidence placed in his administration at its very opening. He readily consented to bestow the first a spiritual favor, and did not hesitate to receive their offer of lord of Rome, but when the principal point, which the ambassadors urged with much vehemence; was discussed, he pleaded inability to do so for the present. Like his predecessor, he deemed his residence necessary to France in order to settle the war which still raged between England and his own native land; still the affable and affectionate manner with which he received the eloquent representatives of Rome clearly prove that he sympathized sincerely with the miseries of Italy. He dismissed them with presents and fair promises which he soon redeemed by sending legates and vicars to administer the states of the Church and improve the fortunes of Rome.

Although it be useless to conjecture what Clement VI. would have done for the return of the Holy See to its ancient home on the Tiber, if he had been less French, less firmly established in Provence, or less enamored of that splendor which was the admiration of his court and country; yet it is certain that he was sincere in wishing for a change of See as soon as circumstances would allow.

True, the ten years of his pontificate passed away without anything being done, but there were several causes to deter Clement from taking the important step. One we have hinted at already. It was the peace and freedom which Avignon enjoyed as compared with the discord and oppression which reigned in Rome. Then too, the Pope, while on the Rhone, was in the land which gave him birth, where his love and affection were centered, where his name was respected, and where latterly entire independence was his portion. One thing alone impaired the beauty and dignity of the Papacy. This was the influence of French policy which tinged, or, at least in the eyes of the people, appeared to color all the pontifical acts. And this with reason. For the present Pope, like the three preceding ones, was French, thoroughly French. His tastes, his aspirations, his counsellors were French. His relatives were French noblemen, and the Sacred College was almost entirely

composed of the same element. History tells us that in the space of thirty years his own family gave the Church two Popes and eight Cardinals. All these facts were the natural consequences of the Popes' absence from Italy.

XV.

Another cause why Clement made no haste to quit Avignon was the strange revolution which startled the world and convulsed Rome. Its author was one of those extraordinary men who, from time to time, appear and disappear as suddenly as the meteor which flashes across the sky, dazzles for a while, and then is lost to view without a trace of its momentary brilliancy. We mean the well-known Cola di Rienzo, or Rienzi, as popular writers generally call him. His life exhibits a little greatness mixed with the excesses and extravagances of human folly ; still he was the first to give expression, and that most emphatically, to the ideas and aspirations of the Romans, who, from the hour that the Popes had abandoned their city and the barons exercised their tyranny, had never ceased to sigh for the glory of the ancient republic. To this utopian dream, vaguely and secretly indulged in by the people, we must ascribe the facility with which the ambitious tribune worked the change and the wonderful successes which attended its brief existence. It seemed at first as if the new government would permanently supplant the papal domination, but it soon became apparent that the fabric possessed as little stability as its builder. Instead of weakening the authority of the Pope it confirmed and consolidated it by demonstrating once more the imperative necessity of the return of the Holy See.

Rienzi's revolution, however, was conducted so skilfully and rapidly, and was characterized by so many noble traits and ridiculous features that the reader will pardon a digression for the sake of presenting this serio-comic picture.

The new constitution which Rome received from the hand of Rienzi was in force for about eight months. The revolution itself bore three distinct phases. In its beginning or first stage it was wise and beneficent : it acknowledged the rights of the Pope who tolerated it for a while to await its issue. But it soon degenerated into tyranny by its sacrilegious plunder—its enormous exactions and the mad fury with which it lashed the nobility to vengeance ; at this second period it de-

clared itself hostile to the Pontiff, who, from that moment began to suppress its disorderly movements. And finally its follies and excesses brought it into utter disgrace even with the people; its fall was more rapid and ignoble than its rise and growth had been sudden and flashing.

XVI.

And yet we may ask who was Rienzi that he should have fulfilled this peculiar mission for Rome? that he should have roused the Roman populace to a sense of the wrongs which they daily suffered at the hands of the robber-lords? Whence did he derive his power and ascendancy over the people? How must we regard him and his work, now that both have long since passed away? In answer to the last point we do not agree with those enthusiastic writers who have heralded his praises as the liberator of Rome, the avenger of a down-trodden people. The works of fiction which are based on the historic facts connected with the administration of this ridiculous tribune, have all that false coloring which impassioned and imaginative authors throw around the most insignificant acts. He was not in any sense of the word a true patriot. His character was that of an artful, boastful, ambitious demagogue. If now-a-days any dangerous society should desire a most successful instrument to create a commotion or to stir up a revolution, they need but look for the man who combines the strange qualities of Rienzi. Still it cannot be denied that nature had well fitted this Roman plebeian for the task to which his boldness appointed him. Although of obscure birth, he had received a liberal education. His active mind and lively temperament had found excellent food in the Latin classics. But he had retired from these studies imbued with those false notions of grandeur and glory which, after his time, have worked similar revolutions in other countries. The chronicles of his day tell us that he was fair of person, persuasive in speech. Eloquence was a natural gift to him; he could speak by the hour in one easy, copious vein. And yet he was logically acute, and withal so winning that no one heard him either in the Latin or his native tongue but was charmed with his rhetoric and convinced by his reasons.

He possessed no political importance until in 1342 the people, whose idol he was, chose him as their representative on the embassy which

was despatched to Avignon. He won the good graces of Clement VI., and secured the friendship and admiration of the poet Petrarch. Two years later he returned to Rome laden with gifts and vested with the dignity of papal notary. From this day he matured his plan of freeing the city from the disorders of the barons. He brought all his powers into play. Every violence, every injustice of the nobility was a fruitful theme for his eloquence. He assembled the people and harangued them with flaming speeches. Symbolic tableaux represented the abject state of fallen Rome, or brought back the memory of its former majesty and glory. And when he had by these artifices wrought upon the imagination and fired the minds of the people with burning desires of novelties and changes, he completed his work by enthusiastic processions which he paraded before their eyes. In all these dangerous movements he was bold and decisive. The nobles looked on sullenly or contemptuously. They feared not his foolish prattle or idle scenery. But they soon found cause to repent of their inaction and tolerance. The stage tricks of Rienzi, while they masked his real purpose, had in no small degree aided his cause. He had organized a secret society, and it was not long before the self-appointed tribune led an armed band through the streets of Rome. The multitude thronged round him and proclaimed him the liberator of the people. The barons were forced to leave Rome and take refuge in their strongholds. By one bold stroke the revolution was accomplished.

So far everything promised fair. The world was astonished at the rapidity with which the new government had been created. Wise and prudent heads at first distrusted the work, but soon they too were deceived by the successes which attended the republic in its first stage of triumph. The letters and praises of Petrarch, the eulogies of kings and princes, the alliances entered into between the States of Italy and the rising commonwealth left no doubt in wavering minds that the government of Rienzi was one of peace and justice and security. Even Clement VI., although he complained to the Roman people for having of their accord and without his knowledge effected unlawfully a change of rule, was forced for the time being to approve the fact and confirm the new constitution.

But time soon revealed that the new governor was as unfit to rule others as he was unable to control himself. His imagination was

stronger than his reason, and his enthusiasm outran the cool calculations of prudence. He was as fickle as the mercurial subjects which he presumed to govern. At the end of two months the heroic champion of liberty showed himself a weak, frivolous, tyrannic usurper. His excessive vanity disgusted the people, his errors and follies saddened and troubled the hearts of his most devoted followers. Power and authority, success and triumph dizzied his head.

Simplicity and modesty now gave way to unwonted splendor and regal pomp. He clothed himself in purple and gold, and delighted in nothing so much as to exhibit himself to the people in theatrical apparel, surrounded by a troop of splendidly equipped knights.

And yet his reign would have been comparatively harmless if it had stopped at this crisis. But it became more than a vanity fair, and proceeded to add injustice and oppression, extortion, proscription and scenes of blood to the long catalogue of absurd and fantastic vagaries and follies which had characterized it from the beginning. The Pope at first warned and admonished Rienzi in his mad career, and when all his efforts remained fruitless, he took prompt action to repress the scandals of Rome. The people, too, were not slow to recognize that their orator and idol had but beguiled them in the outset in order to tyrannize over them in the end. The nobility reasserted its power, and aided by the voice and arm of the populace, dashed from his unsteady height the fanatic and despotic Rienzi.

XVII.

His fall reëstablished the old order of things, and if the barons at first were peaceful and submissive to the Holy See, they gradually relapsed into their former disorders. Italy had not profited by the late revolution. There was but one remedy for the evils which again showed themselves in every form and variety ; but this remedy was not applied.

The magnificent Clement had, ere death surprised him, clearly understood that the restoration of the papal supremacy in Italy was the only safeguard for the people and happiness of that distracted country. He had ardently desired it, and he had been confirmed in his desires by the admonitions of St. Bridget, to whom God's will on this point had been expressly revealed. The glory of this undertaking was reserved to his successor, Innocent VI., or at least he inaugurated the return and paved

the way for Urban V. No better Pontiff for the time for which he was chosen could have filled the apostolic chair than Innocent VI. For it must be acknowledged that the generosity and liberality of Clement VI. had drained the Church's treasury, while his extravagance and splendor had multiplied abuses in the court of Avignon. A thorough reform was visible in every department as soon as this excellent prince and zealous pastor came to steer the bark of Peter. The strict discipline and simplicity of Benedict XII. again obtained. The bishops were obliged to reside in their own sees, the number of useless and petulant courtiers was diminished. An admirable example of the virtues which should adorn the life of the minister of God was given to all in the faultless conduct of the Pontiff. His paternal solicitude embraced all countries. France, harassed for more than twenty years by the conquering armies of England, obtained a truce by the peace of Bretigny, and Italy at the mercy of feudal lords for upwards of half a century, saw the hopes of seeing the papacy restored brighten under his vigorous administration.

To have the Popes again seated in Rome and rule Italy was indeed a desirable thing. It had been urgently requested at every accession of a new Pontiff. But time and changes in the politics and situation of the peninsula had year by year made the return more hazardous and impracticable. The reputation which the pontifical government once enjoyed was wholly lost. The papal legates, through their weakness and inability, did not possess a shadow of real power. The states no longer acknowledged the supremacy of the Pope's authority; the patrimony of St. Peter was wrested almost entirely from the hands of Christ's vicars. Only an insignificant portion was left. Hence the Avignon Pontiffs feared to take the decisive step of reëntering Italy before a conquest of the Papal states should have ensured peace and security.

But the hour was at hand which in God's providence was chosen to inaugurate the restoration. There was then at the court of Avignon a man who combined all the great qualities necessary for this enterprise. This was Cardinal Albornoz, at once a distinguished prelate, general and statesman. The history of his life is one of brilliant successes in the services which he rendered to the Church and her states. Suffice it to say that the royal blood of Aragon coursed in his veins. He had ruled Toledo in the quality of Archbishop, and had served in the capa-

city of Papal Legate in the famous war which Andalusia waged against the Moors of Spain and Africa. The splendid victory of Tarifa was in great part accredited to his military valor and skill, while the capture of Algeziras was wholly his work. But these marks of merit are little compared with the renown which the conquest of the Papal states acquired for his name. In the year 1359 Innocent VI. sent Albornoz into Italy as an angel of peace, and in ten years he re-conquered the ancient [patrimony and subjected the states of the Church to their rightful lord, the Pope. The history of Albornoz's military campaign is sufficiently interesting to be recounted in all its details. Such is the master mind which he displayed in the varied spheres of his action—in politics, in war, in the reconstruction and government of States—that he deserves one of the first places on the roll of great men who served the Church and benefited the world. But space forbids to dwell on the manifold undertakings of this exalted genius. We shall only indicate that the result of his labors was the conviction that the Papacy could now safely be reëstablished in Italy. This had been the sole aim of Albornoz, and gloriously had he succeeded. And had a longer lease of years been allotted to Innocent, perhaps even this Pope would have brought about the long-desired return, but death closed his useful career. The two following Pontiffs finally accomplished the task. Urban took the initiative by spending a portion of his pontificate in the land of the Popes; Gregory XI. definitely and permanently reëstablished the Holy See on the banks of the Tiber, its cradle-land and prosperous home.

A new Martyr of the Catholic Church in Herzegovina.

For some time attention has been directed to a land which, with its people, seemed well-nigh forgotten: what sufferings endured with heroic patience could not do, bloody and violent insurrection has brought about. For years the greatest cruelties had been exercised by the Turks on the Christians of the Herzegovina; the diplomatic body of Europe had not a word of blame for the tyrants, nor of consolation for the ill-used people. Now, however, when they strive for themselves and prefer to see their country laid waste rather than longer submit to the disgraceful

yoke, European diplomacy can speak of them: the question is, whether by their efforts they will and can bring a tardy assistance to these ill-treated people. At any rate, the Catholic Faith in these unfortunate countries enjoys triumphs which recall to our minds the most flourishing period of the church's existence. Last year a Franciscan father bore testimony of his faith to the church by his death. In the Herzegovina all the priests are Franciscans, and this circumstance may well be considered as the reason that the faith is still found there, for it has required all the energy and devotedness of this seraphic order to labor in this country for the salvation of souls. The difficulties are so great that the whole life of a priest may truly be called a continual martyrdom. Fifteen years ago there was only one Catholic church in the Herzegovina; in many places divine service was celebrated under a tree in the open country, and in the caverns of mountains; there was no prospect of anything better, as all the Catholics of the country were in extreme poverty. Since the year 1863, by the help of alms collected by the three Franciscans, some little chapels and a seminary for priests have been built. The martyrdom of one of the Franciscan fathers will give us some idea of the immense sacrifices which are required for the protection and promotion of the Faith in Herzegovina.

On the 20th of July, 1875, Father Lawrence Karavla had gone to the Church of St. Elias, to celebrate the feast of this Saint, the Patron of the whole of Bosnia. The people had assembled from all sides to receive the sacraments and to listen to the word of God. Towards evening the Father left for his convent which, however, he was never again to enter. When he reached a lonely part of the road he was attacked by a band of Turks and cut to pieces. Next day his corpse was found, the skull cloven, and the whole body dreadfully mutilated. "The late venerated Father Karavla," says the *Dalmatica Catholica*, "was distinguished amongst his brethern by the great influence he possessed over the people and the amount of good he was able to do. He had devoted his whole life to the poor Catholics of Herzegovina, to protect them by every possible means from the violence of the Turks, under whose yoke they suffered much. When the Emperor Francis Joseph of Austria came to Sini and declared himself the protector of Catholicity in this country, Father Karavla went to him to express his loyal attachment and recommend to him the interests of the Catholic inhabitants of Bosnia

and the Herzegovina. It is believed that the fanatical Mussulmans could not forgive him for this, and on this account his blood was shed." This good Father's death is an irreparable loss to the Catholic people, who deeply mourned for him. May not this violent death have contributed to let loose the spirit of wild revolt, or to hasten the outbreak? Father Karavla had always used his influence over the people to impress upon them the duty of obedience to lawful authority in spite of all oppression, and by his persuasive eloquence he had constantly exhorted them to patience. He had placed himself at the head of those societies which made it their aim, by prayers, representations to the authorities petitions to the Sultan, and similar lawful means, to put an end to their unfortunate position. When he was no longer there, and the people had no leader, they gave themselves up to their sorrow and desire of revenge, for the very man who had always exhorted them to keep the peace had been torn away from them by the enemy, and they rashly entered on the path of violence. Whether the measures of intervention, in which Russia, who in her own kingdom so cruelly persecutes her Catholic subjects, plays the chief part, are likely to inspire the Catholics of the Herzegovina with great hopes of an improvement, is not a question very difficult to answer: certainly they have much more faith in the prayers of the martyr, who in their own country and from their own enemy has gained his crown.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

II.—BOYHOOD OF COLUMBUS.

I.

It was a stormy night off the Southern coast of Portugal, in the year 1469. The winds were high, and the waves broke in long lines of yellow foam on the rocky beach. The stars and moon were completely hidden from sight by a dense veil of dark, threatening clouds, which covered the whole sky; and yet the waters were illumined for miles around with the brightness of noon-day. Several leagues from land

two galleys, war ships of hostile powers, lay enveloped in a mass of fire. The red angry glare of the flames was reflected from the ocean to the clouds, and back again from the clouds to the ocean and the tall cliffs on the distant land. It lit up, too, the pallid, exhausted face of a sailor—almost the sole survivor of the gallant crews—who clung to a broken spar that was drifting about at the mercy of the wind and waves.

His chances of life were few, indeed. The shore lay six long miles away, and, besides, his strength was already spent in the desperate battle which had raged between the two vessels from early dawn until sunset.

But Providence was watching over him with a jealous eye; it had marked out for him, in its eternal decrees, a sublime destiny which was yet to be accomplished. That poor, weak, despairing mariner, whom the ocean was buffetting in its rude sport, was in God's own good time to triumph gloriously over the mighty element and dispel the mysterious terrors which had for ages brooded over its dark waters.

He was not to be lost. Far away, in an unknown world, myriads of souls languishing in the bondage of Satan, awaited his coming; for with it was to be revealed the Redeemer, who should break the chains of their captivity and give them the freedom of the children of God. Through him was to begin the final fulfilment of the prophecies which, two thousand years before, the Almighty had spoken by the hallowed lips of Isaiah: *Fear not for I am with thee: I will bring thy seed from the East, and gather thee from the West. . . . I will say to the North: Give up; and to the South: Keep not back; bring my sons from afar, and my daughters from the ends of the earth.**

II.

But who was this wonderful child of destiny? Let us answer with Count de Lorgues: "The man whom God had chosen to shake the power of Lucifer by carrying the standard of salvation to the New World, was born at Genoa, the Superb, about the year 1435. His family was noble, but successive reverses of fortune had reduced several

*Columbus himself made use of the prophecies of Isaiah in pleading his cause before the Spanish sovereigns, and also, later on, in the apology which he composed after he had fallen into disgrace with the ungrateful Ferdinand.—See "L'Ambassadeur de Dieu" and "Christophe Colomb."

of the younger branches to comparative obscurity. The father of our hero was possessed of some little property ; but as this did not suffice for the support of his numerous household, he was obliged, in order to supply the deficiencies of his income, to carry on, in a small way, the trade of wool-comber. His shop stood in the Via Mulcento, and its site is even yet pointed out to the curious traveller.

The family name, *Colombo* *—so suggestive of glad tidings, of the message of Salvation, of the Spirit of peace—seemed to foreshadow the boy's future career. To it the Church added another in baptism—Christopher—*bearer of Christ*. Even his ancestral arms might be considered typical of his great mission. They displayed three silver doves on an azure field—emblems of the three white-winged ships which were to carry the good news over the dark blue waters. They bore, too, a legend, the ancient motto of the house, composed of three words, "Faith, Hope, Charity"—those virtues which were to be the motive and the support of his glorious enterprise." †

At the early age of nine years, the young Christopher was sent to the famous University of Pavia. Here he devoted himself, with an earnestness rarely witnessed in one so young, to acquiring the elements of Latin and mathematics. At the end of three years, however, a sudden turn in the affairs of the elder Colombo re-called the young student to Genoa, where he was obliged, for the time, to throw aside his dearly loved books and lend his share towards the support of the family. The workshop was substituted for the class-room ; the implements of a wool-comber for Euclid and the classics. But this was not destined to last long ; God had marked out for the boy another calling which should serve as a novitiate for the great mission of his after life.

At this period Genoa, like the other maritime powers of Europe, was engaged in continual warfare with the Saracens, whose armed galleys swept the Mediterranean from Gibraltar to the Bosphorus, plundering Christian merchantmen and carrying off the crews into a life-long and degrading captivity. Among the many who distinguished themselves in the naval battles which almost daily took place between the fleets of the contending States, was a grand-uncle of Christopher, an old, time-worn veteran, who had by his superior skill and bravery risen to the high post of Chief-Admiral of the Republic. There are, perhaps, few

* Dove.

† Ambassadeur de Dieu, p. 164.

boys who have not at some time or other dreamed of becoming sailors ; and hence we cannot be surprised if the peculiar circumstances in which our young hero was placed excited in his lively imagination glorious visions of a life at sea. The loom and the carding-hook were but dull companions ; the one apprentice in his father's shop could hardly afford him the society and information which he craved ; but on the ocean, in the fleet of his relative, he could by perseverance gain promotion and glory and wealth, and thus retrieve the fallen fortunes of his house.

It seemed hard at first to tear himself away from the happy home-circle ; but besides the natural inclination which he had ever felt towards the ocean, duty to his parents in their straitened position urged him strongly to take the step, in order to relieve them more speedily. Sentiments, too, of patriotism and religion prompted him, boy though he was, to go forth and do battle against the relentless foes of his Faith and his native land. And with all this, there was a mysterious voice always whispering to his soul that God looked down with favor on his plans. He hesitated no longer. With the consent of his parents, he set off one bright summer morning for the harbor where the Genoese fleet lay at anchor, and enrolled himself as midshipman on board the vessel of his grand-uncle. He was at the time just entering on his fourteenth year.

III.

A peculiar charm lingers about the boyhood of great men. We love to compare the merry, open-hearted, innocent child, who knows, as yet, neither sin nor sorrow, and little dreams of the future in store for him, with the grave, thoughtful man of after years, who, in the face of a thousand obstacles, is working mighty changes in the temporal or spiritual destinies of nations.

History tells us little of the childhood of Columbus, and we can glean from the pages of his biographers but a faint idea of the home in which his first years were spent. We know, indeed, that his parents were honest, industrious and pious ; that they made it the chief aim of their lives to teach their offspring the practice and precepts of Christian holiness and Christian courtesy. We know, too, that for years they even deprived themselves of those comforts and enjoyments which to some seem necessities, in order to bestow on their children the benefits of at least an elementary education. This is all that the old chroniclers

tell us ; and we might have easily discovered as much, by ourselves, even had they been entirely silent on this point.

There are some writers who pride themselves on their ability to trace in the most insignificant actions of the future warrior, statesman or saint, sure presages of his coming greatness. Do they not perhaps carry this analytical spirit to excess ? Are not their prophecies framed, for the most part, by the light of after results ? As a rule, great and lasting genius, solid genius, does not manifest itself at an early age. It is the result of long years of labor and watchfulness. Flowers which spring up in a single night and at once unfold their gaudy petals, soon wither away. Plants which, on arriving at maturity, bloom the longest and bring forth the fairest blossoms and the richest fruits, are generally of slow growth. They have been set in a rich soil, sheltered from the inclemency of the weather, and watered with unceasing care. So it is with men. Early geniuses frequently die young, or grow up to become rather dull, or at least mediocre people. They exhaust themselves by the first few brilliant efforts ; or admiring friends and relatives, deeming care and the dull routine of an ordinary systematic training out of place, often allow them to run into wild vagaries which end in ruin or discouragement. Steady, practical, working minds are, in most cases, the productions of much time and much care.

There are indeed some traits of character which manifest themselves in childhood with perhaps as much distinctness as in after years. Such, for instance, are piety, firmness and perseverance. There are, too, the germs of certain talents beginning to develop themselves, but slowly and almost imperceptibly. These are often unsuspected by parents and tutors, who are apt to mistake sudden whims and caprices of the child, or momentary success in a special branch of study, as marks of a vocation to some profession for which he is not destined, and in which he will not succeed. Thus they overlook the great work of home and school education which lies in discovering and fostering the nobler traits of character and the genuine talents of the child. There is more truth than we imagine in the axiom, "man is a creature of circumstances ;" which truth becomes doubly true, if we may use the expression, in the case of the child.

We hold, therefore, to our position, that we can seldom predict the future man from the few external characteristics which the boy displays

at any one period of his earlier years. These characteristics will, in course of time, undergo inevitable changes for better or worse, according to the education which he may receive. Hence we believe that hard as it is to judge of the man by the boy, it is easy to judge of the boy by the man. At least we can, in most cases, form some idea of the general home-training bestowed in youth by considering the characteristic actions of more mature age.

And do not object to me, that pious, edifying parents sometimes rear worthless children, nor, that highly cultivated, refined mothers are sometimes put to the blush by the rudeness of awkward, boorish sons. We answer that this simply argues, at least in the vast majority of cases, a deficiency, somewhere or other in the early training. Perhaps the parents, although actuated by the best intentions in the world, were wanting in tact: they may have been over severe or over kind; they may have misunderstood the dispositions and actions of the child during the whole period of his education. May it not be that the mother has spent so many hours daily in perfecting her own refinement and knowledge of etiquette, and in the so-called duties of society life, that she has had no time to devote to the culture of her sons? Perhaps she has been so taken up with her own private devotions, with sodalities and confraternities, with external works of charity, that she has found it impossible to look after the spiritual welfare of her own household—fondly imagining, poor thing, that the nurse or the teacher would do all that was required for the salvation of her little ones.

Now do not imagine for a single moment, that we wish to find fault with exercises of piety and zeal. Far be it from us to do anything of the kind. There is too little of them already in the world, and it is the object of this magazine to encourage and increase that little. But, like all good things, they must be used with discretion. They should be made to assist, rather than impede, the duties which our state of life imposes on us.

We hope that the reader will forgive us for this long digression, especially as we intend to return to the same subject in our next paper. As we stated in the opening article, our intention is not merely to give a synopsis of the story of Columbus; we desire, rather, to present some of the more practical ideas which the reading of his life suggests. Hence the title which we have chosen: "Lessons from the life of Columbus."

The New Mission Field in South Africa.

(From *The Month*.)

In the good providence of God every portion of the world has its day, and the light of civilization is now evidently dawning on South Africa. It is through gates of gold and precious stones that the Lord of glory evidently designs to enter this hitherto neglected portion of the globe and it is no exaggeration to say that they are now opened, as the rich diamond mines of West Griqualand as well as the Transvaal and northern gold fields are attracting populations which are fast revolutionizing these portions of the continent. But the first foundation stones only have as yet been laid of a vast edifice. These countries are but the vestibule to immense and fertile territories teeming with wealth where nature is most lavish of her gifts and where—

All but the spirit of man is divine.

Millions of souls who have never heard the Gospel preached can now be safely reached through healthy settled countries without danger and without difficulty. The door is absolutely open, and the previously insuperable difficulties have been removed. The Jesuit missions* of the seventeenth century inevitably failed, because both their route from the sea-coast and their base of operations was a plague-stricken country where fever was even a more deadly foe than the savages with whose attacks the Portuguese found it impossible to cope. The colonists of this nation eventually found it desirable to content themselves with their sea-ports and a few struggling settlements on the Zambesi river, as well as at Mozambique and Quillimane. These have degenerated into wretched convict settlements, and it is only now, when through British and Dutch enterprize, the Transvaal gold fields and their rich agricultural territories are attracting populations, that efforts are in course of being made to improve the town of Lorenzo Marquez in Delagoa Bay,† and join it by a short line of railway to the healthy country of the interior.

The physical geography of the South African continent is peculiar. The rivers rather drain than water the country, as they rush from very

* See, on the subject of these missions, Crétineau Joly's *Histoire de la Compagnie de Jésus*.

† The subject of the ownership of Delagoa Bay was recently submitted by Portugal and Great Britain to the arbitration of Marshal MacMahon President of the French Republic, and decided by him in favor of the former.

high table lands with immense velocity to the ocean. Bloemfontein, the capital of the Orange Free State, is only four hundred miles distant from Port Elizabeth, Algoa Bay, and it is three thousand feet above the level of the sea. In proceeding from any portion of the coast inland the traveller has to cross lofty chains of mountains and finds himself in great table lands intersected by high ground, and possessing a most delicious and healthy climate. Grahamstown in the Cape Colony is about twelve hundred feet above the level of the sea, and only forty miles from the sea coast, and statistics of the British army prove that there was here a less per-centage of illness and of death than at any other place in the world where our troops were stationed. The Free State is a well known *sanitarium* for patients suffering from all forms of bronchial disease, and its pure dry air imparts additional vitality to weak and enfeebled frames. The seaports of the Cape Colony are perfectly healthy, and d'Urban in Natal is also unexceptionable, but it is quite different as regards harbors further up the coast. During the summer months, from November to March inclusive, a deadly fever prevails at Delagoa Bay, to which hundreds of Europeans have been victims, and the same destructive climate extends even in a worse form, not merely to the other Portuguese ports of the east coast, but throughout the extensive belt of country which stretches from the sea to the mountains. This tract comprises for the most part a wild jungle as unreclaimed as it was when the first Jesuit missionaries to South Africa fell victims to its fatal malaria. But a safe road to the interior has now been opened through the healthy countries of the south. Entering either by Port Elizabeth or Natal,* traders now travel comparatively secure from danger either from fever or savages, up through the highlands of the interior to the Zambesi river, and thence they can now pursue their journey to the new settlement on Lake Nyassa, and Stanley has already pioneered the way thence to the sources of the Nile. Lieutenant Cameron's recent wonderful journey from the east to the west of the Continent still further establishes the fact that the countries now being opened up are not only remarkably fertile and rich in mineral wealth, but teeming with population. A voice now calls aloud to the great missionary orders of the Church to come to the rescue of these great nations. By the disposi-

* When the projected railway connects Delagoa Bay with the Transvaal, no doubt the shortest and most easy mode of entrance to the interior will be through this port.

tion of Providence the task is rendered not only possible but comparatively safe and easy. "The harvest is indeed plentiful," and all the circumstances combine to form a pressing demand for labourers to gather it in.

In considering the subject of South Africa as a mission field it is desirable to review the present position and prospects of the Cape Colony, Natal, West Griqualand, the Orange Free State, and the Transvaal Republic. These are all flourishing and progressive nations, great in varied resources now commencing to be developed, and forming in unison the grand healthy highway to the vast interior. It is unnecessary to advert to the wretched Portuguese settlements on the east coast, partly populated by convicts, and whose retrogression may be principally attributed to that unhealthy climate which renders successful colonization impossible. One exception however has to be made in the case of Delagoa Bay, which must, in spite of its bad climate, become the flourishing port of a large portion of the interior so soon as the projected railway unites Lorenzo Marquez with the Transvaal.

The Cape Colony was first occupied by the Dutch under Van Riebeeck so far back as the year 1652. But it remained for many years merely a settlement intended to supply water and refreshments to the outward and homeward bound fleets of the Netherlands East Indian Company. Wine farming was successfully introduced, but even when Sir David Baird conquered the Colony for Britain in 1806, comparatively small advance had been made. The arrival of several thousand British settlers at Algoa Bay, and the introduction of sheep farming, gave a real impetus to the colony, and some idea of its present prosperity may be learnt from the fact that its exports, including diamonds, exceed in value five millions sterling per annum. While in the neighborhood of Cape Town the principal vine and wheat districts are to be found, the eastern province is an immense sheep walk. Throughout the entire colony the soil is exceedingly fertile, and it is no exaggeration to say that by means of irrigation and railways it can be converted into one of the great granaries of the world. The former is necessary in consequence of periodical droughts, and the latter in order to provide producers with a market. The climate is both agreeable and healthy, but the physical conformation of the country causes great varieties in temperature. In some of the elevated districts there are frost, snow, and ice during the

winter months, while in those near the coast a climate similar to that of the south of Italy is enjoyed. In such an extensive region extending from Namaqualand on the west to Kaffraria on the east, and from the Orange River to Cape Agulhas, there are large districts of a varied character. Perhaps the most distinctive characteristics of the interior are great chains of mountains supporting vast table lands including immense plains styled the "Karoo," from a Hottentot word signifying dry. These last are covered by a dwarf bush which is most excellent food for sheep and suffers less from drought than other vegetation. The soil itself is peculiarly fertile, and provides with adequate moisture excellent cereals as well as the finest descriptions of fruit. The colony is sparsely peopled, for although occupying a space larger than that of several kingdoms of Europe, and embracing most productive soil and excellent pasturage, its entire population, including natives, is not more than seven hundred and fifty thousand.* Public works are now in course of being pushed forward, and a steady although contracted stream of immigration is flowing from Europe towards its shores. In the western districts a railway, of which ninety miles have already been constructed, connects Cape Town *via* Wellington with the fertile districts in the neighborhood of the town of Worcester, while in the eastern portion of the colony, northern and north-eastern lines, portions of which have already been opened, are being made from Port Elizabeth, as well as a line from East London, in what was once called British Kaffraria, to Queenstown *via* the flourishing inland town and military station of King William's Town. The great want of all South Africa is population. Skilled artisans and laborers, as well as farmers of small capital will undoubtedly do well in the Cape Colony, but clerks and certain classes of professional men are not wanted. The principal productions of the country are wool, Angora hair (the Angora goat succeeds admirably), skins, hides, ostrich feathers, wine, horns, and aloes. The diamonds of West Griqualand and the ivory of the interior also rank among the exports.

For Catholic ecclesiastical purposes the colony is divided into two vicariates—that of the West (Cape Town) and of the East (Grahams-town). The Right Rev. Bishop Leonard, formerly a Dublin priest, is Vicar Apostolic of the former. In Cape Town there may be between two and three thousand Catholics. Most excellent schools have been

* It was seven hundred and twenty thousand according to the census taken last year—1875.

established both for boys and girls, the former of which are under the charge of Marist brothers, and the latter are conducted by ladies of the Dominican Order, most of whom have been sent from Sion Hill Convent near Dublin. His Lordship the Bishop and his excellent staff of priests are indefatigable in attending to the spiritual necessities of their people, the lower classes of whom are surrounded by a large Mahommedan population of Malay extraction. A special Protestant Mission did exist, and perhaps still does exist, to these people; but it is a lamentable fact that there is a larger number of persons of European extraction who have conformed to Mahommedanism, or having been secured as infants have been brought up in it, than of those who have abjured the Prophet in order to embrace Christianity. The Catholic population of the Cape Colony almost entirely comprises people either of Irish birth or of Irish extraction, and out of the towns they are few and scattered. In the Western districts there is no congregation of any importance except at Cape Town, although there are chapels at Rondebosch (four miles distant), Simon's Town (the naval station, twenty miles distant), Kalk Bay (a watering place between Simon's Town and Cape Town), as well as at Oudtshoorn, Mossel Bay, and one or two other small villages distant several hundred miles from the metropolis. In Namaqualand, where the rich copper mines exist, the export from which amounts in value to more than £350,000 a year, and where there is a railway ninety miles in length, connecting Oó-Kiep with Port Nollath, a mission conducted by French priests is directed principally to the conversion of natives. Here there is undoubtedly a field for exertion, but it is among a most wretched class of people. The Damaras, Orampas, and Korannas are the least intelligent of the South African races. Their home is in a wretched desert, which would not be occupied by Europeans but for its mineral wealth, and their nomad habits make the task of conversion almost impossible. French priests of the Order of the Holy Ghost are also stationed in a civilized and settled portion of the colony, within the Mossel Bay, George Oudtshoorn, and Victoria West districts. Stretching up to the northward, and westward from the village which bears the last-mentioned name, is a vast tract very sparsely peopled by nomad tribes of Korannas. With every respect, I must be permitted to say that the Fathers of the Order of the Holy Ghost have been sent into the most contracted and least promising mission field of Southern Africa, while the great fertile regions teeming with population, extend-

ing between the Limpopo and Zambesi rivers, and thence onward towards the sources of the Nile, are left without a single Catholic missionary. There certainly seems to exist a want of thorough knowledge in Europe with regard to the position and requirements of this portion of the world. I am far from wishing to say that the good fathers now laboring in the poor unpromising field which has been given to them, may not produce fruit. But there is an incomparably greater work left unattempted in regions where the harvest is a thousandfold more abundant, and it is specially to this most important subject I am desirous of calling attention. It may be said, and no doubt is said justly, by the Vicars-Apostolic in the Cape Colony and Natal, that they have sufficient work to attend to within their own jurisdictions, and have neither the men nor the means to enable them to send missions among the natives. But this answer serves considerably to strengthen the argument in favour of a great special force being devoted to the purpose. I trust to show that the head-quarters of this expedition should be placed in the Eastern Vicariate of the Cape of Good Hope, and that a chain of stations ought to unite the most distant mission with head-quarters. And here I deem it desirable to answer a possible objection with reference to any great missionary movement into South-eastern Africa being premature. Unfortunately, the very opposite is the case. Protestant missions are already established in the country of Lo Bengolo at the Northern gold-fields, not far from the Zambesi, in a fertile excellent country, amidst a large population; and a settlement has recently been commenced at Lake Nyassa in a more northerly direction. A thorough study of the entire subject will convince every impartial mind that the time has indubitably come when, with the best possible prospects of success, a movement can be made of a character and nature commensurate to the importance of the field.

(To be Continued.)

The School of Christ.

X.—CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH WITH THE TRUTH.

Son, the Apostle saith also of charity: Charity rejoiceth not in iniquity. (*I Cor. xiii, 6.*)

And indeed how could it do so, since nothing appeareth more directly opposed to charity than to rejoice in iniquity ?

For whoso delighteth in sin, shall he not be thought to hate God ?

Naught is more wicked than to rejoice in sin : such an evil is the invention of hell.

Can there be a greater joy for the demon than to lead a person into sin, and make him a sharer in his own condemnation ?

To him belongeth, as well as to his followers, that which is written : Why dost thou glory in malice, thou that art mighty in iniquity ? (*Ps. li, 3.*)

Why mighty ? how aboundeth he in iniquity ? All the day long thy tongue has devised injustice : as a sharp razor, thou hast wrought deceit. (*Ibid. 4.*)

Alas ! how many there are daily found, servants of the evil one, who, after they have led some one into sin, boast of their craftiness !

These love malice more than goodness ; and iniquity rather than to speak righteousness. (*Ibid. 5.*)

Was it not enough to have sinned ? Should they not seize the first moment to do works worthy of repentance ? What cause is there for rejoicing ?—because thou hast loved all the words of ruin, O deceitful tongue ?

Thy craftiness shall be thy perdition.

Remember that we are all worthy of reproof : despise not a man that turneth away from sin, nor reproach him herewith. (*Eccl. viii, 6.*)

To err is human ; but to rejoice in evil is devilish.

Therefore will God destroy thee forever : He will pluck thee out, and remove thee from thy dwelling-place, and thy root out of the land of the living. (*Ps. li, 7.*)

Hence James, the Apostle, warneth the faithful : If ye have bitter zeal, and there be contentions in your hearts, do not glory and lie against the truth. (*James, iii, 14.*)

This is that truth with which charity rejoiceth :

She rejoiceth with all them that live well ; she rejoiceth with all them that keep justice ; she rejoiceth with all them that practice brotherly love.

She despiseth not him that turneth from his evil ways ; she upbraideth him not ; she rejoiceth in his perfection ; she strengtheneth him in the grace he has received.

She saith unto him : Thou lovest justice and hatest iniquity ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*Ps.* xliv, 8)

Such are the marks of charity : because the good things of her neighbor she deemeth her own ; since every good gift is from God, in whom alone she reposeth.

Wherefore, ye that love the Lord, hate evil, (*Ps.* xcvi, 10;) and if evil take possession of thy heart, glory not therein, root it out by sincere repentance, and pray that thy brother may repent in like manner.

My Son, cleave thou unto this charity ; that doing the truth in love we may grow in all things in Him, who is the head, Christ. (*Ephes.* iv, 15.)

General Intention.

THE APOSTOLATE OF THE HEART OF JESUS IN THE WORLD.

We but express a conviction commonly entertained by experienced spiritual directors, when we affirm that in our day Providence detains in the world many who yearn for the peace and joy of a religious life, where they might perfect themselves and labor for the sanctification of their neighbor. But whilst the grace of God points their aspirations in this direction, His Providence still retains them amid the dangers of a world whose vanities they see, and whose honors they despise. Hence they are ill at ease ; they experience that nervous disquietude common to every being which is out of its proper element. Imprison within the bars of a cage the eagle whom God has made roam at leisure through the vault of heaven and dwell in the mansion of the sun. Nothing can supply the place of the sweet liberty of which you have deprived him. Adorn his cage with the proverbial wealth of the Peruvian mines ; offer him the most savory nourishment, you will not render his captivity less intolerable, and until he shall have regained his liberty he will beat and bruise himself against the polished bars of his prison. The inactivity to which you have condemned him, will worry and fatigue him incomparably more than the most rapid and prolonged flight, and his powers thus constrained will become the instruments of his torture. Analogous is the situation of those souls whose aspirations soar to the heights of

perfection, but whom the inexorable force of circumstances imprisons within the limits of the world. Prizing what the world deems folly, trampling under foot what it exalts and parades, they are doomed to live the midst of scenes and manners and ways entirely at variance with their thoughts and feeling. Fettered to the earth by chains that they loathe, with their eyes fixed on heaven that woes them, they are solitary and desolate in the midst of the gay throngs of fashionable circles, while the inactivity to which they must submit is more irksome than protracted labors. How can we interpret the conduct of Providence with regard to these souls? How is it that He who does not refuse to the flowers of the field what they need—who gratifies the wants of the beast of the forest, dooms the creatures He loves so much, to exhaust themselves in fruitless aspirations? Doubtless He must have prepared for them in the sphere in which He retains them, a nourishment capable of appeasing the hunger that torments them; and if He subjects them to the impotency of realizing their desires, it can only be that they may employ more usefully their faculties and their devotedness. Therefore these souls must endeavor to know what is God's intention in their regard. When they shall have once understood this then pitiful restlessness will be replaced by the greatest quietude and joy: a sweet and fortifying union will supercede the isolation which afflicts and discourages them, and in the midst of their apparent captivity they will enjoy true freedom. But how must we interpret the design of God?

The heart of Jesus will furnish us with a solution to this problem, as well as to others of a similar nature. *The solution of every difficulty is Christ.* In this Heart these devoted souls will find what the world denies them, and what they seek in a more perfect state: it will slake their thirst for that devotedness and union which constitutes the merit and joy of the religious state. For what merit can exceed that of devotedness—what joy surpass that of union? Without these the religious life would cease to be a place of delights. If then, in the midst of the distractions of the world, the souls that yearns after perfection may find this devotedness and this union, it will no longer complain that Providence has closed to it the door of the religious state.

In the practice of Its apostolate, the Heart of Jesus offers to every soul these advantages which it would in vain seek elsewhere. After all, what is the Apostleship of the Heart of Jesus? It is the mission

which, under all circumstances, the devoted servant of Christ exercises in his endeavor to realize in himself and in others the desires of this divine Heart ; it is the Apostolate whose end is the glory of the Sacred Heart of Jesus ; whose principle is His grace ; whose rule is His pleasure. It is a truth which is beyond question that for each one of us, and for each moment of our lives, Jesus Christ our sovereign master and dear friend, has some special design, the accomplishment of which depends upon ourselves. Moreover, it is certain that if we conform ourselves with perfect fidelity to the desires of His Heart, by sanctifying ourselves we can labor most effectually for the sanctification of our neighbor ; because, impelled by His grace, which would find in us docile instruments, we would bring our influence to bear upon the various relations which constitute the tissue of social life, and make them subserve the fulfilment of God's designs in behalf of those who surround us. Consequently there is no one who cannot be an apostle without quitting the position in which Providence has placed him ; no one who cannot exercise most meritoriously the virtue which makes an apostle, viz. : devotedness to the glory of God and the salvation of his neighbor. Like the priest and the religious, the Christian in the midst of the world has under his hand the source whence the great models of the apostolical life have drunk. That source is the Heart of Jesus. When Saint Paul pushed his way through fatigue and perils and tribulations, to the conquest of souls, it was the love of Jesus Christ which impelled him. Why should it not urge you, too—you who sigh in vain for a state from which you are excluded ? Is not the Heart of your Friend close beside you ? Does He not love you ? Does He not merit your love ? Think you He will refuse to aid you in accomplishing His designs upon you ? Will you not speak victories if you lean upon His almighty arm ? Once you shall have realized the longings of His Heart, what more remains to be desired ? Surely you will not presume to prescribe the conditions of your sanctification and your happiness. Can you conceive of a more perfect devotion than that which He expects of you ? Your circumstances are unfavorable. Yes, apparently, but remember that this circumstance will enhance your merit. Who, do you think, among religious apostles weave the fairest crowns ? Is it not they who gather their flowers among thorns and brambles—who sacrifice the joys of community-life, to live amidst people whose ideas, feelings and man-

ners are out of joint with theirs? Moral isolation constitutes their merit; why should it be for you an obstacle, for you are not isolated while you remain united to the Heart of Jesus? Your position will change its aspect when you view it in its true light, as the post where the Saviour has invited you to prove your devotedness. Should not His cause find defenders wherever it is attacked? And where is it attacked more virulently than in the midst of the world? Where are the interests of religion most compromised, if not in the bosom of Christian families where repose the hopes of the Church? They must supply the ministry and the religious orders. Hence it is of paramount importance that in the midst of these families God should have apostles who will keep alive the traditions of faith and piety, and triumphantly resist the encroachments of anti-christian morality. This apostolate is the surety of all the others.

If then it is possible to exercise in the world a devotion at once most meritorious and fruitful, what shall we say of that other privilege of the religious life, viz.: the happiness of union? Must all hope of tasting its sweetness be relinquished? 'It would seem as though a life in the world hopelessly involved a conflict of interests, a divergence of views, or, to say the least, a certain reserve inconsistent with perfect union. This union is easy where *mine* and *thine* have no place, for these are chilling words, says St. John Chrysostom, which beget division and dissension; but where each provides for himself it is difficult to blend our affections in a common sympathy. Nay, the Psalmist seems to reserve this happiness for brothers and sisters who dwell together. *Behold how good and how pleasant it is for brethren to dwell together in unity.* No, such is not the meaning of the inspired text. As we may dwell beneath the same roof and live at variance with our brethren, so too we may be united with them though the ocean's waste lie between us. The union of which the Psalmist here speaks, is the same which Jesus Christ expressed in his parting prayer, when He asked that His disciples might be *made perfect in one*. But in what unity? That of which He himself is the bond: "As thou, Father in me, and I in thee: that they may also be one in us." His Heart, which loves us all equally and communicates to us all Its love, is the living bond of meritorious union of the holy on earth, as well as of the blessed in Paradise. All those hearts which renounce their affections and interests to be united to the Heart of Jesus, become by the fact members of this union, and enjoy a sweet intimacy which the connections of blood and a community of terrestrial interests can never rival. There is no natural obstacle, no distance, no human influence, which can neutralize the divine affinity which this Heart establishes among souls vivified with Its spirit. These souls recognize each other though they may never have exchanged a

word or a look ; without any preconcerted action they experience the same tendencies, same tastes, same antipathies—you would have said they were cast in the same mould. When they meet there is no obstacle to their union ; and even though separated, the relations which subsist among them give them an incredible strength, enabling them to rise superior to the wearisomeness and disgust with which the world inspires them, and to discharge manfully the arduous mission entrusted to them.

Such is the apostolate of the Heart of Jesus. Let us pray during this month that it may be spread among those Christians who are called by divine Providence to pass their life amid the dangers of a world which they would wish to fly. Beyond a doubt it is the most perfect exercise of devotion to the divine Heart ; it is Its most precious fruit, the most complete accomplishment of the prayer of the Saviour ; it is the perfection of charity viewed under its twofold aspect of devotion to God and union with our neighbor. The Apostleship of Prayer, which is already an exercise of zeal and an elementary form of union, forges the links of union among souls which feel these generous aspirations : the bonds are then riveted by the mutual understanding and concert of action established by the organization of the Councils of Promoters. Thus in each locality, Catholics devoted to good works find an exterior centre around which they may gather, to cherish and render fruitful this union of which the Heart of Jesus is the interior bond. Thus by a mutual encouragement and a harmony of ideas, they may preclude or dispel the misunderstandings which at times may arise among different associations from a conflict of interests, and which the Parent of discord labors so untiringly to foment. The benefits of this work are not restricted to one city or one country. Mountains and waves are no bar to the influence of the divine Heart ; it traverses the whole world drawing together souls separated by oceans and continent, and uniting them all in one common bond of sympathy. It is a source of ineffable pleasure to our Saviour to witness the active correspondence established among the various Councils of Promoters. In this interchange of good thoughts conceived, of happy results accomplished, of plans undertaken, all may reap great profits ; those who give as well as those who receive ; and as each is donor and recipient, the particular advantages of each contribute to form a capital in which all are sharers.

Let us set about this work with generosity. Let us labor to extend and foster this union more and more. While the powers of darkness exert themselves to sever the friends of God, let it be our task to draw more closely the bonds which unite them. We cannot repeat this too often for the efficacy of our words can never equal the ardent desire of the Sacred Heart for *devotedness, union* ! These two words comprise

the entire life of this Heart; let them be the motto of those whose ambition is the honor of being its Apostles in the midst of the world.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them in particular, for those generous souls who, in the midst of the world devote themselves to defend Thy divine interests. O Jesus, deign to multiply these apostles, increase their devotedness, unite them more intimately with the bonds of Thy love, and crown their labors with success. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please unite with us in thanking the Sacred Heart for a temporal favor obtained through the Apostleship of Prayer. I beg to acknowledge through the *Messenger*, several favors obtained which were recommended in 1875; they are as follows: 1st. A young man who had almost decided to enter on a worldly life, (after receiving an education fitting him for the Sacerdotal state,) after being recommended took the soutane, and is exceedingly happy. 2d. A young man recommended, who was in a position endangering his morals, suddenly left his situation and returned to college. 3d. A person out of a situation has obtained one. 4th. Another person addicted to drinking has improved. Thanks to the Sacred Heart for these and numberless other favors. Thanks are returned for a miraculous recovery.

Please return thanks to the Sacred Heart for improvement in the health of the mother of a family, and for the reformation of two dissipated persons.

Please thank the Sacred Heart for a great benefit received.

Thanks are returned for perfect restoration to health of a person, and great improvement in seven others. A religious thanks the Sacred Heart for having heard from a relative after many years of silence. Another offers thanks for the return of a brother to good Christian sentiments after twenty years of neglect. Another for six favors. Another for several spiritual and temporal favors obtained for a novitiate, and

for a very good situation for one of his brothers. I desire particularly to thank St. Joseph for remarkable temporal favors obtained during a Novena to him.

Grateful thanksgivings are offered to the Sacred Heart for our Lord for many blessings obtained. A person in danger of losing her mind has been restored to perfect health. Another got a situation. The conversion of a young man. Two persons who had neglected their duties, one for ten years, the other for fifteen years, have made their confession.

We return most grateful thanks to the Sacred Heart for two temporal favors.

I wish to thank the Sacred Heart for three special favors obtained, and for one partly granted. Thanks are returned for fifteen favors obtained.

Thanks are returned for the recovery of a person lately recommended.

Please return thanks to the Sacred Heart for the finding of a lost son, for a temporal favor, and for several spiritual favors. Four persons return grateful thanks to the Sacred Heart of Jesus—two for favors received, one for health restored, another who was threatened with blindness, but whose sight is very much improved. Please return thanks to the Sacred Heart for means to pay some debts. Thank the Sacred Heart, among other favors, for the restoration to health of three persons recently recommended. Please thank the Sacred Heart for a special grace obtained and recommended two months ago. The recipient is a religious who gratefully acknowledges this favor. Grateful thanks are returned to the Loving Sacred Heart for pecuniary aid during the past month; also for numerous other blessings, spiritual and temporal.

Thank the Loving Heart of Jesus for favors spiritual and temporal received some time ago, but never acknowledged. Thanks are returned for the conversion of two persons. They faithfully attended a mission with notable signs of compunction. For the signal success attending the introduction of the devotion to the Sacred Heart in a certain institution. Please thank our Dear Lord for bestowing upon us several temporal favors for which we asked the Sacred Heart some two months ago. Please return thanks to the Sacred Heart of our Dear Lord that a person recommended to the Apostleship some time ago, has approached the Sacraments the first time for eleven years.

Return thanks to the Sacred Heart for graces received; for the recovery from a painful disease, and for many other favors obtained through the Apostleship of Prayer. Please thank the Sacred Heart of Jesus for favors already received.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

JULY, 1876.

Vol. 3, No. 7.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

It is therefore but too true that, as far as the Heart of our Lord is concerned, we have exhausted all forms and all degrees of ingratitude. We have refused the greater number of the blessings which He has offered us, or, after having accepted them, we have despised them and He has received from us scarcely any mark of gratitude in return :—He has seen us ungratefully abuse His favors and finally, to crown all the rest, He has seen us turn them into arms which we have used against our loving Benefactor. In those particular communications with which our Lord has favored some of His faithful servants in all times, but more especially in the intimate outpourings of His heart to some privileged souls in these latter days, He has insisted greatly upon the grief which the ingratitude of men unceasingly causes Him; He has complained of it in terms full of sorrow : He presents Himself as if actually enduring the same persecutions with which His enemies loaded Him at the time of His death; He distinguishes between the bad treatment which He received during the course of His Passion and that of which He is the object to-day, to call especial attention to the latter, seeming to count the former as nothing; and He implores compassion and sympathy in the extremity to which He is at present reduced. Read the life of St. Gertrude, of St. Bridget, of St. Lutgarde, of St. Colette, of

St. Teresa—to them our Lord appeared in several instances, in the frightful state to which His executioners had brought Him at the time of His death, and to these souls filled with compassion our Saviour declared that the cruelties which his murderers formerly heaped upon Him afflicted Him far less than those of which He is the object to-day. He will teach us to our surprise that it is not over what is past that our tears should fall, but that we should reserve them for the evils of the present; in the persons of His spouses He asks us to have pity on His distress and to afford Him some relief. Space fails us to relate many revelations; we will content ourselves with what we find in the life and the writings of the Blessed Margaret Mary. Her biographers relate that accompanying one day the Blessed Sacrament to the bed of a sick person she saw our Lord turn away and show horror in going where He was being taken. She heard Him say to the priest “Cease to force me, I suffer violence.” Another time our Lord showed her the bad treatment He received in a soul; she saw Him there bound, trampled under foot, despised and He said to her “See how sinners treat me and scorn me.” Listen to her when she thus expresses herself. After Communion Jesus presented Himself to me as an *Ecce Homo* all wounded and disfigured saying “I have not found any one willing to shelter and comfort me in this sorrowful state.” This sight filled me with so lively a sorrow that I would have preferred death a thousand times to seeing my Lord in this condition. He said to me “If you knew who had reduced me to this extremity your sorrow would be still greater. Five souls consecrated to my service have treated me thus, for I have been dragged by cords through very narrow places filled with points of nails and thorns which have reduced me to this plight.” I had a great desire to know the meaning of these words. Then our Lord gave me to understand that the cord was the promise He had made to give Himself to us; the force was His love; the narrow places were badly disposed hearts; the sharp points were the spirit of pride. I offered Him the heart which He had given me for His place of rest. In His lassitude He presented Himself to me, as soon as I had a free moment, telling me to kiss His wounds to mitigate their pain.

One day after Communion He showed me a rude crown composed of nineteen very sharp thorns which pierced His divine head and which caused me such great sorrow that I could only speak to Him by my

tears. He told me that He came to me that I might draw out these thorns which had been thrust into Him by an unfaithful soul. "She pierces my head with thorns as many times as, through pride, she prefers herself to me." Not knowing how to draw them out, this object kept continually before my eyes causing me much suffering. My Superior having told me to ask our Lord in what manner I should be able to remove them He told me to do it by acts of humility performed to honor His humiliations. During the Carnival Jesus presented Himself to me after Communion as the Ecce Homo bearing His cross, covered with gashes and wounds whence His adorable blood flowed abundantly from all parts and in a most sorrowful voice He said, "is there no one who will have pity on me, who will compassionate and share my sufferings in the pitiable state to which sinners reduce me, especially at this time?"

How shall we understand all this: what is this distress which troubles, so to speak, the beatitude of an inhabitant of Heaven already in the possession of unutterable felicity, the beatitude of Him who is essentially the joy of the Angels and the Crown of the Saints, in a word Christ Himself? What is this need, if we may be allowed the expression, which reduces the Almighty Himself to the extremity of asking pity, of calling upon His own creatures to defend Him in the misery and infirmity to which He finds Himself exposed here below. Is it true that in our own days sinners lay their deicide hands upon our Lord? Is it true that He is actually exposed to outrage at their hands? Faithful souls believe this and therefore they endeavor to come to the assistance of their Saviour. These thoughts, and the line of conduct to which they lead, are of great weight in the question which occupies us and deserve our consideration; for the faithful are the Church; not, of course, the teaching Church which defines dogmas with infallible authority, but the Church which is also, in its way, the organ of the Holy Spirit, the Church which believes and practises, the Church which cannot *universally* err in matters of faith nor become corrupted in the purity of its morality. The belief and practice of the faithful, therefore, taken as a body, especially of the faithful really worthy of this beautiful name, constitute a very respectable authority from which may be derived if not the supreme and irreformable law, at least useful indications and valuable information upon which, when the opportune moment arrives, the body of Pastors determine and legislate.

Moreover when our Lord presents Himself to certain privileged souls as the actual victim of sinners when He places before the eyes of His children the lamentable spectacle which is the result of their offenses against Him, He only shows them the excesses denounced so often in Holy Writ. When about to punish the guilty contemporaries of Noah, God, according to the Scripture, is touched with sorrow to the bottom of His heart, and the malice of men causes Him to repent of having drawn forth from nothing such perverse creatures. The Prophets often reproach sinners that they "irritate" or "exasperate" the Lord; that "tire Him out" that His patience is exhausted that He has to do violence to Himself to bear with them any longer. Isaiah informs us that the Lord is transported with jealousy when He beholds the sons of Adam turn towards others that love to which He has a right. Our Lord Himself in the Apocalypse complains of the disgust which tepid souls cause Him so that He is provoked to cast them out of His mouth. St. Paul in his turn tells us that those who apostatize crucify anew to themselves the Son of God and expose themselves to ignominy. In another place the same Apostle says that those who sin voluntarily, after having known the truth, trample under foot the Son of God. Finally, in his Epistle to the Ephesians, he recommends Christians not to grieve the Holy Spirit.

SS. Timothy and Maura.

The blessed Martyr Timothy suffered in the Thebaïs, or Upper Egypt, in the begining of the reign of Diocletian. Accused of being a Christian, he was brought before Arian, Governor of the country. Arian interrogated him, and, hearing that he held the office of Lector in the church of the village where he resided said :

"A person of thy condition and learning must no doubt have heard of the decree of the Emperor whereby he commands all the subjects of the Empire to worship the gods, under pain of incurring his displeasure, and all the penalties annexed to the crime of high treason."

"The Spirit of Christ dwells within me," replied Timothy; "therefore, I do not worship idols."

"Seest thou not these instruments of torture which lie scattered all around thee?" asked Arian.

"And do you not see the Angels of God, who encourage and strengthen me?" answered the Christian.

"It were better for thee," said the Governor, "to obey me at once and to begin by giving me the books which are read in the assemblies of the Christians, that I may see what they contain."

"Foolish man!" exclaimed Timothy; "who ever heard of a father delivering his children to destruction. Do you not know that those books are as dear to me as if they were my children; and that, while I make use of them, the Angels of God stand reverently around me?"

"That is but an excuse for refusing to give them to me," interrupted Arian, "and it will avail thee very little. For thou must either give me the books or offer incense to our gods. Do not, I warn thee, expose thyself to the consequences of a refusal."

"I will do neither! I am a Christian," replied Timothy without hesitation.

The Governor, thereupon, ordered his men to heat two iron bodkins and thrust them into the ears of the Confessor. So intense was the heat that it instantly caused the eyeballs to start out of their sockets. The soldiers seeing this, said:

"Behold now, on account of thy unwillingness to worship our gods, thou hast lost thy sight."

"The eyes of my body," replied the Martyr "which often saw many foolish things, are gone indeed; but the saving eyes of Jesus Christ, my Lord, still illumine my soul."

Arian hearing this commanded the men to fasten him by the feet to a wheel and said:

"So soon as thou agreest to do our bidding thou shalt be set free."

"That I will never do," said Timothy; "for the Master whom I serve will not cease to be my protector."

After a while, seeing that his victim showed no sign of yielding, the Governor said to the men:

"Take him from the wheel, bind his hands, and put a gag into his mouth; then, with a stone tied to his neck, hang him up against a pillar with his head downward until he promises to obey our commands."

Whilst the Martyr was undergoing this torture, the soldiers, knowing how excruciating his suffering must be, were eagerly listening to hear him utter the promise that should set him free. But they waited in

vain ; for all they could understand was, that the sufferer muttered in a low voice : " There is a God in the heavens, who sooner or later will relieve me from these pains." This they reported to the Governor, and, at the same time, made bold to suggest that probably he was one of those men whose mind is more easily changed by kindness than by cruel treatment. " Besides," they added, " he is a man newly married, as it is only some twenty days since he took to himself a wife, and she is very young."

Arian, pleased with the suggestion made by the soldiers, immediately sent for the wife of the Martyr. As she stood before him, he said :

" What is thy name ?"

" My name is Maura, the wife of Timothy the Lector," she replied.

" It is a pity that one so young as thyself should become a widow," said the Governor. " Wherefore, follow my advice. Go home, and adorn thyself with thy fairest and richest garments and jewels ; then return, and strive by all means to induce thy husband to obey the Emperor's and my own commands, that thus thou mayst save him from death, and thyself from the miseries of an early widowhood."

Maura immediately hastened home, and soon returned, attired as on the day of her nuptials. Approaching her husband, she began to entreat him to comply with the orders of the Governor. As, however, he was unable to make any reply, she begged the Governor that the gag should be removed. When this was done, she renewed her entreaties. Timothy made her no answer, but, perceiving the sweet fragrance of her scented ornaments, he said :

" Where is my father ?"

In a moment the father stood by him, and said :

" What dost thou desire, my beloved son ?"

" I beseech you, O father," said the Martyr, " do me an act of kindness. Put a cover over my face that I may escape the danger of this sweet-smelling atmosphere ; for this fragrance is deadly, it drags men to destruction, it is the source of evil desires, it is the attendant of the devil, and the enemy of the friends of God."

Maura, hearing her husband speak in this manner, blushed with shame, and said to him :

" My brother Timothy, why dost thou treat me in this disgraceful manner, although I have given thee no intentional cause of offense ? It

is scarcely twenty days since we were united in the bonds of holy wedlock, and experience has not yet been able to show thee my true character; for I have not even become acquainted with the various apartments of our dwelling. How then can I have given thee a cause of displeasure? Thou didst not so much as tell me why they are treating thee in this barbarous way. What am I to think? I know thee too well to suppose that thou art guilty of any crime; and here I am ready to do what ever I can to save and comfort thee. If it is because thou art somehow involved in debt that they deal so unmercifully with thee, is not all the gold I possess, and this jewelry thy own? Sell it all; and free thyself from this suffering, and me from the anguish of seeing thee in this sad condition."

The Martyr waited for a while and prayed in silence, then he said to his wife:

"My sister Maura, when a short time ago thou wast leaving our house, I saw at thy right side a demon who, in some mysterious manner, seemed to be turning thy heart from uprightness to the crooked ways of the world."

"If this be so and thou abandon me, what must become of poor me?" replied Maura. "Yet words cannot express how great is my concern for thee, and how anxious I am to prove that I am truly desirous of pleasing thee."

"If thou art sincere in what thou sayest bid farewell to the vain and transitory things of this world; come with me, that together we may fight the good fight, and receive the crown of victory promised by our Lord to them that suffer and die for the glory of His holy Name."

"Alas! my brother," said Maura, "I was willing enough to share with thee these sufferings, but I thought that my heart was too full of guile and wickedness to deserve so great a blessing. Now, however, whilst thou wast speaking to me it seemed as if the Spirit of God entered again into my soul, and drove out all worldly desires. Yes, I am ready to follow thee: whatsoever thou lovest I do also love: whatsoever thou chooseth I do also choose."

"If in good truth thou meanest what thou sayest," said the Martyr, "go and upbraid the Governor for the injustice and cruelty wherewith he treats the innocent, who have done him no harm."

"I am afraid," she replied, "that the sight of the Governor in his wrath, and the threat of torments may cause me to lose courage; for I am not strong and brave, and not quite seventeen years of age."

"Think not of thy weakness," said Timothy, "but put thy trust in our Lord Jesus Christ, and all the threats and tortures used by the Governor against thee shall be as a healing oil poured upon thy body, and as the morning dew refreshing and invigorating thy very bones; and freeing thee from every pain." Then, raising his voice, he prayed: "O God, Father of mercies, who didst deliver the three youths from the flames of the fiery furnace, and thy prophet Daniel from the mouths of the lions; O Thou, who wast ever mindful of them that suffered for truth and justice and trustingly called upon Thee, look upon Thy handmaid, and strengthen her this day, and, as Thou didst unite us in the bonds of holy wedlock, grant that together we may be deemed worthy to join the glorious company of Thy Martyrs. Grant us courage and patience that, by our struggle for Thy sake, we may put thine enemies to confusion and show that they are unable to withdraw us from that sacred union—which we possess in Christ our Lord. Amen."

No sooner had Timothy finished this prayer than Maura, feeling herself encouraged by the spirit of Faith renewed in her breast, hastened to the Governor and boldly addressing him, said:

"O you worker of iniquity, was it by gold and jewelry that you attempted to draw my soul to destruction? Is it a part of your duty, as a ruler, to entrap the unwary and innocent by arts whereof they have no knowledge? Thanks to my God who kept me from falling into the snare which you had laid for my ruin! And now, I stand before you clad with the armor of my Saviour Jesus Christ, and I defy your wiles as well as your power."

When Arian understood how wonderfully the wife of Timothy was changed in so short a time, he said to his attendants:

"Did I not tell you that the man is a magician? See how he has bewitched his wife: she has become as mad and as insolent as himself." Then, addressing Maura, he added:

"Dost thou also prefer death to life? Reflect well before thou makest thy choice. Art thou prepared to bid farewell to all the sweets of this life in the midst of tortures and sufferings? Or, knowing that thy husband is about to die, dost thou already feel with sad forebodings

the grief and lonesomeness of a long widowhood? If so, give thyself no trouble about that: the days of thy widowhood shall not be long. For I myself will see to it, that one of my centurions, who has served out his time, marry thee, and thou shalt then have a husband much worthier and nobler than the present one—so that an unlimited amount of happiness is still in store for thee, provided thou art willing to listen to good advice.”

“When I presented myself before you, O Governor,” replied Maura, “I did so, because I had firmly resolved to trample under foot all the vanities of this world, and do you imagine that the thought of becoming the wife of a centurion would have the effect of making me return to my former follies? No, no, Arian, I have given my heart and its affections to Christ my Saviour, to whom by right I belong! He will enable me to remain faithful to Him, and to endure whatever punishments you may see fit to inflict upon me.”

This complete change in the sentiments of one upon whom the Governor had relied to overcome the resistance of Timothy so excited his anger, that, instantly he commanded his men to tear out her hair. When this was done, he said:

“Seeing that thou hast already lost the beautiful head of hair, of which thou wast so proud, I think it would be well for thee to reflect a little, before setting our threats at defiance and encountering the severe punishments which still await thee.”

“There is no need of wasting time by useless considerations,” answered Maura. “Now I feel persuaded, that Christ, my merciful Redeemer, has forgiven me the sin I committed when I so foolishly listened to you and adorned myself after the manner of worldlings. For you have torn up by the very roots that which you induced me to form into ringlets, the more wickedly to tempt my blessed husband. I thank God, because by your means, He has removed from me that which, as I now understand it, may heretofore have been a stumbling-block to men.”

(To be Continued.)

The New Mission Field in South Africa.

(From *The Month*.)

(Concluded.)

Before specially adverting to the subject of the site of the headquarters of the South-east African missions, it is desirable to review briefly the position and prospects of religion within the Eastern Vicariate of the Cape of Good Hope and the Vicariate of Natal. The former is bounded on the north by the Orange River and on the east by Kaffraria proper. It comprises several thousand European Catholics, most of whom are residents of the towns of Port Elizabeth, Grahamstown, King William's Town (military station), Graaffreinet, Algoa Bay, Uitenhage (twenty miles from Port Elizabeth and joined to it by railway), Fort Beaufort, and Bedford, at each of which places there is a priest and a chapel. Grahamstown, distant ninety miles from Port Elizabeth, and possessing a most delightful and healthy climate, is a town of about eight thousand inhabitants, excellently laid out in wide streets intersected by beautiful gardens. This is the episcopal city and the residence of the Right Rev. Bishop Ricards, who was recently nominated as *dignissimus* for the bishopric of Ferns in Ireland. His lordship visited Europe last year, and was signally successful in obtaining priests and professors. He has thus been able to accomplish a work of the most vital consequence to religion in South Africa, by establishing St. Aidan's Seminary under the management of the Rev. Fathers Bridge, Law, and Lea, of the Society of Jesus. Two other Fathers of the same order, from Holland, have been stationed in the old Dutch town of Graaffreinet, where their services are calculated to prove of the utmost value. Bishop Ricards is not only a man of most exceptional ability, but so prudent and conciliatory as to deservedly secure the confidence of the Government and the affection of the people of the Colony. His zeal for education is unbounded, and his most hearty and most effective coöperation will do much for the prosperity and progress of St. Aidan's Seminary and the efforts of the Society in charge of it. Already the most sanguine expectations of its friends have been surpassed, and additional buildings are absolutely required for this flourishing institution. Port

Elizabeth (Algoa Bay) contains more than double the number of Catholics in Grahamstown, and there is no place in South Africa, not excepting Cape Town, in which a larger business is transacted. The exports, including diamonds, amount in value to nearly three million pounds sterling per annum, and the principal business connected both with the Free State and Griqualand West is conducted here. St. Augustine's is the only consecrated Catholic Church in Southern Africa; and the great organ, erected at a cost of considerably more than £2,000, in memory of the Very Rev. Dr. Murphy, its late revered pastor, is not only a monument to one of the pioneer missionaries of this country, but a testimony of the generosity and gratitude of the people. Most excellent schools for girls prosper under the charge of nuns of the Dominican Order, and the Bishop trusts to obtain Christian Brothers for the instruction of boys. Lines of railway both to the northward and north-eastward of Port Elizabeth are at present in course of construction, and a branch from the latter will soon connect the episcopal city with the seaport. The population of Port Elizabeth is fifteen thousand, but it is fast increasing.

In Uitenhage, twenty miles distant, there are a few hundred Catholics, but in other villages where there are chapels the number is not so great. The entire efforts of the Vicariate have necessarily been bestowed upon the white population, and no Catholic mission yet exists to the great tribes of Tambookies, Fingoes, and Kafirs, who dwell in the eastern districts, on its borders and in Kaffraria proper. The Protestants of various denominations possess several establishments, the most successful of which is at Lovedale Alice, where industrial pursuits, as well as the branches of a liberal education, are taught successfully. The Kafir is physically and mentally a superior man. He is incomparably more intelligent than the Korannas or Damaras of the West Coast, and is far superior in all respects to the negro. Hundreds of thousands of these dwell in or close to the colony, in regions enjoying an excellent climate, and where both pastoral and agricultural farming is successful. Keeping on the healthy high lands of the interior, and going eastward, we find extensive populations, the most dominant of which is the Zulu Kafir, and the most docile the Mashona race. Millions of human beings are spread throughout these vast regions, extending to the Zambesi and beyond to the lakes, and there is *not in this immense field of labor*

*one Catholic Missionary.** Preliminaries have now been adequately and satisfactorily arranged in the Eastern Vicariate of the Cape Colony. A flourishing ecclesiastical Seminary has been founded under Fathers of the Society of Jesus, and the time has arrived when it is desirable to build on this foundation. The Vicars-Apostolic have fully enough to do in accomplishing their own work, and the great missionary effort to which I am now calling attention demands a special force with a special organization.

The Vicariate territorially the most extensive is Natal, as it not only comprises the small colony of Natal, but also the Orange Free State, West Griqualand, or the Diamond Fields, Basutoland, and the immense region known as the Transvaal Republic, stretching from the Vaal River to the Limpopo River. The Right Rev. Dr. Jolivet (Oblate of the Immaculate Conception), a French ecclesiastic long resident in Liverpool, is Vicar-Apostolic, and the majority of his priests are French. His Lordship resides at Pietermaritzburg, the capital of Natal, distant forty-two miles from the Port-d'Urban. There is a Catholic Church and convent at both places, but the congregations are small and poor; while at outlying stations there is only a mere handful of people. In the Orange Free State there is a chapel and priest at Bloemfontein, the capital, and other parts of this territory are periodically visited, while at Kimberly, where the great New Rush Mine is situated, in Griqualand West, there is the largest and richest Catholic congregation in the Vicariate. Here an exceedingly neat church, entirely composed of corrugated iron, has been constructed, and at this place, which only a few years ago was considered to be in the inaccessible wilds of Southern Africa, the good Fathers of the Immaculate Conception administer the sacraments of the Church to hundreds. In Basutoland, which lies in the midst of great mountains, forming the sources of the Orange and Vaal Rivers, a Catholic mission distinctively for the natives has existed for many years, and this forms the one exception to the rule, that hitherto it has been found impossible to send out missions to the native races. The Basutos are a comparatively and tractable branch of the Kafir race, and the steady success obtained here by the admirable efforts of French priests and nuns, proves how hopefully we may look forward

* There is a special Catholic mission to the Basutos under the Vicariate-Apostolate of Natal. Of course this is necessarily of a very limited character and is in a country which now virtually forms a portion of the Cape Colony.

to missionary efforts commensurate to the extent and population of the vast regions of which this territory forms but a very diminutive section. Basutoland is now for the most part under British protection, and ruled by British magistrates, so that it is a peaceful and settled country. In the immense regions known as the Transvaal, as well as the Orange Free State, republican forms of government and the Dutch language, with the Dutch Reformed religion, prevail. The Free State is a great sheep and cattle country, except in the eastward where extensive crops of cereals are raised. Of the Transvaal and its productions it is difficult to speak in language which would not be considered exaggerated. United to a splendid climate and most beautiful diversity of scenery, is a soil absolutely teeming with fertility, and where the cereals of a temperate country and the productions of the tropics can be produced in abundance. Mountains, table lands, and valleys create differences of temperature, and therefore a variety of products. The country is also rich in minerals, including coal in abundance, and at the Pilgrim's Rest, Macamac, and neighboring gold fields, considerable success has already been obtained. Gold quartz-crushing is an industry just commencing, and which promises eventually to yield results similar to those obtained in California. The gold fields extend north-eastward through the country formerly named "Monomatapa," and marked "rich in gold" in all the Portuguese maps, as well as to regions exceedingly rich in gold quartz within the country of Lo Bengolo. These latter are distinctively known as the "Northern Gold Fields."* The opening up of this rich country by a large population of diggers, and by means of the systematic application of quartz-crushing machinery, is evidently only a question of time, and it is unnecessary to advert to the wonderful change which the experience of other countries proves must follow on such a movement. At the Pilgrim's Rest gold fields there are as yet but few Catholics, but Dr. Jolivet has stationed a Catholic priest there. I am not aware that there is either chapel or priest in any other portion of the Transvaal Republic. It is scarcely necessary to remark that the excellent and able bishop in Natal has more than enough to do in

* A work is just now on the eve of publication by the late Mr. Thomas Baines, F. R. G. S., which gives the fullest and most reliable information with respect to the South African Gold Fields. The map which accompanies the volume is of special excellence and value. The writer of this article was intimately acquainted with the late Mr. Baines, who died recently in Natal, and a more truthful, honest traveller never lived.

attending to the spiritual wants of the white population spread throughout the immense regions over which he exercises spiritual jurisdiction, and in carrying on the single mission prosecuted with such happy results in Basutoland. Mgr. Allard, his predecessor, is now in Rome. No doubt this distinguished ecclesiastic, as well as the venerable bishops in South Africa would all unanimously report that a separate and distinct organization is absolutely necessary to cope adequately with the great mission work to be accomplished among the natives in South-eastern Africa.

Approximately it may be stated that the undermentioned figures represent the areas and populations of the States of Southern Africa. Reference to maps will show the enormous territory they embrace :

		Population.		
		White.	Colored.	
The Cape Colony	Western Vicariate.....	140,000	150,000	Including an area of about one million square miles and extending from latitude 34° S. to 22° S.
	Eastern Vicariate.....	130,000	300,000	
Kaffraria proper,* under no Vicariate unless it be that of Natal, and in which there is neither Catholic priest nor chapel		500	500,000	
Natal Vicariate.	Natal.....	20,000	300,000	
	Basutoland.....	1,000	80,000	
	West Griqualand, or the Diamond Fields.....	10,000	40,000	
	Orange Free State.....	20,000	10,000	
	Transvaal Republic.....	40,000	500,000	
Countries between the Limpopo and the Zambesi in which there is now neither a Catholic priest nor chapel, but in which there were Jesuit missions in the seventeenth century, from the unhealthy Portuguese coast settlements. This country is fertile, rich in gold, teeming with population, is now fairly healthy. There are Protestant missions here		100	1,000,000	Extending from 22° to 18° south latitude.
Countries to be reached by the inland healthy route, via Eastern Vicariate, Cape Colony, Transvaal Republic, and high between the Limpopo and the Zambesi.				Extending from 18° S. to Lake Nyassa, where there is already a Protestant mission, in 12°, and thence upwards to Lake Victoria Nyanza under the equatorial line. Many millions of inhabitants. No approximate number can be stated.

The writer of this article has been a resident in South Africa upwards of twenty-one years, and has visited different portions of the Vicariates into which it is divided. He has knelt in Catholic chapels at the Diamond Fields, Pietermaritzburg, and d'Urban, as well as in those of Grahamstown, Port Elizabeth, and Cape Town. But many conversa-

* It is specially worthy of note with regard to this territory, that the chiefs are fast giving in their adhesion to British rule, and that magistrates are in course of being appointed. Numerous Protestant missions exist in this territory

tions with his late lamented friend, Mr. Thomas Baines, F. R. G. S., who was intimately acquainted with and sincerely trusted by Lo Bengolo, the paramount chief of the Zulu nation at the Northern Gold Fields near the Zambesi, put him in possession of information which materially tended to convince him that one of the greatest mission fields of the world is now in course of being opened to the missionaries of the Catholic Church. The advice of the venerated bishops in South Africa would of course be of the greatest value, and could only differ as regards detail, but the foundation of an ecclesiastical Seminary at Grahamstown in the eastern Vicariate, under the Fathers of the Society of Jesus, seems to point to that great order as the chief means, under Providence, of carrying on the great work by resuming their own missions under auspices of a character so entirely different as to make success comparatively certain. No doubt there is abundant room for other orders. Trappist establishments among the Kafir tribes of the eastern Vicariate have indeed been already suggested by Bishop Ricards, and there is no doubt that as their influence on the natives would be materially useful, they would receive from the Government similar support to that already extended to Protestant industrial institutions. The time has now come for vigorous action. Delays are dangerous in a country now opening up, and in which the first comers can gain a *prestige* and influence of the utmost importance.

The establishment of St. Aidan's Seminary at Grahamstown can be aptly used as a fitting commencement to the work of missions in South-eastern Africa. It is intended in it to educate ecclesiastical students, and it will no doubt be eventually found possible to train up natives for the priesthood. The Kafir race, divided into many branches—incomparably superior to that of the negro, and the best results can be hoped from industrial missions scattered among them. Undoubtedly every well-organized missionary arrangement will be encouraged with delight by the British Government, and the Republics ought to hail with the most lively satisfaction any means which tend to promote peace and industry.

In another article I hope to give some information with respect to the Hottentot and Kafir races. The subject is much more interesting than most people in Europe imagine, and certainly the field for the influence of religion now opening up is one of the most important and the most neglected in the world.

A. W.

Correspondence between an Aged Count and a Young Convert

THE COUNT TO HENRY.

INNBRUCK, 1838.

My dear Henry :

The Florentine baptistery is a temple of ancient construction. It is generally admitted to date from the time when Roman colonists first settled in the valley and founded what is now the city of Florence. I have come across a tradition that the building was originally a pagan temple dedicated to Mars, and when converted to a Christian use in Christian times it was perhaps the first temple consecrated at Florence to the true God. At all events, it was the principal one; since from it the Florentine diocese derived its name.

It is a large edifice octagonal in form, incrustated with marble of two colors, white and dark. The colors are arranged in design with rare taste, and the pieces connected with much art; in fact, the whole structure bears evidence of the ability and solidity usual in Roman edifices. When first I travelled through Italy, in 1790, I met at Florence a Tyrolese artist, who with great good will, as being my countryman, offered to be my guide : and there was scarcely an object of art in the multitude of specimens with which the city abounds, that he did not call my attention to, and illustrate to my satisfaction with artistic and historical observations. I did not omit to follow my usual custom of taking notes from which I drew lately the things I told you about the "beautiful St. John's."

The internal structure resembles Diocletian's temple at Spalatro even more than the Lateran baptistery does. True it is octagonal inside as well as outside; but the double row of columns and the gallery which surmounts the lower row, may well be considered a direct imitation of that temple. The upper row is surmounted by a cupola, not spherical like the one at Spalatro, but elegantly pointed. The section of this cupola with the upper row of columns resembles so closely the famous cupola of the Florentine cathedral, that it would seem Brunelleschi, the architect, took his model from this. On the outside the cupola does not show itself : but a pyramidal roof, pavilion-like, covers it, just as in the

temple of Spalatro. The baptismal font does not stand in the centre, as is the Lateran baptistery, but is near one of the walls, is octagonal in form, and surrounded by a balcony. This is where all the children born in Florence are baptized. Indeed, there is not an hour of the day in which baptism is not being administered; and while the Priest is occupied with one child others and others are brought in—it is quite a consolation to see them. A number of Priests are specially deputed for the administration of baptism alone, always relieving one another. They are called *battezzieri*.

The pictures and sculptures which adorn the inside of this temple have been much admired, and the mosaic of the cupola is a monument dating from the beginning of the art-revival in Italy. But what is especially admired here is the gates of bronze; one of which was cast by Andrew of Pisa, and the other two by Lorenzo Ghiberti. I could write at length about these wonderful gates, taking merely the notes of my diary and drawing on my memory besides; for I received a vivid impression when I saw them. I will confine myself to a few points.

The first of these gates, the one which came from the hands of Andrew of Pisa, was rated so highly as a work of art, and deservedly so, that it was placed in the principal entrance of the temple, facing the cathedral. Here it remained for more than half a century, until Lorenzo Ghiberti came, a man who in the arts of casting and of sculpture manifested an infinite superiority. So they entrusted to him the building of another gate, on condition that the panels, in which the scenes from history were portrayed, should in everything tally exactly with those of Andrew's gate; which depicted the life of St. John the Baptist. Lorenzo took for the subject of his work the life of Our Lord, from His birth to His death; adding thereto the mysteries of the Resurrection, Ascension and Descent of the Holy Ghost upon the Apostles. This work proved so satisfactory that he was at once commissioned to make a third gate, to be placed in front, where that of Andrew's stood. This latter was to be moved to one of the sides.

In the execution of this work the artist was restricted by no conditions, but was left free to arrange his plan as he thought best. He divided the whole into ten panels, five on each fold; and in each panel is depicted a scene of sacred history, executed to perfection. I will say a word about two by way of sample.

One of them represents Moses in the act of receiving the tables on Mount Sinai from the hands of God, around whom are assembled a glorious throng of angels. This is executed in the style of the primitive art of the 13th century, so well perfected in the pictures of Fra Angelico and revived in our days by your countryman, Overbeck. At the foot of the mountain the Israelites are portrayed, beside themselves with fear at the thunder and lightning, and in all kinds of gestures, expressive of various emotions.

Another panel represents the people, under the guidance of Josue, entering the river Jordan, which stops in its flow. The ark borne by the Levites is midway in the stream, the waters of which are divided; and among the crowds of people who are passing by, and betray considerable excitement, you see those who have been charged by Josue to take twelve great stones from the bed, for the purpose of erecting an eternal monument of the prodigy. Beyond the stream are the tents of the twelve tribes; and further on still, in very low relief, you see the ark again in process of being carried round the walls of Jericho, with the trumpeters going before and the tribes following after—all in such numbers and with such skill, that there is nothing to desire. The city of Jericho, while its walls and towers are in the act of tumbling down, is sculptured at a still farther distance, in extremely low relief; so that the whole of this magnificent panel has the effect of a picture portraying successive events with exquisite skill.

The ten panels are surrounded with a kind of frieze, having statuettes and busts placed in appropriate niches, twenty-four statuettes in all, with as many busts or heads, exquisitely cast. The architrave above and the threshold below, both of bronze, are encircled by a festoon of flowers and fruits, caves and birds.

I doubt, my dear Henry, whether in our days there could be found one to execute such a work in such perfection. Here we have evidence and there are numberless such examples, of what men could do before the famous reform of Luther, Calvin and their like, men who have succeeded well enough in destroying precious monuments consecrated by the piety of our fathers to the honor of God. But let us come to the Baptistery of Pisa.

This building is some centuries more recent than the Lateran and Florentine structures, having been commenced a little before the year

1153. Diotalvi was architect and made the temple round, as you know, within and without. The style outside is, I should say, a mixture of Greek, Gothic and Byzantine. The first row of columns, which rests upon the ground, is followed by another row of columns, smaller than the first, but three times as numerous, resting upon the arches and cornices of those below. The arches of this second row are surmounted by small triangular compartments, divided from one another by pointed columns rising a little higher than the triangles; then comes over these a band circling in ample dimensions and containing the windows separated by angular pilasters, and surmounted each by a small drum of its own, which is perforated by a bull's eye. Between the drums stand pointed columns or little turrets, which stand out from another band; and this again is surmounted by other pointed columns. Then comes the cupola which begins by being spherical, gradually alters into the conical shape, and ends in a little hemisphere, on which stands a statue of St. John the Baptist.

The form of the edifice, though so varying, is nevertheless pleasing to the eye. It is much admired; and you may remember, Henry, that although a day did not pass without our seeing the Baptistery, while at Pisa, yet we were never tired of gazing at it. You remember too the perfect state of preservation and solidity in which the building is found at the present day, after six centuries. The same is to be observed of the Cathedral and the Campo Santo. The masters of those times, like the old Romans, knew how to build, and bind the parts together so that the whole edifice might seem for its endurance, to be made of a single rock.

The interior of the Baptistery is like that of the Lateran, inasmuch as the font stands in the middle and is encircled by a double row of columns, one above the other. Only, the empty space between the columns and the cylindrical wall is divided, half-way up from the ground, by a gallery of large proportions, like everything else there. The ceiling over the centre is of pyramidal form, and terminated above by a cupola. The font, octagonal in form and over twelve feet in diameter, adorned with excellent workmanship, contains a basin of over five feet in depth. Around, there are four smaller basins. The bottom of the great basin is inlaid with mosaic, two qualities of marble being used, white and blue like waves; so that when the font is filled with water, there is

quite a fine effect given to its appearance as of flowing water. Round the basin a band of white marble bears this inscription, relative to baptism :

Hunc opo fideli fontem, quo gaudia cœli
Dat baptizatis totius fons bonitatis,
Et qui tam miro lavacro pia dona dedere,
Et qui consilium, precor, hos Baptista tuere,
Per Dominum Xtum, fontem qui protegat istum.*

The pulpit, which is the work of Nicholas of Pisa, is another rarity belonging to this baptistery and dates from among the first sculptures of the renaissance. It was made in the year 1260, resembling in style those common at the period and even later ; serving not only the purpose of preaching, but also that of reading the epistles and gospels. The form of this one is hexagonal, and rests upon columns, some of which are of eastern granite, others of marble : upon the capitals are sculptured figures of the Evangelists and other Saints ; other figures filling up the spandrels. The four panels of the faces are worked in bas-reliefs, representative of scenes in the New Testament, the birth of Our Lord, the adoration of the Magi, the Presentation in the temple, the Crucifixion and last Judgment. There is so much art about all this that the wonder is they could have come from the chisel of an artist in the middle of the 13th century. There can be no doubt that the revival of art is indebted for much to Andrew of Pisa and his school. Let me add here another inscription, which I copied, as usual, on the spot itself: it is under one of the bas-reliefs and gives the name of the artist and the date of his work :

Anno milleno, bis centum bisque triceno,
Hoc opus insigne sculpsit Nicola Pisanus
Laudeter digne tam bene docta manus.†

Here I will put a close to this letter, which, in part at least, will serve for your friends more than for yourself. I should like to think of something which would win your parents to the Church. Though neither this letter, nor any others of mine will produce that desired effect

* I pray thee, holy Baptist, preserve with kindly patronage this font, wherein the Fount of all Goodness confers on the baptized the joys of heaven : preserve the souls who dispense the pious gift in the sacred waters : preserve those who gave the godlike counsel ; in Jesus Christ who guards this holy font.

† In the year 1260, Nicholas of Pisa produced this excellent work. Give worthy praise to the master's hand.

yet I trust that the prayers of many persons to whom I have recommended them, and my own prayers, such as they are, will prove effectual.

If these few notices of Christian art were to entice you to examine the specimens for yourself, at your leisure, I should be well content with the result of my correspondence; for I have found that this study pursued in the spirit of faith is of great assistance to the increase of that same spirit of faith. My dear friend, it is true that the spirit goes against sense; but, be that as it may, we have still our senses, and they need something for themselves; and the right use of them helps much to a right interior spirit.

Yours, etc.

Devotion to the Sacred Heart,

THE REMEDY AGAINST THE PREVAILING EVIL OF OUR TIMES.

The following address comes to us from the students of the Provincial Seminary at Troy, N. Y. We publish it, with great pleasure, in the pages of the *Messenger*, with the hope that it may encourage the students of other institutions to follow so good an example. We take this opportunity of giving expression to our best wishes for the success of the Association and of all its members, and the hope that it may achieve all the good results they can desire.

Mr. Chairman and Gentlemen: As we are banded together for the purpose of practising and promoting devotion to the Sacred Heart of Jesus, it must be to us a very useful exercise occasionally to consider the results of this devotion. Merely to enumerate all of them would take more time than is at our disposal; as much as we can hope to do this afternoon is to glance at but one of the many, and, by your leave, we shall consider the devotion as the remedy against the prevailing evil of our times.

To him that reads aright the history of the Church at least this fact must be patent, that as often as very great evils menaced the Church, God was pleased to make use of means proportionably great to avert the threatened danger. So in the early ages when the Manichæans and the various sects that denied Christ's divinity would exterminate Christian Faith, truth was championed by a Chrysostom, a Jerome and

an Augustine ; later on the Albigenses were beaten down by S. Dominic with his Rosary ; and in quite modern times when Luther and the " Reformers " were already frantic over Rome blotted out, God was again faithful to his promises and raised up new auxiliaries to aid the Church in this fresh crisis. History repeats itself, and to-day a like evil threatens us, aiming at the utter subversion of Catholic Faith. The present differs from all former attempts, only in the peculiar means by which it is hoped to reach the end proposed. It is no longer the denial of a dogma we must meet ; our enemies are not zealous for points of doctrine, on the contrary, we find ourselves opposed on every hand by irreligion—a wide-spread and wider spreading indifference to whatever concerns the spiritual life, and the worship of God. It is awful to consider how far this impiety has progressed. Science is no longer busied in the search for truth ; it spends itself in an attempt to show how man can get along without a soul. Thought, and the other operations so long attributed to the spiritual part of man, are now found to be merely conditions of the nerves, are brought under the scientist's instruments, and in everything subjected to the same treatment as the material processes of man's body. What is not reached by the laws of science, we are told, is " unknowable," and therefore of no interest to us ; to believe in it, mere " sentiment " that will do no harm perhaps, but which, at all events, will not concern the educated man. Here at one blow the foundation of all religion is destroyed ; God is hurled from His everlasting throne, and man that boasts of his power is asked to worship *not* science, but a pretender that has stolen her cloak, whose name is impiety. And we deceive ourselves, if we suppose that these principles are common only among the few. Grant that but a very small number are either able or disposed to follow out the inquiries of the scientist, is the danger therefore lessened ? On the contrary, it is all the greater ; the apostles of the new religion, or better of the "*no religion*," are careful to disseminate their doctrines among the *people*, in a dress that captivates the will by daring the intellect. The misfortune is that they find the ground prepared for them. Lust after the pleasures of the world—sensuality does the work. Look in every direction, and we are forced to blush for the little shame that is left in men. Unholy principles that do away with the union and sanctity of the family, that sap the life of society and of the state, and set aside all

notions of religion, are proclaimed on the highways. Crime, too horrible to be named, is paraded in the full face of day. The universal disease is libertinism. The poor are not more free from it than the rich; rank or condition does not secure one from it; the very young and the very old are alike infected with the leprosy.

Remember now that the immediate result of the new doctrine is absolute freedom from moral responsibility, and can we wonder at the rapid strides it is making? We know that it has already drawn thousands away from the truth, and that it is fast undermining the faith of many, many thousands more. Witness how many Catholics will on slight pretext miss holy mass; see the confessional deserted or nearly so; how many any longer are devoted to prayer; rather are we not afraid to be considered pious; and as for the Catholic education of children, not only it is *not guarded* with a jealous care, but it is even discouraged, and that not unfrequently by those whose first care should be to lead to the embrace of Christ, the little ones whom He loves so much. Now as these facts are obvious, as it is plain that we are beset by no small danger, it is the part of wisdom to seek protection against the prevailing indifference. Judging from the past we know that God has provided a remedy. What then is this remedy? I think I hear you answer, "Devotion to the Sacred Heart of Jesus."

Yes, gentlemen, it is so. This is the great remedy provided by God. You cannot now rouse men from their sleepy indifference by showing to them the beauty of religion, by proving that there must be a God, and that we are bound to worship Him. We cannot deal with them by abstractions; what we propose must be concrete, something tangible, something that they can understand, that will appeal to the soul and to the affections through the senses. The object of devotion proposed to them must be material so as to win them; and at the same time divine, so that by conforming thereto they will be led to a closer union with God. What else, then, can so well meet the necessity as the devotion to the Sacred Heart? Every one can understand the adorable Heart. Propose it to the merest child, and without hesitation he answers that it means all the love with which Jesus burns for us. Then besides it is winning. Recall to mind that this Sacred Heart is continually concerned about us, is moved to pity for our sufferings, rejoices in all our joys, bleeds for our wants, and nature will teach us to return love for

love. Who can be indifferent to the Sacred Heart that remembers it is ever ready to receive him, to hear his tale of sorrow, to minister to his necessities, to speak to him comforting words; who, that considers he may take refuge in the Sacred Heart in all his distress and repose thereon in peace and security. Lastly, this devotion is best calculated to guard against the growing irreligion, for is not the Sacred Heart the Heart of a God, does it not appeal directly to every religious sentiment, is it not a perpetual memorial giving the lie to those who would claim that man has no destiny beyond this life?

Self-interest, therefore, self-preservation will prompt us to adopt this means that guards us so effectually against the awful danger that threatens us. There can be no need of argument. Allow me, gentlemen, to exhort you as one brother does another, let me exhort you to be devoted to the Sacred Heart. We must practice the devotion—we must cherish it in our hearts and be grateful to God Who has taught it to His Church. Nor will we be content with this; but the opportunity offering, according to the pledge we gave on entering this Association, we shall give our labor cheerfully to extend the devotion. This is the means at our disposal to help to put down the demon of indifference, to lead men to a knowledge of God and of religion—to gain souls for Jesus Christ.

The Return of the Pope from Avignon to Rome.

XVII.

At the death of Innocent the public voice designated the talented Albornozy to fill the Apostolic chair, and all will agree that no fitter candidate could have been selected. Yet such was the modesty of this eminent Cardinal that he declined to be put forward, and had he been elected he would most certainly have refused to assume the responsible position. Thus his biographers speak in praise of his disinterestedness and humility. Still it is equally trustworthy that he stood little chance of being elected, and this for two reasons: first, because the Sacred College, composed of twenty-one members, numbered eighteen French

Cardinals, who were only too eager to perpetuate the papacy in France by securing a successor of St. Peter from their own ranks; and secondly, because his exalted merit and weighty influence awed all into a respectful fear of his greatness, and eventually debarted him from the highest dignity of the Church. The fact was that the first balloting resulted in the election of Hugo Roger, a brother of Clement VI., but as he failed to accept the honor, the vote fell upon a candidate out of the Sacred College. This was the abbot of St. Victor, William de Grimoard, who accepted the headship and was crowned with modest pomp at Avignon in 1362. He assumed the name of Urban V.

Great were the expectations which his sanctity, energy and wisdom raised in the minds of all those who looked for a happier fortune for the much afflicted Church. It was on the occasion of Urban's accession that the aged Cardinal Talleyrand eulogizingly remarked: "Now we have a Pope indeed. . . . We shall have to fear and revere him, for he is powerful in word and work." How just and well-founded this opinion was is sufficiently evinced by the eight years during which he ruled the universal Church. True, he was no transcendent genius or a man of very brilliant parts, but as he possessed great strength of mind with much discretion of what was most useful and practicable, he accomplished more lasting results than many predecessors better gifted, perhaps, and certainly more fortunately circumstanced than Urban. The principal merit of his Pontificate was the long expected restoration of the Papacy to its ancient See. It may seem strange to those who see no Providence in the world that the simple abbot of St. Victor should have been called to the high position which he held, that he should have responded so promptly to the voice of the electors and accepted with so much joy and alacrity what others so greatly dreaded on account of its awful duties. But the devout Christian sees in Urban's promotion the finger of God. For he precisely was chosen who took most to heart the return to Rome. It is related of him that as soon as he heard of the death of Innocent, this holy wish escaped from his heart and lips: "Oh if God should grant me the grace to see a Pope mount the throne who will return to Italy, I would gladly resign my life." And lo, he himself who fostered this desire was created Pope, and hence his first thoughts were centred on Rome as his first care was to pave the way for the meditated return.

This resolution was not a little strengthened by the customary embassy which the Romans sent to Urban in order to do homage to their absent sovereign. The invitation which they extended to him to return to Rome was on this occasion more fervently expressed and more vehemently urged, whilst the Pontiff on his part was greatly moved by their earnest appeal, and solemnly promised infallibly to return to Rome at no distant day.

As a remote preparation for this thought of his life he, in the first place, concluded a treaty of peace with the arch enemies of Italy's tranquillity. This was the ambitious and unscrupulous Bernabo Visconti who, although at one time subjected by the martial hand of Albornoz, had again revolted and stirred up a commotion through the whole of the peninsula. For the same end he entered into a league with the Italian princes, and drew up more stringent laws against the bands of wild adventurers, who periodically pounced upon this southern country and devastated its fair fields. All these works prove how earnestly and prudently he set about the contemplated change of residence; but in the meantime the suspicions of the French had been awakened by his manifold enterprises in this one direction. For who does not know how tenaciously the Cardinals clung to French soil, or that nothing was more removed from their minds than that any Pope should ever seriously entertain the thought of returning to Rome. To allay their fears, which no doubt were well grounded, and prevent all troublesome opposition from this quarter, he continued the building of the superb structures, the palaces and residences, which had been begun by his predecessors.

Apart from the urgent necessity of breaking the fetters which for upwards of sixty years had bound the Popes to the French throne, and had greatly impeded the free exercise of their high prerogatives, many evils that were occasioned by the Popes' long absence from Rome, as well as frequent visitations, were eloquent warnings that God desired to find a hearing. Avignon was no longer the quiet retreat and charming paradise of former years. Divine scourges under the guise of war and pestilence had gradually made the French See of the Popes less desirable. It was from time to time overrun by ruthless bands of marauders or occupied by troops who only then abstained from pillage and bloodshed, when a rich ransom had been extorted from the oppressed

citizens. Of this description were the Routiers and the Tardvenus, who flocked like harpies to the golden gates of Avignon, and could only be induced to depart when immense sums had been expended by Innocent VI. ; or when their greed of plunder had been turned into another channel than the territory of Provence. The Marquis of Montferrato was thus instrumental in enlisting these robber-bands into his service and drawing them off to serve in the Italian campaign. The celebrated Constable Duguesclin came in like manner to the aid of Urban V. in 1365. The Routiers had made a second descent upon the papal city, and a disbursement of 200,000 *lire* of gold had saved it from being sacked. But the lawless soldiery was so insolent that no sooner had they consumed this rich sop than they clamored for another and threatened pillage and destruction if their demand was refused. In this extremity the famous warrior chieftain averted the evil. He enrolled them under his standard to fight the battles of Spain against Peter the Cruel.

XIX.

The thought and desire of returning to the city of the Apostles would have met with a speedier execution if the scheme of a crusade to the Holy Land had not engrossed Urban's attention during the first five years of his pontificate. Owing to the solicitations of Peter de Lusignan, king of Cyprus, and the Archbishop of Crete, the Pope promoted the cause with all possible energy and devotion. The kings of France and Denmark had pledged their word to join the expedition, and had nothing interferred to alter the project, Europe would have reaped the richest blessings from this undertaking. The martial spirit of adventurous bands would have found an outlet for their prowess, and the petty feuds and constant hostilities between rival lords and princes would have been absorbed and turned against the common foe of Christendom. But like so many similar attempts the enterprise proved a failure, because king John, of France, died, and because after his death the other kings who had espoused the cause, showed themselves too selfish and narrow-minded to continue the noble work.

From this moment, Pope Urban applied his whole mind to further the restoration of the Holy See, and the interest which he displayed in this affair assumed a more lively and practical aspect when he under-

stood once more how ardently and universally it was desired. Among others, the Emperor Charles IV., who was cognizant of the Pope's intention, confirmed him in his resolve, when in 1365 he visited Avignon, and concluded arrangements for its execution. He was particularly encouraged by the fervent supplications which were poured out before him by Peter, Prince of Aragon, who had exchanged the splendors of royalty for the simple poverty of the Franciscan order. Nor were heavenly warnings wanting. St. Bridget, of Sweden, repeated to Urban the command which she had received from God, of hastening the return of the Holy See. To this appeal and revelation were ever added the burning words of the poet Petrarch, who, for the last thirty years, had advocated the restoration by many effusions of his fertile pen. The Romans too renewed their supplications and entreaties by depicting the miseries of the widowed city.

All these varied influences exerted their weight upon Urban. In September, 1366, he sent letters to the Romans, to the Emperor Charles, and the other princes, solemnly announcing his resolution of returning to Rome by the coming Easter of 1367. The news was received with jubilant joy by Italy and all Christendom. The Eternal City above all celebrated the proclamation of these good tidings with a round of feasts and rejoicings. One country only was not in sympathy with this universal demonstration. France alone was filled with sorrow, and its then reigning king made a last effort to retain the fleeing Pontiff in his dangerous neighborhood. A famed orator, Nicholas Oresme, well known to the Roman court, was dispatched to Avignon to lend the power of his eloquence to the reluctance manifested by the factious French Cardinals. The attempt at persuasion was a futile one and wholly abortive. A long oration, richly larded with Scripture texts and replete with false applications drawn from history, was pronounced before a full consistory. To judge how ridiculous it must have appeared to the sainted Urban, we need but cite a few of the reasons adduced by the speaker. After having narrated the legend which tells us of St. Peter once leaving Rome and meeting Jesus on his journey, who rebuked him for his flight by saying, that he was hastening to the city to be crucified anew, the trivial declaimer directed and applied this answer to Urban V. This was a glaring misapplication and distortion, but the motives which the court preacher advanced for retaining the

Holy See in France were more unworthy of attention and less deserving of consideration. He maintained that the Pope should continue to reside in France because this country had in critical situations offered a secure asylum to exiled Pontiffs, because it was then more devoted to the sciences and to ecclesiastical studies, and because it was the centre of Christian Europe, and the home of Urban. Such were some of the grounds for which the restoration of the Roman See should be set aside. It is needless to remark that no conviction was wrought in the resolute breast of the Vicar of Christ. The opposition too, which was shown by the Sacred College, had finally to yield before his unshaken determination. No doubt they thought to have some cause for refusing to go to Italy, a country to which they were strangers in language, customs and tastes, a country which, with its blackened fields and ruined cities, compared unfavorably with the fair provinces that bordered the Rhone. Like the Israelites they murmured, and were loath to abandon their rich mansions and smiling villas. But these again were childish complaints, and it can hardly be credited that men devoted to the highest interests of the Church should have balanced them against the immense advantages to be derived from their residence in Rome. Still it was useless to make any further opposition, as the Pope was resolved to set out for Italy.

On the last day of April, 1367, he bade adieu to the peaceful and beautiful city of Avignon and took the route for Marseilles. Venice, Naples, Pisa, Lucca and Florence vied with each other to obtain the honor of transporting him in their royal boats and galleys to the happy shores of Italy. All were favored with acceptance, and this goodly number of stately ships was still more increased by the vessels which Provence and Albornois had placed at his service. The Emperor Charles IV. had intended and promised to conduct the returning Pontiff into Italy, but as he was hindered by business of State, he commissioned Conrad of Braunsberg, Grand Master of the Knights of Jerusalem in Germany, to represent his person, and escort the Pontiff into Rome, with the flower of the nobility and the boast of chivalry. Of the prelates of the Sacred College, six remained at Avignon, eight accompanied him on the voyage, and six others, afraid of the sea, journeyed by land to rejoin him at Viterbo. On the 19th of May the fleet weighed anchor and ran out of the port of Marseilles. The French

lined the coast and wept, the reluctant Cardinals made another useless assault on the constancy of Urban, and then resigned themselves to their new position.

The voyage was prosperous, and the safer method of following along the coast was preferred to the bolder and speedier one of running out into the open sea. The fleet touched at the various intermediate stations of Toulon, Villafranca, Albenga and Genoa, and everywhere the holy Pontiff was greeted with public rejoicings. Finally, on June 3d, it entered the seaport of Corneto. As Urban disembarked, he was officially received by the great restorer of Italian tranquillity, the martial Cardinal Alborno, in the midst of an immense concourse of titled lords and ecclesiastic prelates. The seaport at other times, deserted and squalid in appearance, was, on this occasion, changed into a festive scene. The shores were lined with tents of silk and leafy arbors; rich and graceful pavilions constructed to accommodate his Holiness and his distinguished cortège, afforded ease and repose after the fatigues of the voyage. After celebrating the holy sacrifice within one of these pavilions especially furnished for Urban, he continued his route and proceeded on horseback to Corneto. Here a brilliant embassy from Rome acknowledged him as their sovereign, and laid the keys of St. Angelo at his feet. After a short stay, he journeyed to Viterbo, surrounded by the countless throngs which from all parts of Italy flocked together in order to gaze upon their restored Pastor. The summer which at this period was excessive at Rome, prevented him from immediately proceeding to the Eternal City. It was evident how welcome was the arrival of the Pontiff to his territory and kingdom. Letters and congratulations flowed in from every quarter of Christendom; kings and princes contested for the honor of showing him their devotion and liberality. And thus, as Petrarch eloquently remarked, the desire which for more than sixty years was in the heart and on the lips of all Catholics was realized, and in a few days the damage was repaired which five of his predecessors had occasioned.

(From the *French Messenger*.)

Alain De R—; or, the Efficacy of Persevering Prayer.

"All these were persevering with one mind in prayer." (Act 1, 14.)

These words had their entire fulfilment in one of those Catholic and patriarchal families which still shed the lustre of their good example throughout the land. They persevered in prayer—in prayer which lasted forty years. They persevered in prayer with one mind—M. and Mme de R—with their nine faithful children, for the conversion of the tenth, the eldest son, perhaps the most loved and certainly the most gifted, but who abused the choicest talents and renewed in his person the sad wanderings of the prodigal.

In reviewing the past life of Alain de R—, we meet with few days whereon we might rest any hope for the future. From his very infancy, indolence seems to have enthralled his faculties and planted in his soul the seeds of many a vice. His first Communion left few consoling traces, and before the age of fifteen he had already abandoned the use of the Sacraments. Such was his aversion for Greek and Latin that he soon became disgusted with the study of them and declared that he never could overcome this repugnance; so that it was deemed necessary to withdraw him from college. He received private lessons at home in mathematics, for which he showed some aptitude, and also together with his two sisters attended lessons in French, Literature, and History. But these studies were soon found insufficient for the ardor of his strange disposition, which was at once soft and passionate, indolent and daring. His sole thought was to spend his life at sea or in the army; he dreamt of nothing but combats, dangers, travels and adventures. Perhaps it would have been better for him had he followed that calling which, while giving free range to his aspirations, would at the same time have subjected that independent spirit to discipline, of which it was ever sadly in need. His parents thought they would do better and guard against the dangers of a military career by settling him in commercial life; but experience revealed their sad mistake. Hemmed in by the narrow limits of an office, Alain found little to gratify his fickle disposition, and being unable to fling himself into generous combats or

engage in hazardous expeditions, he plunged at the age of twenty into disorders that caused him at first to blush but to which he soon gave himself up without shame or restraint. As mist obscures the sun, so the sickly vapors of his heart shrouded the light of Faith; his intelligence grew dim, all his faculties relaxed and became enfeebled; Alain had entered into those shades which usually envelop the soul that is given up to its passions. His powers both of body and soul had lost their vigor; his buoyancy of temper had fled; his health was a wreck; all noble principles were blotted out from his memory, his social relations were destroyed—in fine the gentleman was debased.

But what was his Christian family doing during this physical, moral and social decline? It prayed, it suffered, it hoped. Blessed by God it had gone on multiplying. Four of the sons and the eldest daughter had become heads of pious families and now twenty-three little angels lisped on the knees of their mothers, "Good Jesus, convert my uncle Alain."

Amid the many sacrifices they made for this poor wanderer, the religious parents were gratified to see their zeal imitated by the little ones in this truly apostolic undertaking. "Is my uncle converted?" asked a small child of six years one day. "No my child, not yet." "But he ought to be," replied she ingeniously, "I pray so much for him." On another occasion: "Certainly my uncle is converted for I have performed some great acts for him"—"What are they, my dear?" "Well I did not push Susan when she was teasing me; I observed silence during the whole time of study; during recreation I kept company with one of my companions who had caused me some pain and lastly I took my cod liver oil without a murmur, all the time saying within myself;—'for my uncle, for my uncle'—and so he is surely converted." But when he saw his aunt looking rather doubtful, the child withdrew sorrowfully, saying: "Oh! that uncle of mine must be a hard case."

But there were other sacrifices which partook of the nature of the holocaust. On four occasions in the family de R—— was renewed the immolation of a soul on the altar of Religion. Each one, at the moment of its final separation feeling that that pain which a heart naturally experiences at such a sacrifice might draw down the graces of heaven on their erring brother, wrote to him: "It is for you, dear brother that I have reserved the merits of my immense sacrifice at this moment when

I am about to separate myself forever from those so dear to me. I have quitted the bosom of my family with the hope of seeing you reënter it. It seems to me that this sorrow which doubly grieves my soul because it rends the heart of our aged father, ought to be of such a nature as at the same time to affect your heart as well as the Heart of Jesus." On three other occasions similar letters written by his sisters or his niece, though they remained unanswered yet they caused tears to flow, for though sadly debased he was still easily affected. But every emotion that bore in its train a reflection, a moral lesson or remorse, was quickly stifled.

Such was the amiability of his character and such the indescribable charm that dwelt about his person, that all were fascinated and too often loth to give utterance to the good advice, and least of all, to the rebuke, that hung upon their lips. But if any found courage to go beyond this and speak to him of his duty, some keen witticism soon provoked a smile and the agreeable talker remained master of the field. Even his seniors in the office acknowledged his supremacy, and on the morrow of a day ill-spent, he was sure to find his task performed by one of the old employees, who had consecrated some hours of repose to perform the work of a reckless young man, while he for pleasure was risking his soul and his employment. Despite however the extreme indulgence shown to him on all sides, so far was he from obtaining a higher position, that on the contrary he was now about to suffer an humiliation at which his pride revolted. Having been appointed to an inferior employment he refused to accept it as well as to give any explanation. For two years he led the life of a parasite, waudering from house to house among the friends of his family. After he had grown weary of their hospitality he returned to his former employers, who, with surprising condescension, received him back in his old position. His salary always squandered in advance left him long days of distress, whose rigor he alone knew. "I have felt hunger," said he oftentimes with bitterness. It was only on these occasions that he wrote to his family: His presence among his relatives grew less and less frequent, for everything there, spoke without words and became to him a mute reproach, and when necessity urged him to return on the death of his venerable father, eighteen years had elapsed since his last visit. Another attended to the execution of the will; the prodigal well knew that he had consumed even more than

his patrimony. There was one share however, the portraits of the family's ancestors, which was not divided like the rest because it fell by right to the eldest son of the family. "Alain," said John his younger brother, "these belong to you; you are the eldest." "Yes these paintings are mine and now that I possess them, permit me to offer them to you; you are father of the family and it is you who will perpetuate the name; it is you also who will replace me as head of the family, you who possess the land of our forefathers. These titles befit you rather than me, who have not known how to conduct myself as one in whom centred the glory of our name and of our arms." Saying these words he clutched his forehead with his hand and strove to repress the tears that welled up from his heart.

That day, amid such reminiscences, the former gentleman felt how shamefully he had fallen away; just as the towering ruins of some feudal castle tell of its former splendor. Might not one in the distant future already catch a glimpse of the Christian edifice likely to arise from amid the religious and moral decay? Their hearts fondly clung to this hope as shipwrecked passengers to the few planks that have survived the fury of the tempest.

After a short stay among his relations, Alain fell back into his fatal habits and was scarcely ever heard from. Though their letters remained unanswered as before, still his brothers and sisters took advantage of every opportunity to visit him in the different villages in which he was successively placed, having nothing so much at heart as to give him evidences of their affection and to remind him that he had a Christian family on earth and a Father in heaven, whom it was his duty to adore and serve. He sojourned for some weeks in a village where one of his sisters, a religious of the Sacred Heart, was stationed. He paid her frequent visits, and for a long time she listened patiently to his frivolous conversation; but one day she suddenly interrupted him and said: "And your soul, unhappy brother, your soul; do you ever think of it?" "Not too much," replied he, good naturedly. "And eternity—I suppose you think no more of it?" He turned his head aside and began to hum some operatic air. "I am not to be paid off in that coin, dear Alain, so tell me: would you wish to die as you are?" He shrugged his shoulders, and half in joke and half in earnest, replied: "You are not so foolish as to imagine that I would desire to die as I am! I will

arrange everything with God, you will see." At this juncture, the conversation which had begun so well was cut short by his songs and witticisms.

These and other expressions which he threw out from time to time, were as so many stars to cheer our hope in the dark night, that enveloped the future of a soul so dear. We would fain discover in them signs of spiritual vitality, just as the features of a dying man are earnestly scrutinized for the least traces of departing life.

Many were the fears and hopes expressed of the eternal destinies of their wayward brother as they often gathered about the evening hearth. "I believe," said his sister, who, while the cholera raged in the village of A —, had devoted herself entirely to the care of the poor, carrying them in her arms and making their beds, "that our Lord who promised a heavenly recompense for a cup of water offered in his name, will accord the grace of conversion to our poor Alain. When I saw the poor suffering so much," continued she, "I gave them my crucifix to kiss and they appeared to be much consoled by this. Noticing that this was a very successful remedy, I profited by it, and when the moment of the last struggle arrived I was quickly at their bedside with my crucifix." I also procured a large medal of the Children of Mary, and offering it to them, I said: "Come, my good people, kiss the image of our Dear Mother, and every one of them died peacefully." "I firmly believe," added Frances, "that this soul (Alain) will glorify God—not in his justice, but in his mercy. Can it be possible that one of us shall be missing in our heavenly home, where our venerable father and holy mother await us?"

And John: "One of the de R——'s will not glorify God eternally! is this possible? I cannot believe it! It may be that on account of his waywardness, his extreme weakness, his fickle disposition, that the grace of his conversion is reserved for the last hour of his last day; but the Heart of Jesus will eventually grant it to him, I firmly believe."

"What a happiness would it not be for us," said Anatole, "if we were one day to learn that Alain's heart had been touched by a sudden grace, and that he had gone to seek a retreat and a place of expiation in the depths of La Trappe!" "For my part," added Jane, "I cease not to say to God—my God! I deliver him up to your justice in time, provided you will save him in eternity. May he chant eternally your mercy, and may his presence in heaven be a monument raised to the glory of this infinite mercy!"

Oh! how pleasing these conversations! How they united their hearts and made their souls glow with zeal! How great was the love of this family for the unfortunate one! All these acts of faith and of hope mounted continually to the Heart of Jesus as a sweet smelling odor.

One of the sisters of Alain made the Novena preparatory to the first Friday of the month during seventeen years for her brother, and during all this time and longer, his poor soul was ever in her heart and upon her lips, as she passed from station to station in making the way of the Cross. At the three falls of our Lord she presented the sins of the childhood, of the youth, and of the manhood of this sinner to Him who wished to take upon Himself the iniquities of the world. And when she meditated upon Jesus saying to the holy women: "Weep not over me, but over your children," she reflected that Alain was for her the child over whom she should weep. . . .

II.

Thus saith the Lord: "In an acceptable time I have heard thee."

(*Is.* xlix., 8.)

Alain de R—— had reached his fifty-eighth year. Ruined in health, his person bore the impress of premature old age, and grave disorders gave token of a speedy end. His family becoming aware of his critical condition towards the end of March, 1875, his eldest sister, Madame d'O——, made all haste to see him. The danger was pressing, and she who feared not while he was in health to speak to him of his duty, found in her affection and faith courage to address him once more on this subject on the threshold of eternity. Her voice half stifled with tears, though it smote the heart of the sick man, yet only brought forth the usual reply: "You know that I do not like sermons." "Certainly; but I am not giving a sermon: you know very well what you ought to do, and the time has come for you to think seriously of it." Alain cast upon his sister a look full of deep meaning, and stretching forth his hand to her, he ceased to smile at words so serious.

The doctor arrived some time after; he was an entire stranger to Madame d'O——, quite young, yet full of dignity and very distinguished. After examining the patient and writing out a prescription, he said to him: "You must be lonesome, being so often left to yourself!" "I never grow weary of a man of some spirit." The doctor smiled and continued. "I will now give you a prescription which is altogether of a moral kind. I have no idea of your condition with regard to practices of religion, but at all events it is time for you to give them a thought," and without pausing, the courageous and pious doctor added: "I propose to you a man, whom I know to be well versed in this matter, and one in whom you will find a true friend; it is the Abbé V——." "Doctor, I do not want a young man," replied Alain, without perceiving that he had already ceased to resist. "But the one of whom I speak is between forty and fifty years of age."

"Doctor! I do not want any one of the vulgar sort." "The Abbé V—— is a distinguished personage," replied the physician. "Doctor!" said the invalid, submitting more and more to the influence of the worthy physician, "I will accept him merely for the sake of having a conversation with him." "It is only for that purpose that I proposed him; so you give me permission to send him to you?" A timid 'yes' escaped from Alain's lips. "Very well! rejoined the apostolic doctor tranquilly, "with your leave I am going to address him a few words." Then approaching the table, he wrote to the Abbé V—— as if he were making out a prescription, and withdrew. Madame d'O—— followed the good doctor out to thank him with an overflowing soul for the masterly way in which he had broached the great question, and for the great success he had obtained. "Madame," replied he, "not knowing the manner of life of your brother, I profited by your presence to speak to him of this all important matter. He has the heart disease, and it is so far advanced, that though with extreme care he may last some time longer, yet on the other hand he may drop off at any moment." In the heart the sin had been committed; it was the heart that was to expiate it.

Madame d'O—— on returning to the sick man, did not fail to acquaint him with all the physician had said respecting his state. On the following day, after having spoken to his sister on indifferent topics, he stopped short saying: "By-the-bye, did you know that the Abbé V—— was here yesterday evening? He is a fine fellow; a well educated man. He had the kindness to carry my dinner from the table to my bed, and to pour out my old wine for me; he is a good soul; he said he would come back to-morrow." The next day one of his brothers arrived, but would not go in to see him until after the visit of the pious ecclesiastic. On entering his room, Alain broke out with: "The Abbé V—— was here again; he is a most engaging man," accompanying his words with the most expressive gestures. "I do not know what it is going to come to; but of this I am certain, that I wish to see him often." In fact the visits of the holy priest were multiplied from day to day.

Nevertheless the sick man grew better, even so much as to be able to visit the garden and enjoy the balmy freshness of spring, and gaze upon the tender vegetation which was to survive him. His sister took advantage of this respite to return for a short time to her children, and make known in the bosom of the family the first faint glimmerings of the dawn soon to burst forth into the beautiful day. They redoubled their prayers to ensure the happy termination of this Christian drama. When they had finished a novena to Father Maunoir, the apostle of Lower Brittany, and invoked Mary, the refuge of sinners, there came a

note to Madame d'O——, written by the feeble hand of her brother; it was short, but highly interesting for what it contained: "Yesterday, the 24th of May, (feast of Our Lady, Help of Christians), I received a long visit from the good Abbé V. After a conversation of an hour, he gave me his blessing. Can you believe what I am going to say? I made my confession—I am happy. I wished to be the bearer of this news myself." Oh! how great an auxiliary is Mary! The same day, one of his sisters, a religious at Paris, received a letter from the Abbé V—— himself. "Let us bless Divine Providence! Your dear brother has at last opened his eyes to the light of faith. Yesterday I heard his confession and I continue to visit him often. Let us continue to pray, that this soul now returned to its God, may be beautified. I hasten, Madame, to announce to you these happy tidings, begging you to accept, etc. L. V——."

If all was not yet done, the first step at least had been taken. The news spread through the family; letters were interchanged; one sole thought occupied their minds, as one sole desire filled their hearts. The final solution of their anxieties was near.

The month of Mary had prepared the return of the sinner; Our Lady, Help of Christians had assisted him to make his confession, but it was reserved for the Heart of Jesus itself to purify that soul which had been so entirely confided to it; for it was only on the feast of the Sacred Heart that he received absolution. Alain announced this to his sister by the hand of another, for he was too weak to write himself. From this moment began a long *Te Deum* of thanksgiving; the *alleluia* of heaven alone could give utterance to the joy their hearts felt on the occasion of the fulfilment of their long cherished desire. "He is saved," they repeated, "he is saved!" This was the language of faith, for death was stamped upon the features of the sick man. His sister with her two daughters, having approached his bedside, was astonished to see what progress the disease had made; but the countenance of the dying man was lit up with the first rays of the supernatural life, and his look was steadily fixed on heaven. The transformation was complete; it was more, it was a transfiguration. The vivifying Spirit had renewed the face of the earth, of this soul now purified. Alain de R—— experienced, without comprehending, the great bounty of the ineffable Heart of Jesus—a heavenly calm, a deep repose and a peace divine. "I know not how to express that which I experienced at the moment of absolution," said he; "but this I know, that all that was man, then seemed to be annihilated." He spoke well; God alone had performed all; He alone was able to work a moral change as instantaneous as complete. "I ask myself to recall the thoughts which I had a few days ago; it is impossible to find them;

they have entirely fled from me ; I can grasp them no more ; I am only able to say that I had them, and that I have them no longer ; they are not in my power ; they have vanished ; it is impossible to recall my systems, my utopias ; grace has borne away all, nay even the memory of them." "Is it really I," added he again, "I myself? and is it I, Alain, who have confessed? can I believe it?"

But when God forms a void in a soul, it is that He Himself may fill it. The same action that banished evil from this soul, filled it with gifts ;—patience in suffering, prayer, union with God, a longing towards heaven without any return to earth ; no recollection of the past caused his hope in the future to waver. After the crucifix, which had become his whole consolation, the letters of his family were his joy ; for his return to God had been followed in a corresponding degree by his return to his family. "You belong to a devoted family," said the Abbé V—— to him. "Ah! father, what a family! Oh! yes, devoted, excellent!" And he pointed to his brothers and sister with just pride.

The last grand act remained to be accomplished ; it was for the dying man a pledge of heaven and his supreme consolation—the reception of Holy Communion! The Abbé had been obliged to absent himself for some time, and this circumstance, while it deferred the reception of the Holy Eucharist, served to create in Alain's heart a most vehement desire for it. "I wish for my good God!" said he, "I cannot wait any longer . . . I am sure that I will die to-night ; and then I will die without Holy Communion." And being astonished to find such desires within himself, he exclaimed : "And is it I, I Alain, who desire to communicate? What can I do?" added he in his own original way, "what can I do? I am taken up with the good God! . . . He has become a necessity for me."

The Abbé V——, returned at last, heard the confession of the sick man and departed again for the Holy Viaticum, while Madame d'O—— prepared a modest altar. Alain surveyed the arrangements to see that nothing was wanting. "Go," said he, "and bring the flowers which I have tended ; they were the companions of my solitude, let them also be the companions of this my feast ;" and soon the modest chamber of the sick one put on a joyous aspect. "Let there be silence now while I recollect myself, and let there be no noise to distract me during my thanksgiving." It was amid the silence of his recollection that the King of Peace came to repose in this heart from which He had been banished for half a century. By contact with the Heart of Jesus, all was purified and transformed. After this sublime union of God with His creature, there was nothing worth desiring save heaven ; it was thenceforth the only aspiration of the dying man. But I am mistaken, another joy still awaited him, a prelude to those of eternity ; his sinful

pleasures were replaced by the pure ones of the family reunion ; he was restored to the bosom of that family which he had forgotten and despised. On the morrow his other brothers who had come from afar off surrounded his couch. Oh ! happy reunion ! how sweet it was to Alain. For the first time they met ; for the first time they comprehended and lived of that life which passes time and loses itself in eternity. Under the influence of this new element, wherein his soul found herself at ease, Alain spoke with inexpressible emotion : " I would wish to die here in the midst of you ! nevertheless, as our good God wills ! "

To one of his friends who came to visit him he said with a sort of paternal pride : " This is my sister, these are my brothers ! this my excellent family which surrounds me. . . . Ah ! my friend, I have often said very foolish things, yes indeed ; I very much regret it and retract all at this moment ; my ideas are strangely altered." The friend was not so much at ease as he who thus repaired the past and humbled himself before him. " I am prepared to depart," added he ; " there is no more oil in the lamp ; the good God will extinguish it when He chooses." . . . He lingered on during six days of cruel suffering, which completed the work of expiation, and then expired peacefully while praying. Thus he himself persevered to the end in that prayer which others had begun for him forty years before.

General Intention.

THE APOSTOLATE OF THE SACRED HEART OF JESUS AMONG THE CLERGY.

Priests after His own Heart. Such is the ardent desire of the Saviour, in order to renew in the midst of the modern world, the marvels which He wrought of old through the ministry of His chosen twelve. We have a duty, which we should not forget, to pray for the sanctification of the clergy. In no way can we more faithfully discharge this duty than by supplicating for the ministers of Christ, a perfect union with His Heart—that Heart which is the model of their sanctity, the source of all their strength, and the principle which gives fruitfulness to their labors.

The devotion to the Heart of Jesus is preëminently the devotion of the priest. The envoy of the Incarnate Word to men, called to exercise His power, to perpetuate His mission, to do His work, it behooves him to be imbued with the sentiments of the Sacred Heart, to be animated with Its spirit, to live with Its life. Hence, without detracting

from the advantages which any Christian may reap from this devotion, He has promised special graces to those priests who will make His Heart the rule of their life and the object of their apostolate : for their ministry will be blessed with strange efficacy, and they will possess the secret " of moving the most obdurate hearts "

This power does not depend solely upon the promise of Him who cannot deceive, but is inherent to the devotion which we are recommending. For the priest who practices this devotion, not only in its external forms, but especially according to its true spirit, will infallibly find in it all that is necessary to render his labors fruitful, to endow his word with persuasion, make his action potent, and to win the esteem and love of those for whose salvation he is laboring. All, credulous and unbelievers, form to themselves an ideal of sacerdotal virtue, which, when realized, wins their hearts irresistibly. And what is this ideal ? Behold it realized in the priest who is a man after the Heart of Jesus. All thought of self is absorbed in zeal for the interests of God and the good of souls. He is above the pettiness of vanity, superior to the susceptibilities to self-love, the rivalries of jealousy and the bitterness of the most pardonable resentment. He shirks no labor, shuns no misery. His joy is to heal the wounded soul with the balm of sympathy, and he deems a gain any sacrifice undergone to lift the fallen, or sustain the falling. He abhors the sin, cherishes the sinner. He does all the good he can, and rejoices at the good effected by others. He keeps severity for himself, but indulgence for others. Such is the priest according to the Heart of Jesus. It is true, the perfection of the priestly virtue is not attained by merely adopting this devotion ; yet it is impossible not to approach it nearer and nearer, by keeping before our eyes the model which the Heart of the High Priest offers us. In Him this virtue shines with a lustre which dispels all illusion : in Him it is invested with a charm which conquers every weakness. The love for the Heart of Jesus suits the least sensible as well as the most ardent souls. In the latter it sways every passion, in the former supplies the want of it. The moment this divine passion inflames the heart of the priest, that moment witnesses the commencement of his apostolate, and though his talents be never so humble, you can safely predict his success. Though he reap not empty applause, he will harvest immortal souls. Though he lack that eloquence of style which charms the ear, he will be strong in that eloquence of the heart which effects permanent good. From the abundance of his heart his mouth will speak. Like a fire warming what it touches, his love for the Sacred Heart will be communicated to the souls of those with whom he comes in contact. Men will see in him the man of God, and they will approach him, who wish to come nearer

to God. The spirit of Jesus Christ, with which he is filled will attract all hearts; the sin-laden will seek his sympathy, the just ask his counsel. The more the voice of nature is silenced, the louder will speak the voice of the interpreter of the sentiments of the Divine Heart. His influence will increase in proportion as he gives himself less concern about it, and those who oppose him will be forced to render him homage.

May then this preëminently sacerdotal spirit—the spirit of the Heart of Jesus—be spread more and more among the ministers of the Gospel. May it raise us all above ourselves, unite us in one thought and one desire: replace private interests by those grand eternal interests common to all; destroy and prevent all divisions and opposition, and combine all our strength into one impregnable bulwark to resist the encroachments of impiety. The day may not be far off when we will have to meet a most furious assault, and can we better prepare to repel it triumphantly, than by arming ourselves with the strength of the God of armies, and rallying around His standard? Borne aloft by our hands, this standard will inspire with indomitable courage the holy army entrusted to our leadership, and dispirit with terror the enemies of our holy religion: *by this sign thou shalt conquer.*

It is then a matter of cardinal importance for the clergy and the church, that the devotion to the Sacred Heart should be propagated among the ministers of our holy religion. There is nothing which our Saviour desires more ardently, and consequently nothing for which it behooves the faithful to pray more fervently and perseveringly.

This duty devolves with peculiar responsibility upon the Associates of the Apostleship of Prayer. For, if the priest needs to lean upon the Heart of Jesus, we may say that the Saviour reciprocally needs the sacerdotal ministry, to make Himself known and loved by men. The more useful for the sanctification of the clergy is the devotion to the Sacred Heart, the more useful is the zeal of the clergy for this devotion, that it may bear the abundant fruits which the promises of the Saviour, the predictions of holy men, and the instinct of pious souls warrant us to expect. In a certain way God has precluded the possibility of dispensing with the co-operation of the clergy, since He has established the order and intends that it should be perpetual. He may employ other instruments to produce particular effects, but until time shall have ceased to be, the ministry will be the ordinary channel by which grace is communicated and diffused throughout the world. Hence we may not expect any considerable bestowal of the riches of the Sacred Heart on society, unless this divine Heart begin by diffusing more abundantly Its spirit among Its ministers.

This necessity, based upon the constitution of Christian society, is a fact which daily challenges the notice of the Promoters of the Sacred

Heart. Their devotedness, even when least seconded, is never entirely sterile. Fire will ever warm, though its radiation encounters many obstacles. When we ardently love Jesus Christ, we never lack occasions of speaking of Him, showing how He may be honored, manifesting the benedictions attached to the devotion to His Heart, and of spreading His apostolate. But what an impulse—what fecundity attaches to this work when seconded and sustained by the direction of a zealous priest: when, instead of merely tolerating this devotion, the curate of a parish or the superior of a religious house, aware of the powerful lever which it puts at his disposal, embraces it eagerly, and becomes himself the first promoter of the Heart of Jesus in the bosom of his flock. Then all becomes ordered and harmonized, and individual energies group themselves around their natural centre and obey its impulse. The love of the Heart of Jesus, which is the soul of every religious community, moves the subordinate members of these different bodies by the impulse which it gives to the head. Piety, which is to the church what the blood is to the human body, distributes its vital heat through the various organs whose function it is to communicate movement and direction. These different influences mutually sustain and strengthen each other. The zeal of the faithful proffers its services in return for the sympathy and encouragement extended by the zeal of the pastor, and the Heart of the Saviour finding on either hand fit instruments equally devoted, blesses their joint labors with profuse blessings.

On the other hand, what spectacle can be sadder than that of a religious family, whether parish or community, whose members, despite the economy suggested by wisdom and enforced by obedience, cannot exercise their zeal, without doing violence to those whose guidance they would willingly follow; where the devotion to the Sacred Heart, so cordially welcomed and approved by the church, is practically excluded if not openly discountenanced; where a pious practice, which tends solely to inspire devotedness to Jesus Christ, is disdainfully confounded with these puerile practices, fit only to engender a distaste for solid piety and dry up the fountains of devotion; where, in a word, under the pretext of eschewing mischievous novelties, a withering inertness is made to supersede the healthy exercises of devotion.

Face to face with such difficulties zeal should not be discouraged, though it be saddened; it will not cease to fulfil its mission within the sphere allowed it; yet it is vain to hope for the same happy results which would bless its labors, if the interests of our Saviour were better understood and duly appreciated. We must pray that this understanding may be given to those whose position and sacred character oblige them to defend these interests. It is a theme for gratitude that we rarely witness in our day any instances of that prejudice which, in the last

century, disclaimed so bitterly against the devotion to the Sacred Heart. The Holy See, by fulminating its anathema against that theory which, based upon the doctrines of the Jansenists, denounced the supreme honor given to the Heart of Jesus, struck a deadly blow at the unhallowed spirit which practically opposed the spread of this devotion. Let us pray that this spirit may disappear entirely, and that the Heart of the Man-God, establishing Its kingdom of charity in the hearts of all the clergy, may transform them into true apostles, and by their zeal spread over the earth that celestial spirit which should vivify it.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them in particular for thy ministers, to whom Thou hast entrusted the mission of making Thee known and loved among men. O Jesus, vouchsafe to replenish them with Thy spirit; grant them to find in Thy Heart strength to contend with Thy enemies and conquer them.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

I wish most sincere thanks to be offered to the Most Sacred Heart of Jesus for a partial success of an important work already obtained;—For temporal resources received;—For escaping a difficulty apprehended, also for several particular spiritual as well as temporal favors. Heartfelt thanks are returned to the Sacred Heart for the reception of several graces formerly recommended.

Thanks are returned for 24 favors received. Thanks to the Sacred Heart for the preservation of our church lately from destruction by fire: for the reform of 4 persons from intemperance and for other favors and blessings. Special thanks are returned to the Sacred Heart and the Apostolate for the conversion of two persons; also for the payment of a debt, and for the reconciliation of a mother and daughter-in-law recommended some time ago. I wish to return most sincere and heartfelt thanks to the Sacred Heart, for many blessings and graces and for two especial favors received, which were recommended over a year ago. Please have the Association return my sincere and heartfelt thanks to

the Sacred Heart for the recovery from a dangerous illness of the mother of four children, she is improving every day since my intentions reached you. Please have thanks returned to the Sacred Heart of Jesus, for the conversion of a friend. Please return most sincere thanks to the Most Sacred Heart, for a situation obtained, which was recommended last month. We return thanks to the Sacred Heart of Jesus for the conversion of several of our Protestant pupils, two of whom were recommended to the Apostleship March 15th of this year and were the most bitter bigots at the beginning of this session, trying all in their power to keep up a feeling of Antagonism to the church amongst their Protestant companions

I return my sincere thanks to the Sacred Heart of Our Lord, for a favorable verdict obtained in a lawsuit. Thanks for the return of a young man to his duty after several years of neglect, he had been recommended two months ago.

Please return heartfelt thanks to the Sacred Heart of Jesus, for the recovery of the health of three persons and two religious;—for the sister-in-law of a religious who was lately received into the church;—for a brother who has returned to his duties :—for a lady who was baptized last week ;—these three persons had been recommended several times to the prayers of the Associates ;—Three spiritual and three temporal favors have also been received, for which the recipient returns most grateful thanks. Will you please to thank the Apostleship of Prayer for obtaining from the Sacred Heart, the reform of my father, he often drank to excess but since I sent the petition he has not done so.

Thanks are gratefully returned to the Sacred Heart of our Lord and to His Blessed Mother, for the sudden restoration to health of a young lady ; who though not perfectly cured, was enabled to rise from a bed of sickness to which she had been confined for six months. She had been given up by the doctors, had received the last sacraments of the church, but being recommended to the Sacred Heart, and having had applied to her some of the water of Lourdes, she rose immediately with but little assistance, from the bed, from which she had scarce been able to rise during her long sickness, she is now rapidly improving in health and is desirous that thanks be returned to God for this favor.

Please thank the Sacred Heart for a situation obtained ; for a special favor and for several blessings received during the last month. Thanks are returned for restored health granted through petitions. Most grateful thanks are offered to the Sacred Heart, for the recovery, without trouble, of an old debt ; it was never asked for except through petitions to the Sacred Heart. The whole matter is certainly providential, and is calculated to increase the confidence we should have in the mercy and wonderful condescension of our dear Lord who interests himself even in our temporal affairs. With grateful hearts we offer

earnest thanks to the Sacred Heart, for special favors received during the four past months.

Please thank the Sacred Heart for the happy death of one of the Associates; for having sent means to pay debts, and for other great blessings. A young lady who has received a special favor, recommended in the *Messenger*, requests to have a Mass of Thanksgiving offered in honor of the Sacred Heart. Another returns thanks to the Sacred Heart for a special favor obtained. A young man who was for many years entirely unmindful of his Christian duties, has returned to the practice of his religion since being recommended to the Apostleship. Please also, Rev. Father, have a Mass of Thanksgiving offered for many favors, spiritual and temporal, granted to our establishment, one of which is the excellent spirit reigning among our pupils. Please to return most heartfelt thanks to the Sacred Heart of our dear Lord for the return of my sister to her religious duties—she had neglected them for four years, but since she was recommended to the Apostleship she has approached the sacraments. Please thank the Sacred Heart of Jesus for two special graces which had been recommended and have been obtained. Sincere thanks are returned for the conversion of two Protestants who were recommended to the prayers of the Apostleship some time ago, and are now fervent Catholics. Also for three other favors received; a person who had neglected his religious duties for a considerable time has approached the sacraments; a man who was addicted to intemperance has reformed; and the Superior of a religious community is restored to health—she had a very severe attack which led to her death's door, and was likely to deprive her, if not of life, at least of all usefulness for the rest of her life; she was especially recommended to the Association of the Sacred Heart of Jesus and the Apostleship of Prayer, as well as that of the Immaculate Heart of Mary; after a short time, without the help of doctors, who seemed to have given her up, she entirely recovered, and is now at her wonted duties to the great joy and astonishment of those who were witnesses of the condition to which she was reduced, and who declare that nothing but prayer effected this much wished for restoration to health. I beg to thank the Sacred Heart for many singular graces obtained. About seven months ago three parishes were recommended, all three have now edifying pastors, and serious scandals completely removed.

A gentleman deep in consumption, would not hear of confession, he had not confessed for about eight years, is now dying in the most consoling sentiments. Other cases I might mention did time allow. In fact, I have obtained almost every thing I asked. I wish to return thanks to the glorious St. Joseph, for great temporal favors obtained through his intercession. Please return grateful thanks to the Sacred Heart, for the great favor bestowed on me, and for my vocation.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

AUGUST, 1876.

Vol. 3, No. 8.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

The Doctors of the Church are careful to remark, that all the modes of speech heretofore adopted, as if to show God actually suffering from the malice of sinners, are, after all, but metaphorical and that they should not be received in their strictest literal sense. God, say they, being obliged to have recourse to our language in order to confer with us, meets with such terms only as are very insufficient to express what relates to Himself, owing to the limited and imperfect nature of human speech; therefore it would be wrong to apply these expressions to our Lord in the same sense in which they are habitually understood when they are made use of with regard to man. This is incontestible; but to stop here would simply be to recoil before a difficulty and not to throw light upon it; for it is equally certain that when God speaks, it is to say something; moreover, His word could not cover a falsehood. There is, therefore, no doubt that in the reality figured by the metaphors of which He makes use, is to be found a foundation of facts in perfect harmony with the metaphors themselves. And what is this foundation? In what does this reality consist? It will always remain inexplicable how God, Who properly speaking, cannot suffer, should nevertheless tell us that we cause Him suffering and assure us that He is the actual victim of our sins. Let us confess that we are in the

presence of a profound, unfathomable mystery which we must humbly believe and reverence; this is our first and most essential duty with regard to a truth which our words cannot express nor our minds penetrate, but which, in order to be accepted, can produce as guarantee the affirmation of the Lord. However, this fundamental principle having been laid down, without endeavoring to understand what must forever remain hidden from us, but with a view of offering something to a pious and legitimate curiosity, we will attempt to raise a corner of the veil which hides from us the truth.

Although Christ may not now be reached by our ingratitude in such a manner as to feel actual suffering, still with reason does He complain that we wound His loving Heart by our sins. In effect, sin violates His most sacred rights, it is even, in intention, an attempt at His very existence. The sinner refuses to God that which belongs to Him, and that which He justly claims; he throws off the yoke which the Lord has imposed upon him, he substitutes his own will for the will of his Master, he tramples under foot the commands which he has received. Is not this a great wrong done to God's interests? Can He remain indifferent to this crying violation of His rights? God is infinitely sufficient to Himself it is true, and He needs nothing which He does not find in Himself. Before the creation He enjoyed all felicity, the existence of creatures brought Him nothing which was at all necessary to Him, and their annihilation would deprive Him of nothing.

However, by the fact that He did create the world, God henceforth linked this accidental glory to the fate of creation. This was His own action; His personal deed; nothing obliged Him to do it, but, when once He had given existence to creatures, it became necessary that He should entertain with them such relations as suited His quality of Creator and, on their part, that they should conduct themselves towards Him as being the work of His hand. To make an attempt at breaking these relations is to dishonor Him, why then should we be surprised that He complains of it?

Sin is not only a violation of the rights of God, it is at the same time a tendency to destroy His very being. Every sinner, observes St. Bernard, if he penetrates into the depths of his own soul, will find that he wishes it were possible for God to ignore his wickedness; or not to reprove him for it; or, at least, not to punish him for it. He wishes,

therefore, to annihilate God, because he wishes to deprive Him of wisdom, of justice, or of power, perfections without which God cannot exist.

The sinner does not confine himself to a deicide of intention, he attempts to realize his abominable desire and begins to put it into execution, for, in committing sin, he accomplishes an act with regard to which God experiences an infinite hatred ; an act totally opposed to all the divine attributes, and causing Him infinite displeasure if it were possible. It follows, therefore, that when we offend God, it does not depend upon us if He does not actually suffer from it, for, if a superior and insurmountable force did not oppose it, our sins would have the accursed power of causing Him suffering. He does not actually suffer when we commit iniquity, it is true, but if He does not it is only on account of His impassibility, but this is no justification for us, for He escapes our persecutions by a circumstance entirely foreign to our criminal audacity, while we, on the contrary, accomplish all that it is in our power to make Him suffer, and which would necessarily produce that effect were He not incapable of it.

Do not call this exaggeration ; do not say the design of becoming the executioners of Christ is far from our thoughts ; that it even causes us horror. Granted—but what matter when we behold the fact ? Whatever may be our intentions, whether we wish it or not, such is the fatal result of the act of our sin. We were free not to establish the cause for renewing the Passion of our Saviour, but the cause once laid down we are not free to detach from it the effect or to fetter the logical course of events ; it becomes then necessary that Christ should suffer unless some superior power places Him beyond the reach of our attempts. Consequently if, to-day, the Heart of Jesus reproaches us for our cruelty in His regard, if He appears to us bloody and covered with wounds, by speaking and acting thus He only renders sensible to our eyes and to our ears the execution of the implicit desire contained in the sin which we commit to-day, showing us to what our sin of the moment tends by its very nature and what it would actually accomplish, were it not prevented by a barrier which it is not allowed to pass.

But sin goes still further. Once in the course of ages, in the days when our Lord was upon this earth, sin encountered God, became possible in the humanity which He had personally assumed, and then it was

able to consummate its abominable designs. It profited by the circumstance, and the God Man, for the moment not protected by His impassibility, succumbed under its blows. Now, with God, there is no succession of events; no past, no future; no yesterday, no to-morrow; only a universal perpetual present, an endless to-day embracing individually all that which for us was formerly, is now, or will be later. That which shall be is as much accomplished in the sight of God as what has already been. From the bosom of His motionless eternity He contemplates our sin of the moment actually torturing His well beloved Son and causing His death upon the cross; while for us, according to the order of time, the Deicide of Calvary was accomplished eighteen hundred years ago. Let us also add, that if redemption were not already superabundantly accomplished, if our Lord had not expiated the sins which we daily commit, or if the satisfaction which He offered for them to the Father was not infinite, it would then be necessary, in order to appease Divine Justice, that our Lord should suffer and die again as He had already done once. Therefore when our Lord complains that we crucify Him anew, when He shows Himself in the same state in which He was during His Passion, He, in reality, does nothing more than represent to us the expiation which His Father would exact in reparation of our sins if such expiation had not already taken place in advance, or if it had not been all-sufficient; He only places before our eyes, such as He sees it, the frightful result which sin once fully realized in time and which, for Him, is unceasingly accomplished in the unchanging *always* of His eternity.

Finally, let us remember that Christ is not only God as are the Father and the Holy Ghost. Since the incarnation He is both God and man. Consequently, if as God He eternally sees and detests the excesses which the sinner commits against Him, as the Man God He was the victim of these same excesses in the days of His passible and mortal life and He still preserves the most vivid recollection of the intensity of the feeling to which He gave expression at the beginning of His Passion, when He cried out: "Father, if it be possible, let this chalice pass from me." Here let us be on our guard against a confusion of terms and not identify impassibility with insensibility; these two things are quite distinct, and do not necessarily coëxist. For us, in our present state of trial, sensibility and passibility call upon and answer each other but too

faithfully, for Christ in possession of unalterable felicity the two things are separate. The one, sensibility, belongs to Him always because He is man, but at the same time because He has exchanged exile for country, He is inaccessible to the other, passibility.

SS. Timothy and Maura.

(Continued.)

The moral and christian view which Maura took of the first torment she had undergone was not at all satisfactory to the Governor. He had imagined that one so young and delicate—a person too not wholly weaned from the love of earthly vanities, as he had been informed—would have been a willing instrument in the execution of his plans. Seeing himself thus foiled by the young woman, he grew very angry, and ordered his men to cut off all her fingers and cast them away. Maura was not discouraged by this barbarous treatment, but calmly addressing Arian, she said :

“ For this also I must confess that I owe you many thanks ; for you have deprived me of the fingers which I used as instruments to adorn myself after the manner of worldlings. You understand not the greatness of the service which you are rendering me : this torment which you have made me undergo I have offered as an atonement for the sins of vanity, of which I have been often guilty. Wherefore, do not spare me ; for I am ready to suffer whatsoever tortures you intend to inflict upon me.”

The Governor made her no answer, for he was fairly astonished at the wonderful courage displayed by the sufferer. Poccilius, her father-in-law, who had remained standing in the crowd of spectators, now drew near and said :

“ O Maura, my most valiant and excellent daughter, how feeblest thou after the loss of all thy fingers ?”

“ You have often seen,” she replied, “ men pulling up by the roots the herbs in their well-watered gardens ! as the herbs are insensible to this action, so am I void of feeling as regards my fingers ; since He for whose glory I suffer takes away all pain from His unworthy servant.”

Arian, after reflecting for some time, ordered his men to prepare a large caldron of boiling water and throw her into it. The men immediately complied with his commands. When, however, Maura was cast into the scalding water, she remained unhurt, and said to the Governor:

"For this also must I thank your Excellency; for I think that now I am being washed and cleansed from all the defilements which I contracted formerly, by serving the world rather than my gracious Redeemer. Now I feel confident, that I am being prepared to present myself before Him with a clean heart—which will entitle me to receive the crown of life. Nevertheless, I must confess that, perhaps, you were in too great a hurry to cast me into this caldron: for the water, so far as I am able to feel and judge, is doubtless more cool and refreshing than you intended it should be."

These words caused Arian no little annoyance, and made him suspect that, perhaps, his men, by some secret understanding for purposes of their own, had let out the boiling water and filled the caldron with cool so that Maura might suffer no harm. Acting under this suspicion, he suddenly leaped from his tribunal, and going close to the Martyr, he said to her:

"If, because thou hast no longer the power of feeling, thou sufferest no harm from this water, pour a handful of it upon my hands that I may judge whether it is really hot or cold."

"As I said just now," replied Maura, "I do not feel that it is hot. But, perhaps, sir," she added, "your men were too ill supplied with wood to make this water boiling hot; if so, send to my father, who is a carpenter, he will no doubt, cheerfully give you a wagon-load of wood to make this caldron boil, so that his daughter may receive the greater reward hereafter."

"It may be," said the Governor, "that thy limbs are become too benumbed to feel the difference between what is hot or cold. Do, therefore, what I said before! let me try the warmth of that water."

The Martyr thereupon threw some of the water upon his hands, and Arian, instantly feeling that they were scalded, exclaimed:

"Blessed be the Lord God of Maura: He alone can bestow these favors upon them that believe in Him."

Then he gave orders to his men to take her out of the boiling caldron and set her at liberty. But no sooner had he yielded to this generous impulse than the devil entered again into his heart, and suggested to him the thought that, by his action, he had approved of the doings of the Christians, and encouraged them in their opposition to the will of the Emperor. Whereupon, recalling the Martyr, he said to her :

“Maura, give up thy trust in Christ, and sacrifice to our gods, that thus thou mayst secure for thyself, now and forever, freedom from every sort of annoyance.”

“Neither now, nor at any other time, will I do what you require of me,” she replied, “and you know well enough, that I have a Protector who will enable me to remain constant in my resolve.”

“I will fill thy mouth with live coals,” said the Governor, “and burn it so that thereafter thou shalt be unable to utter a word,—unless thou consent to do my bidding.”

“The mind of your Excellency is too excited to understand the meaning of that threat,” said Maura, “these coals would have the effect of cleansing my soul from the sins which I have committed by means of my tongue and my lips. For, even as of old an Angel of the Lord touched with a live coal the mouth of the Prophet, and said : ‘Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sins shall be cleansed,’ so this torment, endured for Christ’s sake, will serve to purify my heart. Wherefore, I pray you, order these coals to be applied not only to my mouth, but to my face and my whole body.”

This aroused anew the anger of Arian so that he instantly ordered his men to bring a lamp filled with pitch and sulphur, and scorch by little and little her whole body. When the spectators saw what was going on, they became indignant,—for they had all along admired the wonderful courage of Maura—and exclaimed :

“How long, O Arian, will you persist in inventing new tortures to afflict that poor girl? Put a stop, sir, to your cruel work : we all as well as yourself, admire the heroic constancy of the noble sufferer.”

But Maura, turning to the multitude, said :

“My kind friends, I would advise you all to attend to your own affairs. I understand quite well what is best for me ; but should I need a helper, I have only to call upon the God whom I serve, He is ever ready to protect me.”

When she had said this, the Governor ordered the burning lamp to be applied to her body. The Martyr seeing this, said to him :

“Has not your former experience taught you that the feeble light of a little lamp can have no terror for me? Ought not the boiling caldron, into which I was cast, have frightened me? But you know what happened; and do you imagine that this trifling fire will terrify me into doing what is wrong? No, no, sir, if you are in earnest, command a fiery furnace to be prepared, throw me into it, and then judge whether it is in your power to overcome my constancy. Were it not better for yourself to confess sincerely, and at once, that you know at last, that I am a servant of Jesus Christ, and that it was He who, by means of my blessed husband, called me to this struggle that my very weakness might proclaim His power and mercy? This fire is to my body what the morning dew is to the field: it refreshes and invigorates my limbs.”

Arian knew not what answer to make to this bold declaration of the suffering servant of God. His proud mind hesitated between a public confession of his belief in the power of the God of the Christians and the unavailing efforts of the enemies of the truth to put down by force that which reason and common sense proved to be a supernatural declaration of the powerlessness of Paganism. For a time he was at a loss how to act; but, at last, he gave orders that Timothy and his wife should be crucified—over against each other. Their trials, however, were not yet ended.

As they were going to the place of execution, the mother of Maura met them. Bathed in tears and loudly lamenting, she addressed her daughter, saying :

“Is it thus, O Maura, thou forsakest thy mother? What shall become of all the ornaments of which thou wert so proud? Whose form shall they adorn when my daughter is no more?”

“Speak not of such things, O mother,” answered Maura: “gold may be carried off, garments are consumed by moths, youth and beauty disappear with age; but Christ our Lord holds out to me a crown of glory that fadeth not forever; this I mean to secure for myself.”

And as not even then the mother desisted from importuning her with worldly suggestions, Maura said to her :

“Leave off troubling me! wouldst thou draw me away from my Saviour, or hinder me from dying on the cross, when Himself did not disdain this manner of death.”

When fastened to the cross, Maura, instead of giving the least sign of weakness brought on by her sufferings, at once began to cheer up her husband, saying :

“Let us not give ourselves to sleep, lest, perhaps, our Lord, coming to visit our habitation and finding us asleep, take offence at our sluggishness. The lamp that burns in the house of the watchful father of a family, frightens away the thieves that come in the night. If we watch and pray, we shall ever be prepared to ward off the blows which our enemy will not fail to aim at us, so long as we continue here waiting the coming of the Heavenly Bridegroom.”

During nine days they remained alive on the cross without tasting any kind of food, and encouraging one another to perseverance—in spite of their sufferings and the many assaults of the devil. For the enemy of man tempted them in various ways, during this long-protracted torture. At one time Maura beheld him in the form as it were of a man holding in his hand a large cup filled with milk and honey. Presenting it to her, he said :

“Take this, and drink, for thou hast need of greater strength.”

“And who art thou,” asked Maura, “who offerest me this drink.”

“I am an angel of God,” he answered.

“Then let us pray together,” said Maura, “giving thanks to God.”

“I am come hither,” he replied, “because I feel pity for thee : I know thou art weak and hungry, for thou hast not tasted food for a long while.”

“What induces thee to speak in this manner ? ” inquired Maura, “or why wouldst thou condemn my abstemiousness and forbearance ? Knowest thou not that God often grants to His servants to do things which seem impossible ? ”

And as she began to pray he turned away his face, and soon after vanished from her sight.

At another time, when she felt her mouth parched with thirst, she had another vision. She saw a person who, kindly addressing her, invited her to accompany him. He led her to a stream of cool and limpid water, and said :

“Thou art faint with thirst and exhaustion : drink of this water and be refreshed.”

Suspecting that he was the tempter, she replied :

"I have already said that I would not drink water, nor take any refreshment, until I drink the cup which Christ our Lord has set before me, and which, by death, prepares me for the joys of everlasting life."

Thereupon, he himself went near the stream and began to drink of its water, and, as he drank, the stream dried up and he disappeared. By this the Martyr knew that she had escaped another snare of the evil one.

The day before their death, Maura related to her husband another vision which had been shown her for her own consolation, but still more for the encouragement of Timothy, the silent and patient sufferer. A person appeared to her, his countenance shining as the sun, his garments whiter than the snow. Taking her by the hand, he lifted her up into space until they came to a vast apartment, where he showed her a throne prepared, upon which lay a white garment exceeding rich, and a crown. Astonished at their splendor, she said to her guide:

"Whose are these, my lord?"

"This throne, the garment and the crown are prepared for thee as a reward of thy victory," he replied.

Then he led her to a place somewhat higher, where she beheld a throne, a garment, and a crown like to the former. She said to her guide:

"And pray, my lord, whose are these?"

"These belong to Timothy, thy husband," he answered.

"But why then," she asked, "are the thrones placed so far apart?"

"Because," he replied, "there is a great difference between thyself and thy husband. Knowest thou not that it is by his means, by his words and example, thou hast become entitled to these rewards? Go now: to-morrow at the sixth hour, the angels will come to release your spirits; but yet, be watchful; the enemy sleepeth not."

On the tenth day, when the time foretold by the angel was nigh, Maura said to the people, who had been all the while watching them and admiring their constancy and patient suffering:

"Brethren, remember that at one time we were given to the things of this world, and we acted according to its spirit; but, with true repentance, we forsook that which we found to be wrongful and applied ourself, with all sincerity, to serve our Lord Jesus Christ; now we trust to receive from Him the recompense promised to them that die in His

friendship. Let not our example be useless to you. Persevere in His service; or, if you have gone astray, call upon Him, with humble prayer, that He may be merciful to you—according to His great mercy.”

After she had uttered these words, herself and her husband went to receive their reward.

They suffered on the third of May.

From the Notes of a Soul that Loves the Sacred Heart.

1. THE ROSE-GARDEN AND THE HEDGE OF THORNS.

The Heart of Jesus is a rose-garden. The hearts of men who love Him are like the roses. He has placed them in His garden and gladly entertains Himself with them. He, Love Itself, plucks the roses. They who do not love the Lord, instead of abiding in this garden, go to the hedge of thorns, once more to crown with thorns His Sacred Head. But even from beneath the very crown of thorns His eyes still lovingly rest on His enemies; His tender look invites them to His love as long as they enjoy this life, in order that He may not be forced to reject them, when He shall appear as their Judge, decked with an unfading crown of glory.

2. THE SPIRIT STRENGTHENED IN THE HEART OF JESUS BEARS ALL THINGS.

A nail without a point will not pierce the wall, but a sharp one may be easily driven into it, and once fixed is able to support great weights. The nail and the wall, however, help one another. Christ is the wall who imparts solidity and firmness, and the nail is our love for Him, which consequently ought to be neither weak nor dull. It must penetrate the Heart of Jesus and be fastened in It, just as the nail in the wall. The nail alone can support nothing unless it be intimately connected with the wall, and be itself upheld by it. When, therefore, man is wholly secured in Christ, he can bear many crosses and sufferings,

yea, all things. But, on the contrary, whosoever has no love for Christ resembles the blunt nail, which imparts no firmness. Such a man can not remain united to God; he falls off whenever he has to endure crosses and sufferings.

3. THE HEART OF JESUS, A STRONG HEART.

I saw the Heart of our Divine Saviour so large, as to be able to contain within Itself the hearts of all men; but these were very small and weak. All that firmly clung to Him, seemed to be clad in iron and to dread nothing, whilst others that stood aloof, were defenceless and timorous, owing to their want of firm confidence. Since man of himself has a weak heart, he should through the way of Communion enter into the strong Heart of Jesus. Yes, our heart must enter into the great Heart of the Lord. And then when with firm confidence the spirit has bound itself to the Lord, it is covered with an impenetrable armor and can do all things in Him who strengthens it. The arrows of the enemies of our salvation rebound from this coat of mail, and like feathers fall harmless to the ground. The Heart of Jesus is the storeroom of all strength, and firm confidence opens it. If the spirit on awaking, immediately throws itself confidently into the arms of the Lord, and in His Name takes the first step of the day, it will also make the last in His company. Blessings will attend its undertakings, and throughout the day scarcely anything will be able to bring it to a fall. Whosoever relies solely on himself trusts in weakness, and is his own tempter and seducer. In manifold ways do people at present work without God, they scatter without gathering, and make the common evil grow worse. May the Lord bring help, and may the remedy not prove too bitter.

4. THE FOUNTAIN OF LIVING WATER.

I saw a dry and barren plain, in the centre of which there was a lake surrounded by very high embankments and swarming with lively fish. Instead of making an outlet in the dam to supply the thirsty land with water, many people were busily engaged in strengthening it, and in stopping up every hole from whence might issue life-giving water to refresh the desert waste. In this wise the foolish people acted, though water was thus liberally offered them, and they stood in need of it, not

to pine away with thirst. This lake is the Sacred Heart of Jesus. The fish are they who already united to the Lord, live and move in Him ; the inhabitants of the desolate region are those who are separated from Him. As long as they strive against love, they wearily toil at the embankment, which prevents a flood of life-giving graces. Were but their endeavors directed towards forcing themselves into the Sacred Heart, how soon the torrent of graces which would rush upon them would become irresistible, and triumphantly overturn every barrier opposed to its vigorous speed. Living water would gush upon them, cleanse and purify and strengthen them, and infuse new life into their deadened hearts.

5. OMNIPOTENCE OF THE DIVINE HEART.

I saw wide and far-spreading waters, like unto a sea, covered with ice ; the vessels checked in their course, were blocked up by huge masses of ice. I felt keenly the sailors' oppressive burden, and asked myself : " Who can thaw this sea ? " Suddenly the sun shot forth his ardent beams, a mighty crashing was heard, the wide-extended fields of ice broke, the blocks of ice separated and fell quickly apart. The sea was open and free, and the ships proceeded joyously on their course.

Thus too the Catholic Church at different times and in different places is violently oppressed, impeded in her glorious work by unbelievers and heretics, and even by many of her own children. Icy storms of persecution fiercely blow over her head. At the appointed time the Lord draws near ; in His omnipotence and love He turns to her and overcomes every opposition of her enemies. I saw the Heart of Jesus, glowing as the sun, put to flight before Him the darkness and shadows of hell, the fierce coldness of her enemies. This divine Heart softens the hardest hearts of men, and frees the Church from the weighty oppression of her persecutors. The Heart of Jesus will again liberate the Church, and nothing shall then impede her victorious career.

6. FIDELITY OF THE SACRED HEART.

To-day I meditated on the great trouble it costs a man to construct a watch ; how impossible it is for him always to rely on its accuracy, since certain parts of the delicate machinery may be easily injured ;

how on the contrary the sun proceeds ever faithfully and surely on its heaven-appointed course, and may hence be relied on. Hereupon I thought I heard the Lord whisper unto me these words: "Man wearies himself excessively to gain the heart of another, which so very easily may be drawn away from him, but to gain My Heart which forever and unchangeably is turned towards him, he does not put himself to the least inconvenience." No, no, we ought not to doubt that the Heart of Jesus ever fondly beats for us, when we approach It. And if once He is devoted to us, He will never turn away from us, provided we give Him our confidence.

7. THE HEART OF JESUS IN THE MOST BLESSED SACRAMENT OF THE ALTAR.

Some one has a good friend. He sees him not, yet experiences his warm love continually by the many benefits which are secretly showered upon him. Will he not love the hidden benefactor? I looked upon Jesus in the most Blessed Sacrament of the altar as such a friend. He is hidden, but at the same time manifests by the workings of His grace, especially during the time of a jubilee, His unswerving friendship. There He distributes His blessings in most copious measure. Many a dark, clouded heart is illuminated, many a cold one is warmed into love, many that withered and died long ago, are brought back to vigorous life. We must acknowledge that it is He who bestows benefits upon all; we must be attentive and thankful to Him. He will not withdraw Himself, but ever give more abundantly, and hereafter show Himself to our ravished eyes during an eternity of bliss.

8. THE OPEN HEART OF JESUS.

Jesus points and calls us to His opened Heart; He wishes us too, ever to keep our hearts open for Him. If a rosebud remain always closed, it will finally drop from the stem. If it unlocks its petals, man is pleased with it and loves it, because then she shows herself in her fascinating beauty, and sweetly sheds her loveliest perfumes about her. Thus should our hearts be like full-blown roses, or at least they should become so, if until now they have remained closed unto our Lord.

They should bloom to the satisfaction and the delight of our Lord, and win His love, they should in purity and charity unfold their entire beauty, and pour abroad the fragrance of sweet scented virtues and good works. If they remain closed to the Lord, they wither and droop and perish.

Correspondence between an Aged Count and a Young Convert.

LETTER IX.

HENRY TO THE COUNT.

BADEN, 1838.

My dear Count :

You know well enough, without my repeating it, how acceptable your letters have been to me ; but, as to the latest ones in particular, I could not tell you how much good they have done. They have had a wonderful effect upon my Father and Mother, who were so pleased on hearing them read that they would have me favor them with the contents of all your letters. But the devil is now enraged at so fair an opening. The story is somewhat long, but I must tell you.

When I left home to enter the University, my father took me into his private cabinet and bade me beware of secret societies. His calling me into his cabinet, and the tone of authority he used were quite unusual, and made a forcible impression on me ; so I asked him, why so much solemnity ? He answered me with a deep sigh, and then said : You must know, son, that when I was at your time of life, I was a clerk in a bank at Stockholm. There was not a man serving that firm, from the president down, who was not a Voltairian, and every chance they had they used to make me also become one. I was slow to move, out of indolence rather than anything else. They left me alone. But then Weishaupt flashed into notice with his new doctrines, and my companions, with the president at their head, became enthusiasts ; and, one way or another, they overcame my repugnance at last, enrolled me in a secret society organized on Weishaupt's principles ; and soon, said they, great progress would be made towards the spread of enlightenment. The

president had observed in me a greed for praise; and he expressed his admiration for my talents as a financier, in which line, he said, I was thought much of by the society, and a way was open to a gigantic fortune. However, he was not very successful with me, for I already repented of the step I had taken, and was trying to disengage myself from the toils in which I was caught. But the more I strove the more implicated I found myself; and so, after some years, I resolved on quitting Sweden; and I did so, very quietly, changing my name. But when I reached Germany, and began to seek employment, what was my surprise to find that my real name was known; and with this information I received, at the same time, promises of success in my business, if I were faithful to the lodge; otherwise every thing would go amiss. I felt constrained to renew my promises, and enroll myself in another lodge. I must admit that I have prospered in my affairs; but all the while the bond by which I am tied has been, and is at the present hour, intolerable. It is a grievous burden not to be independent; these mysteries, these taxes, this banding with characters whom I detest—all is a grievous burden.

Here my Father took me by the hand, and fixing his look upon me, said:

Henry, by that independence which is so dear to you, keep clear of all secret societies, and grow wise by my experience.

It was a good piece of advice, was that of my father; and deposited in my mind at the right moment; for hardly had I put my foot in the university than companions and professors and officials all came about me, to get me enrolled in the lodge, and I can assure you I had to manœuvre a good deal to keep clear of the trap. They adduced examples of conspicuous men; above all, some of them made a point of the example of my father, who, they said, owed his fortune to the lodge. "Not to the lodge alone," I answered, "but chiefly to his own tact in business. Then, if I do mean to join, allow me to do so through his means." This reply silenced their importunities more effectually than anything.

As long as I remained an infidel, and led the life which you know of, I had no trouble worth mentioning, on the score of my not being a member; but the moment it was noised abroad that I had become a Catholic, war to the knife was declared. My parents had motives

enough to induce me to leave the Church ; but if motives were wanting there were not wanting those who could supply them. They represented to my father that it was sheer infamy for him to have his only son become a papist ; and one of them pointedly brought the charge to his door, that he was in fault for not having had me enrolled. This charge excited him and he answered, that if, after all, I wanted to be a Catholic, I was free to do so ; and that he might use persuasion indeed, but he would never employ force.

His answer ran like an electric spark through Baden, and it became a topic of conversation in the more influential circles, and particularly among the chief men of the freemasons. It was a signal for a secret prosecution to which, at the present moment, my father is subjected. A few days ago he received an anonymous letter, threatening him with ruin in his business, if he did not force me to leave the church, or, in case of obstinacy on my part, if he did not disinherit me and banish me from his household. The poor man came to me with tears in his eyes to read me the letter, begging me not to expose myself and him to a disaster which he looked on as inevitable. "My son," he said, "I know well what these people can do, and if they agree to ruin me, they will do it certainly." But I was firm ; and then he asked : "Could you not at least go sometimes to the Lutheran church ? In your heart you could cherish whatever faith you like. I know they would be satisfied with this outward act and would leave us in peace." "Oh ! father," I answered, "the religion I have embraced does not admit of double-dealing of this kind." "Then," he replied, greatly agitated, "you will be the cause of my ruin, and also of my speedy death. Have pity on me ; I have always loved you much ; and you see me gray now and weighed down with years. Do not bring me to the grave before my time." I cannot tell you, my dear Count, how this appeal went right through my heart ; and while I strove to console my afflicted parent, and to persuade him that the menace was only to frighten him and nothing more, and that I was ready to give up all right to his fortune, and he should lose nothing on my account, I felt all the while that I myself stood greatly in need of comfort, and moreover that my words, instead of lessening, only increased his affliction.

You know I am isolated here. Father Philipppo is my only counselor. To him therefore I went straight for consolation and counsel. He

heard my case, and with a smile on his lips said these words in reply : " Henry, this is good news. You have been praying for your parents to come to the light of faith, and God is now hearing you, and begins to open the way before them——" I must confess I did not share in the hope so expressed, and he observed it, though I said nothing. More buoyantly than before, and with an air of greater certainty, he resumed :

" The conversion of your father is not a thing to take place in a day, and you must go on praying for him ; but, I repeat, the way is open, and, I may add, the devil has miscalculated a little on the present occasion. Be well assured, Henry, that these freemasons are more afraid of your father's bank closing, than he himself can be. If he does well for himself, he does just as well for them. A financier of your father's ability is one in a thousand, and they feel quite secure about every piece of business they put in his hands, that it will not fail. But they are enraged at the thought of your succeeding on his death to his rich capital ; and then they will be able to play their present game no longer ; and hence this manœuvre. But they should have reflected that, at his age, their endeavors will be successful in making him retire from business, without his losing a single dollar."

" Retire from business ! " I exclaimed, " he will never do that."

" He would never have done it up to the present, on that we are agreed ; but see if he will not do it."

I compressed my lips and shook my head. He resumed :

" You are right, my dear Henry, in saying that your father is passionately fond of his business and, though advanced in years, could not withdraw himself into retirement ; but then he is fonder still of you ; and if he saw no other way of securing your inheritance than by retiring, he would not think twice about it. Just do this, my young friend ; leave Baden and Germany ; the sooner you do it the better ; and I engage, a hundred to one, that you will not be gone a year, before your father and mother will be following you."

" Suppose so," I replied : " he would be no better off elsewhere than here. He left Sweden to find freedom, and he found in Baden the bands he had left."

" That was a very different case. Then he had a fortune to make, and he could easily be debarred from making it ; now he has it made,

and, threaten as they may to undo it, they cannot, however much annoyance they may cause him."

"But how comes it that my father, who is so practical, is actually in such fear about the loss of his fortune?"

"Nothing strange there, Henry. It is not the first case I have known of a man whose fortune was solidly secured, and yet who feared to see its ruin. At Munich I knew a very rich merchant who could dispose of millions, and was so wary in his administration of business that at difficult crises every one had recourse to him for advice; and yet the same man was on the point of losing his head for fear of dying bankrupt, and this is one of the miseries of men who abound in wealth; they suffer the straits of poverty in the midst of abundance. Henry, follow my advice, and you will see every difficulty vanish. There is need of much dexterity and silence I admit, but your honored father is a master-hand at both. I myself will address him and you will see that this time he will not be hard to persuade. Leaving the banking business, he will be set free from the main obstacle to conversion. What would present the greatest difficulty to overcome, I mean pride, does not exist in him. No passions tyrannize over him except one; that is, his passion for business. Remove this and grace will work in his heart. Courage, Henry! have confidence; but at the same time arm yourself with fortitude; for it is yourself and not your father they are aiming at; and still more so when after having gone to so much trouble, they shall find you out of their reach. The vexation you will meet with elsewhere will not be so great. So I insist upon it—although with grief at the thought of losing you—make haste to depart from here. But, before leaving I should wish you to receive the Sacrament which gives fortitude, strength—the Sacrament of Confirmation. I must see our Bishop in a few days, and if you like, I will arrange with him so that you be confirmed. His Lordship takes great interest in you, and will be ready to confer the Sacrament upon you, if only you are ready."

The thought of Confirmation added much to the courage and confidence which the words of Father Philipppo had already inspired me with; I thanked him for this opportune proposal, and then inquired where he thought I should go to.

"Rome," he answered, "is the place most safe for you."

"That is just the advice which Count Paul would give me; but I should like first to see my parents converted, or at least brought so far as to be willing to take a journey with me to Rome and through Italy. Could I not go for a time to Innsbruck? The Count informed me that there was not a country in Europe more hostile to freemasonry than the Tyrol."

"That is true," the father replied, "the sectaries can do nothing with the Tyrolese, and a safer house than that of Count Paul's, at Innsbruck, you could not find. But though the Tyrolese are not freemasons, the government officials are; and they could annoy you and the Count in a thousand ways. If you do not go to Rome, you might take your way to Paris, where a dear colleague of mine, Father Fabian, besides others, could be of great assistance to you. He is stationed there for the special service of German Catholics residing in Paris. You would find him as affectionate as a mother." Here we finished our conversation; and here too I will close my letter.

You see, my dear friend, my time of trial is not yet over. Rather it seems to be commencing, and if I have had need of your help heretofore, I will require it still more for the future. I shall let you know as soon as I have come to a decision, wither to direct your letters. At present, let me have the kind favor of your advice in this crisis: I beg it from you in the name of Father Philippo, as well as my own. He respectfully sends you his regards, to which I cordially add mine.

Yours, etc.

LETTER X.

THE COUNT TO HENRY.

INNSBRUCK, 1833.

My dear Henry:

Your last found me in the act of penning my Catechism on Confirmation. I drop that work to answer your request. Though I must say, to begin with, that one who has Father Philippo for adviser need seek for no advice elsewhere. I cannot help approving of whatever he said to you. Only I feel tempted to disagree on one score, that is, in his dissuading you from coming to Innsbruck. But as he did not do this without good reason, I am only sorry the good reason came into his mind, and prevented me and my family from enjoying your presence

in our midst. Trouble giveth understanding, and I am confident it will end in bringing your parents into the Church, and our being deprived of your company will be repaid by the consolation of seeing you one day with them all in the bosom of the true Faith. We shall not cease to pray for you.

Yours, etc.

LETTER XI.

HENRY TO THE COUNT.

BADEN, 1838.

My dear Count:

Everything is settled. Father Philippo has had an interview with my father, and the interview has had the desired effect. I leave Baden with his consent. He, moreover, has made up his mind to wind up his accounts. Of course, it will take time to do this without loss. He is thinking of going to settle at Strasbourg, where he has a house and other property. Then I will return to him. To-morrow, I shall receive confirmation, and will set out next day for Paris. I enclose my address. I look for a long letter from your friendship on confirmation, as soon as I reach my destination. Adieu.

Yours, etc.

HENRY.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

III. A CHRISTIAN FIRESIDE.

I.

Even in the case of self-made men—as they are styled—early education and the surroundings of childhood exert a life-long influence. They imprint on the character certain indelible marks, which later contact with the world can never entirely efface. A man may rise superior to the associations of boyhood, or he may sink down to a level far beneath them. Yet there will be found in him, in nine cases out of ten, certain qualities which are to a great extent the sources of his failure or his success and whose origin may easily be traced back to the family-circle or the school room.

Careful training is necessary in every station of life; whereas wealth, a fashionable circle of acquaintances, a thorough education in merely secular branches, in a word, all the most favorable opportunities can never supply the void which has been left by neglecting to form the character of the child to habits of virtue and industry. This work of formation must be one of love, of tact, of prayer, of unceasing, untiring attention. It is therefore the work of the parent, not of servants or strangers.

Hence it is that the humble home of the practical Christian peasant or mechanic, where the mother herself assumes the care of her own children, so often gives to the world noble, true hearted men, whose integrity and perseverance make them worthy of our esteem and friendship, and not unfrequently raise them to positions of honor and trust in church and state. On the other hand it is not uncommon to find amongst those who have been brought up by governesses and tutors in regal palaces, knaves, libertines, and useless do-nothings, whose very existence is a burthen to the nation and a scandal to religion.

The case of Columbus forms no exception to the general principles which we have been laying down. Irving, indeed, says of him: "He was one of those men of strong natural genius, who appear to form themselves; who from having to contend at the very outset, with privations and impediments, acquire an intrepidity to encounter, and a facility to vanquish difficulties, throughout their career. Such men learn to effect great purposes with small means, supplying this deficiency by the resources of their own energy and invention. This from his earliest commencement, throughout the whole of his life, was one of the remarkable features in the history of Columbus. In every undertaking the scantiness and apparent insufficiency of his means enhance the grandeur of his achievements."*

This however does not contradict the theory which we have been advancing. The "strong natural genius" of our hero would never have made him *all* the man that he was, had it not been moulded and strengthened and supplemented by the powerful aids of a thoroughly Christian training, before it was set adrift to steer its own course on the sea of life. His wonderful energy; his systematic habits of order; his cheerful, kindly temper; his solid, unswerving piety; his unaffected

* B. I., C. I., p. 6.

courtesy ; his devotion to religion and humanity ; his spirit of constant prayer which was the life and guide of his great enterprises ; all these had been fostered, if not created in his soul, by the lessons which he had received at his mother's knee.

II.

The family circle in which the future discoverer passed his early years must have been a happy one. Harmony, mutual love and mutual forbearance, frank, out-spoken familiarity and sympathy between the parents and the children, were surely amongst its most striking characteristics. We can easily infer this from the peculiarly tender affection which in after years, Columbus manifested for his relatives as well as for his old home in the *Via Mulcento*. The devotion which he showed towards his parents in particular, has in it something exquisitely touching, which can hardly be expressed in words. It was full of all that openness and confidence that unquestioning spirit of obedience, and that perfect abandonment of expression, which lend such a charm to the love of little children. An example of his deep sense of filial duty will not be out of place here.

About the year 1476, Columbus came from Portugal to Italy in search of patrons for his scheme of discovery. His mission was unsuccessful, as the reader knows. He determined, therefore, to return to Lisbon as soon as possible, after having first visited his relatives at Savona, whither they had retired in 1469, from Genoa. The meeting was a joyous one, yet not unmixed with sorrow. He found his parents infirm, and harassed, once more, by pecuniary difficulties. Their fortunes had not prospered during the five years of his absence in Portugal, and the sums of money which he had sent from time to time out of his own scanty purse had been barely sufficient to satisfy the demands of their creditors. Through motives of delicacy they had not informed him of their trouble ; and he himself never so much as suspected it, for he had left the family in a condition of comparative ease before setting out on his last expedition.

He was at this time full of his great scheme of discovery. It was the constant food of his thought by day and of his dreams by night. He considered it as an inspiration from Heaven, and he felt certain of its ultimate success ; and hence, he longed most anxiously to enter at once

on its accomplishment. But the promptings of his affection as well as the voice of filial duty—for in Columbus all the emotions of the heart were supernaturalized—pointed out to him the path he should pursue.

He at once relinquished his dearly-loved project, and took upon himself the management of his father's affairs, working at the loom, during the day, like an ordinary journeyman. The evenings he devoted to drawing maps and copying books, which he carried to Genoa, where they brought extraordinary prices on account of their fidelity and the rare excellence of his penmanship. He labored thus for over a year. During this time he acquired, by his untiring industry, a sum of money sufficient to ensure his parents a decent competence for the remainder of their days. Then bidding the aged couple a tearful farewell, he tore himself away from them to continue the great mission with which he felt that God had charged him.

In after years when fortune and fame began to smile upon him, he was never forgetful of the parents to whom he was so deeply indebted. He wrote to them, he shared with them the fruits of his success, he named after them some of the loveliest spots in the new world which he had discovered. He loved to speak of his father and mother, and of the humble home of his boyhood, even when in the midst of the proud Spanish grandees who thronged the magnificent court of Ferdinand and Isabella. He never allowed himself to be influenced by that miserable morbid vanity which makes some men wish to hide their antecedents and almost to disown the poor but upright parents who gave them birth and education. How often do we not meet in this great and glorious republic of ours, this land of liberty and equality, this land which has adopted as the corner stone of its political principles the axiom that all men, provided that they be virtuous, are each others peers—how often, I say, do we not meet men, suddenly grown rich or influential, who would scarcely dare to appear in public with the father or mother to whom, under God, they owe all that is good in themselves.

Even in his old age, when he was broken down by his long and wearisome labors, and by the persecution of an ungrateful world, Columbus loved to dwell in imagination with the parents to whom, during life, he had been so dutiful a son. Although they had for years been sleeping, side by side, beneath the green turf of a Genoese churchyard, his love for them seems to have been as tender as it was when he

tore himself away from home for the first time—a weeping lad of fourteen years—to sail in the galley of his uncle.

The mutual love which existed between Columbus and his brothers was not less remarkable. It was almost womanly in its tenderness. Men marvelled at it—if we may believe the old chroniclers—and thought it worthy of admiration, even in that age of Christian chivalry, when, rough as the times were, brothers were not uncommonly as romantically devoted to brothers, as sisters are to brothers now-a-days. Columbus once said, in exhorting his eldest son, Don Diego, to fraternal affection : “ Ten brothers would not be too many for you. Never have I found better friends at my right hand or my left, than my brothers.”

III.

“ There is in the French language no expression which conveys exactly the same idea as our English word *home*.” How many times in your life, kind reader, have you met with this remark? It has stared at you, in your school-boy days from the dry, distasteful pages of your Murray’s Grammar; in youth, you have run across it over and over again in your favorite novels; even in manhood or womanhood, it has continued to haunt you in newspapers, and magazines, and reviews, and would-be philosophical narratives of continental travel. Americans especially are fond of quoting it.

The French, might, perhaps, retaliate on us, and say : It is true that we have no mere word which is exactly synonymous with *home*. But—if you will allow us to except a certain class of Parisian society—have we not the reality which corresponds to the word, a reality which the majority of you Americans do not possess in an equal degree?

Those of our readers who have in their younger days been, unfortunately, much given to novel reading, must have noticed one remarkable difference between the light literature of Europe and that which is manufactured on this side of the Atlantic. It is this. Whilst German, French and English stories abound with charming descriptions of happy, old fashioned family life, American works of fiction are singularly barren in this respect. Few of our writers have attempted to give us pictures of a real home, and the majority of these few have failed in the attempt. Their word-paintings are wanting in delicacy of outline, in warmth and depth of coloring, in gracefulness of arrangement; and

what else could be expected from an artist whose scenes are copied not from nature but from the works of foreign masters or the fantasies of his own imagination.

In very truth, are our American homes, in most cases, exactly what they should be? The stern, unbending formalism of our Puritan ancestors has passed away, even from its New England stronghold. But the greed for gold and the rage after fashion have worked a sad transformation in the family life of the wealthier classes—a transformation far more deadly to the true spirit of home than the bluest of the old Colonial Blue Laws. Parents are frequently only the guardians, not the companions, the playmates, the intimate confidants, and dearest friends of the child. The boarding house and hotel life which is becoming so common, serves only to aggravate the mischief. This is an evil which calls for prompt and efficient remedies—for it is, we firmly believe, one of the chief sources of our social corruption. It weakens the family ties and the loving reverence which, in old Catholic countries, is paid to parental authority; it implants in the soul of the youth a restless, roving spirit and a longing for independence from the yoke of superiors, and it leads him to seek after forbidden pleasures which sooner or later undermine his whole moral nature. Boys are always on the lookout for enjoyment of some kind or other—it is a part of their nature to do so; and they crave sympathy with an eagerness which is often unsuspected by their elders. If they cannot find all this in the bosom of their own family, they will seek it elsewhere—in others' homes, on the streets, in saloons, or theatres, or, perhaps, in places that are far worse.

We would gladly dwell on this point for some time longer, and develop more fully the many hints that we have thrown out in the preceding lines, but want of space forbids us. We beg leave however, before parting with the subject, to advise those of our readers who take an interest in this vital, all-important question to study the little work which the illustrious Bishop of Orleans, Mgr. Dupanloup, has lately written under the title of "*The Child*."*

*Several very sensible articles, bearing more or less directly on this question have appeared at different times in the pages of the *Catholic World*, and the *Brooklyn Catholic Review*.

What the Members of the Apostleship of Prayer are doing.

We think it profitable to present to our readers some extracts from the correspondence of the Apostleship of Prayer, which may serve not only as edifying reading, but also as a stimulus to their zeal, and moreover as a suggestion of new means and methods of increasing devotion to the Sacred Heart of Jesus—a suggestion which will, we trust, find a willing response among the American members of the Apostleship, whom we are confident we shall find as eager as their fellow-members of other lands to forward the interests and carry out the purposes of the Association.

At Toulouse, in France, the work of the Apostleship seems to be especially directed for the present, among other interests, to the conversion of men. Every month there is a meeting of the "Council of Promoters," composed of men who are calculated, by their social position and their zeal, to exert a great influence upon their neighbors. Monthly meetings are also held of the heads of sections of the Living Rosary. It is hardly necessary to mention that a section consists of five members, who take upon themselves to recite daily a third part of the Rosary, or five decades, in honor of the Sacred Heart, each member reciting one decade as his part of the devotion. Again, a third reunion is held monthly, to which all men of good will are invited, to hear Mass in one of the churches of the city. The chief purpose of this Mass, celebrated in honor of the Sacred Heart, is to gain a new victory over human respect by the sight of a large number of men marshalled under the banner of the Sacred Heart of Jesus, and openly proclaiming themselves Its servants and Its soldiers. Last March the reunion was held in the church of St. Aubin, the centre of a large parish composed, for the most part, of workmen who seldom see the inside of the church. Nearly three hundred members of the Apostleship were gathered there under the three banners which represent the three grades of the Association—the *Apostleship*, the *Living Rosary*, and the *Communion of Reparation*; and one hundred of them received the Holy Eucharist. The parish priest was deeply moved and full of joyful hope for the fruits which such an unwonted sight must produce among the members of his parish who had been drawn to the church by curiosity. In the follow-

ing month the meeting was held in the church of the Minims, which had been chosen, in spite of its great distance from the centre of the city, because of the great need of such an example in the parish. Notwithstanding a pouring rain, five hundred men were present at the *Missa cantata*, of whom four hundred were members of the Apostleship.

From Naples (Italy) a lady, who is one of the Promoters, lately wrote :

"I shall speak only of the neighborhood of this city. In the village of Polvica, after the example set by one of the most fervent of our lady Promoters, with the approbation of the parish priest: 1. They deem it an honor not only to take care of the vestments, &c., but even to sweep the church. 2. In the evening each one of them teaches catechism, in her own house, to a certain number of poor girls, of whom two hundred are being prepared for their first communion. 3. They accompany the Blessed Sacrament when it is carried to the dying, one of them going before to make the best possible preparation for the reception of the Divine Guest. 4. All of them, on the first Sunday of the month, spend the day in spiritual retreat and adoration of the Blessed Sacrament. At Miano, Ponticelli, and Marano, these or similar good works are also done; and the same may be said of other neighboring places. At Barra, a lovely site near Naples, the ladies who are Promoters, full of the spirit of the Apostleship, make it a point to draw to their work-meetings those of their young friends who are known to be rather worldly and careless, in order that they may hear some pious reading and be moved to attend to their religious duties. Already many of these young persons have been gained over to Jesus Christ."

Another lady writes from Casamassima, (May 2, 1876):

"The bands of the Living Rosary, which a few months ago numbered hardly three, are now fifteen, and soon they will increase to twenty. The Communion of Reparation, on the first Friday of the month, are numerous. But the most consoling fact of all, is that from the moment when this sweet devotion was introduced into the city, a great spiritual improvement became clearly visible. Many who had not been to confession for twenty or thirty years, were drawn by the gentle influence of the Sacred Heart, and now come to the Sacraments; tepid souls have grown fervent. We record with gratitude another great favor

lately received from the merciful Heart of Jesus. The Province of Bari had long been suffering from want of water, and in last April the drought had become so disastrous that little hope was entertained of securing any crops at all. The inhabitants were in consternation. The Archbishop ordered a solemn triduum, throughout the whole diocese, to the Sacred Heart of Jesus; and on the very first day of the triduum a plentiful rain brought life to the fields and joy to the hearts of the suffering people."

A Religious writes from Rome, under date of March 6th :

"I have good news for you about the Apostleship of Prayer among our little orphans. You cannot imagine the fervor with which they go through the actions of the day. They pray with great recollection, they make the Stations of the Cross with their arms stretched out, they mortify themselves, observe silence, conquer their little passions, bear contradictions patiently, are diligent in the discharge of all their duties—and all this under the influence of the Apostleship.

The following account was sent to the Director of the Apostleship in Germany :

"On the night of the 4th of February, this year, the Visitation Convent, at Sanvito, was exposed to a great and pressing danger from a fire which had broken out in the place where the fire-wood was stored. The stock was large, and soon the whole mass was blazing like a huge furnace. It seemed impossible that anything could save the convent and boarding school from total destruction. The Superioress suddenly bethought herself of an appeal to the protection of the divine Heart, and threw some *scapulars of the Sacred Heart of Jesus* into the flames. Immediately the fire changed its course, began to sink rapidly, and was soon under complete control; and thus the convent and school were saved.

Lastly, in a summary of the progress made by the Apostleship of Prayer in the district of Trinidad, in Central America, we read :

"In this region, in which Matagalpa is the centre of the Association of the Living Rosary, there are 684 bands of fifteen—258 at Matagalpa, 108 at Terrabona, 86 at Trinidad, 85 at Metapa, 60 at Initotega, 35 at Esquipulas, 27 at St. Denys, and 25 at Sebaco. Everywhere the consoling effects of this devotion are visible in the improved moral condition of the people, and no one can fail to see that this institution is a quickening influence that inflames the heart with heavenly fire."

Church of the Sacred Heart at Ho-Nan, China.

At last, by God's blessing, a new church to the Heart of Jesus has been reared in the midst of the Celestial Empire. So He willed it to whose loving Heart the fair and graceful temple is dedicated. We have struggled through hard and trying times to raise it; we can say of our church what was said of the second temple of Jerusalem: "Of them that built on the wall and that carried burdens, and that laded; with one of his hands he did the work, and with the other he held a sword," persevering in the work and trusting in the Lord. Thus we had the happiness to see the completion of that dear shrine sacred to the most gentle and loving Heart which deigns to dwell with delight among the children of men.

It was amid the fiercest imprecations that the life-giving cross was first reared upon Calvary, when the saving Victim was nailed thereon, whose side was opened that from His wounded Heart might come forth the world's redemption; but the divine Victim had already foretold that when He should have been raised upon the cross, He would "draw all things unto Himself." And so divine Providence has given to us too to see the days of danger and of death followed by days of peace and hope.

It is now some months since our new temple was solemnly dedicated, and every day, at all hours, these Pagans, of all classes and conditions, come to ask us that they may be allowed to visit it. They go away satisfied and well disposed; many of them even ask for books, that they may become better acquainted with a religion which they had hitherto known only by name. In all parts of our province—which extends about three hundred miles in every direction—our church is spoken of in a way which shows that it has created a deep impression. What we need now is not conversions, but laborers and means to keep alive and to spread such happy dispositions.

Our Lord has wonderfully blessed our efforts; the harvest has proved abundant beyond our most sanguine hopes. He has given us extraordinary and unexpected resources; He has suggested to us new and opportune projects; He has sent us skilful workmen for an undertaking of which they had never dreamed before. It was wonderful to

see those Pagans work with so much ardor and correctness in spite of their natural indifference and indolence. Even on days when thousands of their heathen countrymen surrounded them with threats and imprecations, they did not relax their efforts; and Pagans as they were, they knew how to defend, even against their own countrymen, the justice of the holy cause to which they were consecrating their labor and their strength. It was the Divine Heart, in which are contained all the treasures of the wisdom and knowledge of God, which thus quickened their minds and their hearts, their tongues and their arms, for the accomplishment of a work so dear to It. And in less than eighteen months, in spite of multiplied difficulties and obstacles of all sorts, the work has been brought to perfection in a style which has given satisfaction to all; Europeans and Chinese, Christians and Pagans, all come to see it, and all go away delighted.

I regret my inability to send a photograph of the new church, or even to find time for a detailed description of it. I can only say, for the present, that when the Pagans enter its sacred precincts they are irresistibly moved to pious recollection. And the Sacred Heart, wishing to find, amid the darkness which surrounds us, a throne of light and of love, has enabled us to make the altar a real master-piece which would be a centre of attraction even in one of the Universal Expositions of Europe. Indeed, whilst we were laying the foundations of the church, and no one thought as yet of the altar, it was given me to see a graceful design of a poor Chinese sculptor who had great trouble in finding means for his daily support. He often worked as long as eighteen or twenty days for the poor sum of eight francs. This design gave me the idea of an altar worthy of Him who was to dwell upon it. It would have been thought hardly possible that hands so rude could, in one year of patient toil, have executed a work so nearly perfect in every detail.

This altar is made of pieces from one to two inches thick, all in open work; there is no part of it as much as a hand's breadth that is not beautifully wrought. From base to summit, and in all its breadth, it is covered with sculptured designs of the most perfect finish, of graceful tracery and varied designs, all in exquisite taste. The harmony of the various parts and their novel and varied style adds new attractions to the whole. It is truly a majestic throne, instinct with devotion and

love, worthy of the sweet graces of the adorable Heart of Jesus. Just above the table of the altar, under the splendid tabernacle which is also masterly wrought, is a rich scroll adorned with beautifully sculptured flowers, bearing the words: "*Ecce tabernaculum DEI cum hominibus, et habitabit cum eis.*" "This is the tabernacle of the Lord among men, the place of His abode among them." On the second step, which flanks the tabernacle, on similar scrolls, are wrought the words which the Lord addresses to His devoted servants; on one side: "*Venite, comedite panem meum.*" "Come, and eat my bread;" on the other: "*Et bibite vinum quod miscui vobis.*" "And drink the wine which I have prepared for you." These and other similar texts adorn the altar and the choir. Others, in the Chinese tongue, are scattered inside and outside, as ornamental as they are beautifully instructive for both Christians and Chinese, to whose minds they convey the highest truths of faith.

It seems to me that a sanctuary dedicated to the Sacred Heart, in the very centre of the Chinese empire, amid the darkness of paganism, in the very heart of an idolatrous people remarkable for its want of heart and sentiment, a sanctuary so fair and graceful, amid such circumstances of time and place, must be an object of lively interest and of deep consolation to the friends of the divine Heart of Jesus. The great sacrifices and the extraordinary efforts made to secure success for this work, that it might produce the impression which has really followed its completion, I mean the impression of the majesty of Catholic worship, make me hope that we shall find generous souls ready to lend us the charitable aid which will serve to console us amid our many labors and sacrifices.

I earnestly entreat you to recommend this mission, in a special manner, to the devoted servants of the Sacred Heart of Jesus, that He may shed His light upon the darkness around us, that He may send forth His grace into the hearts of the Chinese, and pour out upon us all His choicest blessings.

✠SIMEON VOLONTERI,

Bishop of Paleopolis, Vicar Apostolic of Ho-Nan.

HO-NAN, January 26th, 1876.

The School of Christ.

XI.—CHARITY BEARETH ALL THINGS, BELIEVETH ALL THINGS, HOPETH ALL THINGS, ENDURETH ALL THINGS.

Son, the Apostle saith, in the last place, concerning charity : Charity beareth all things ; give heed and understand : this thou must also possess, if thou wilt love God with thy whole heart.

If the love of the things of earth often induceth us to undergo every danger of this world, what ought we not be willing to suffer for the love of the good things of eternity ?

See what the desire of acquiring riches hath invented : men also trust their lives even to a small piece of wood ; (*Wisd.* xiv, 5,) and why ? that they may have the plentifulness of earthly wealth.

And how many there are who make use of various artifices ; who walk through difficult ways ; who spare no labor ; and for what ?—that they may attain unto that which they love and covet.

Look at the industry and toils of worldlings : what is there which they are unwilling to bear for the sake of the idol whereon they have set their heart ? And yet, they and the vain object of their affections shall perish.

And unto us God hath promised everlasting bliss ;—can we hope to secure the same without labor ?

There is nought greater, or more excellent than God ; but, unless thy charity make thee endure joyfully whatsoever the Lord may permit to befall thee, thou shalt never possess the supreme Good.

Christ hath left us an example which we must follow : in this we have known the love of God, that He laid down His life for us ; and we ought to lay down our lives for the brethren. (*1 John* iii, 16.)

Let us at least practice patience amidst adversity ; and let not the injuries which are done unto us take away the duty of brotherly love.

Let us say with the Spouse of the Canticles : Many waters cannot quench love ; neither can the floods drown it. (*Cant.* viii, 7.)

But how doth charity believe all things ? Among them that love, division is not possible.

If all schismatics and heretics had, with a pure heart, loved the Bridegroom of the Church, they would never have fallen away from her.

They that love easily believe each other; and, when the beloved is truth itself, he that loveth cannot be led into error.

For such an one is not overwhelmed by anxieties; but, with a steady conscience, he continueth in whatsoever charity proposeth to be believed.

Hence the soul of him that loveth is raised unto the certain hope of possessing the heavenly Bridegroom; and whatsoever He hath promised He hopeth to enjoy forever.

For their hope is in Him that saveth them: and the eyes of God are upon them that love Him. (*Eccli.* xxxiv, 15.)

In this the love of God with us is perfected, that we may have confidence in the day of judgment. (*I John* iv, 17.)

Therefore, charity feareth no adverse things, she shrinketh not from reproaches; but she endureth cheerfully every torment.

Because the sufferings of this time are not worthy of the glory to come, which shall be revealed in us. (*Rom.* viii, 18.)

That we may be strengthened herein, let us look on the author and finisher of faith, Jesus, who having joy set before Him, endured a cross despising shame. (*Heb.* xii, 2.)

And of what kind was this joy? Our redemption, and the love of the true and living God, and of Him whom He hath sent, Jesus Christ our Lord.

And what example was thereby set before us? That by patience we may run to the contest which is proposed unto us. (*Ibid.* 1.)

For think on Him, who bore such opposition from sinners against Himself; that ye may not be wearied, fainting in your minds. (*Ibid.* 3.)

Wherefore my Son, being encouraged by all this, let us say with the Apostle: Who then shall separate us from the charity of Christ? And let us answer with him: I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the charity of God, which is in Christ Jesus our Lord. (*Rom.* viii, 35, 38, 39.)

XII—OF DEVOTION.

Son, after considering what hath been said concerning charity, thou must acknowledge, that the Apostle had good reason to say : I will show unto you yet a more excellent way. (*I Cor*, xii. 31.)

Whilst viewing that way, did not our heart become enlarged ? Might we not have said with the two disciples going to Emmaüs : Was not our heart burning within us, whilst He spake in the way, and opened unto us the Scriptures ? (*Luke*, xxiv 32.)

The Apostle hath opened unto us the secrets of the Scriptures in regard to charity ; and hath showed unto us the way, through which we may attain unto the perfections of the same.

Blessed is the man who walketh therein !

Doth thy soul long after the possession of charity ? I would fain be assured that charity hath taken up her abode within thy heart : but dost thou continue steadfast in her ways ?

When by true repentance thou didst recover the friendship of God, thou didst indeed regain charity ; but thou hast not yet attained unto that devotion, whereby thou mayst continue securely in her paths.

True devotion is the flame of charity, daily nourished by the faithful keeping of God's commandments, and by persevering therein unto the end.

This is the state of perfect charity, whereby the soul, freed from every defilement of sin, wingeth her flight unto the throne of God, in whom alone she findeth rest.

Unto such a soul it belongeth to say with David : In my meditation a fire flameth out. (*Psa.* xxxviii, 4.)

If then thou wilt love God with thy whole heart, do not delight simply in the habit of charity ; for unless, through the fervor of devotion, thou nourish this habit, thou shalt soon lose the same.

The Apostle hath taught thee the means, by the practice of which, thou shalt be enabled to entertain the fervor of this devotion.

See, therefore, whether thou keepest readily and cheerfully the commandments of God ; because fear is not in love : but perfect love casteth out fear. (*I John* iv, 18.)

For the state of devotion consisteth in overcoming all the obstacles of this life : whereby charity doth triumph over all that is in the world,

namely, the lust of the flesh, and the lust of the eyes, and the pride of life. (*Ibid.* ii, 16.)

Then we are so established in charity, that no temptation can separate us from God.

Blessed is the man whom Thou shalt instruct, O Lord: and shalt teach him out of Thy law. (*Ps.* xciii, 12.)

My Son, strive thou to attain unto this charity: often do thou cry unto the Lord with the Spouse of charity: Draw me: we will run after thee to the odor of thy perfumes. The King hath brought me into his chambers (into the abode of his charity): We will be glad and rejoice in thee. (*Cant.* i, 3.)

OF SERVING GOD.

I.—OF ENDURING THE EVILS OF LIFE.

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptations. (*Eccl.* ii, 1.)

Humble thy heart, if perchance it be ready to utter complaints; and endure.

Incline thine ear to learn the general Providence of God over all His creatures; and receive the words of understanding, that thou mayst know the state wherein God hath placed thee.

Make not haste in the time of trouble to withdraw thyself from Him; for the difficulties which beset thy state are not evils, but a dispensation of His love in thy regard.

Bear thy trials courageously; for the Lord hath allowed that adversity should befall thee, that by enduring the same, thou mayst receive a great reward.

Wait with patience: join thyself to God by a complete resignation to His will, and endure for His sake; that thy merit may be increased and crowned in the latter end.

Thou must be tried in the fire of tribulation, even as gold and silver are tried, do not then seek to avoid this probation; for woe unto them that have lost patience. (*Ibid.* 16.)

God hath not given the same destiny unto every man here below, but, in His wisdom and providence, He hath made one subject to another.

Let, therefore, every man abide in the calling in which he was called.
(I Cor. vii, 20.)

In every calling thou art able to secure the salvation of thy soul, if thou art willing to serve God.

Wert thou called as a bondman? care not: but if thou mayst be made free, use it rather. (*Ibid.* 21.)

For although God may be served in every condition of life, yet this is done better and more securely in one than in another.

If thou wilt be truly free to serve God, keep thy heart disengaged from the vain pursuits of the world, and be satisfied with thy condition.

The life of man is full of miseries: and every one is the slave of his own infirmities. Hence it happeneth, that there is none who doth not serve another in various things.

Say not: the Lord hath placed an insupportable burden upon my shoulders, and, whilst I carry the same, I cannot serve Him.

The Lord must be served in every place, in every condition of life, in every affliction: and the burden placed upon thee, if thou bear it with patience, is the service He demandeth of thee.

Be not troubled, Son, the Lord knoweth thy burden; He knoweth the need thou hast of Him: He is nigh unto thee, ready to assist thee.

Do not shake it off: if thou complain, thou drivest Him away, and thou shalt have none to relieve thee.

Have thou rather recourse to Him, He will console thee, and together with comfort, will impart strength.

Can murmuring and repining take away the heaviness of thy burden?

Make, therefore, of necessity a virtue: draw good from evil, that thy burden may be changed into an acceptable service.

Many evils there are, doubtless, to be endured in this life; but what are they when compared with the sufferings of the life to come, which shall last forever?

There is no real slavery on earth, except the slavery of the devil; if thou dost not endure this, thou art free indeed.

If thou art the bondman of the evil one, no plentifulness of good things, no conveniences, no delights can be of any avail; thou shalt be the most wretched of slaves.

Serve then the Lord, thy God; whose yoke is sweet, whose burden light.

My Son, wait on the Lord, act manfully: and let thy heart take courage. (*Ps. xxvi, 14.*)

Seek thou after justice; because whatsoever shall befall the just man, it shall not make him sad. (*Prov. xii, 21.*)

General Intention.

ECCLESIASTICAL RETREATS.

The revolving year has renewed the face of nature. But a few months are gone since we looked upon the cheerless winter landscape; the widowed trees stretching out their naked arms to the pitiless sky; the fields stripped of the dowry which Summer had given them; the voiceful rivulet that laughed with the cries of children, and echoed the songs of the birds, suddenly hushed in cold death. The very pulse of life seemed to beat no more. Now, what a contrast! Nature has donned her gala dress. The sun shoots its rays less obliquely, and beneath its glow the bosom of earth is warmed into life; the flowers resume their blossoms, the trees their fruit; the fields invite the reaper's toil: the summer breeze strings its lyre on every tree; and the woodland songsters fill the groves with the praises of God, bidding man for whom all these things were made, be mindful of the Giver of all good things.

This periodical renovation in physical nature has a voice for us which should not go unheeded. It speaks to us of that spiritual renovation of which it is the image; for the life of souls like that of bodies is subject to decline, and requires for its preservation to be continually renewed. Never will the soul cease to be sensible of this want until she shall drink of the waters of life at their well-head. If the sun were peopled, its inhabitants would be strangers to those changes of the seasons which we experience; for, plunged in the source of light and heat, they would enjoy its emanations in all their plenitude; they would only need organs adapted to receive the floods of this luminous ocean, to be unceasingly inundated with its brightness. Thus the Blessed, immersed in the ocean of ineffable delights, intimately united to God the Unchangeable, know no mutation or shadow of viscissitude. (*James, i, 17.*) Not so with the just on earth. Those among them even who

excel in merit and substantial sanctity many of the Blessed, cannot maintain the eminence they have attained, but by continually striving to ascend higher. Should they declare a truce in the struggle with their natural inclinations, they would quickly be despoiled of the fruits of their continued prayers and vigils.

Hence it is that Holy Church, during the coming months, invites her ministers to enter the valley of silence and in the holy communings of a retreat to renew the life of their soul. *Be renewed in the spirit of your mind*, says St. Paul, (Eph. iv, 23.) What does the Saint here enjoin? Never so slight a familiarity with the doctrines of the Saint, will evidence the meaning of his words. The Christian enjoys three lives, each of which requires to be constantly renewed: the life of the body common to us and the animal kingdom; the life of the soul by which we approach the angelic nature; and the life of the spirit by which we are children of God. This third life is that which the Priest must give to other men, nourishing and increasing it in their soul. He must then possess it himself in its plenitude, for the more we possess the more we can give; and since this divine life, no less than the animal and rational life, requires for its preservation to be incessantly renewed, the Priest is obliged more strictly than the ordinary faithful to take the means necessary to fulfil this condition. It is not then astonishing to see the shepherds withdraw temporally from their flocks—to see the apostles, scattered over the face of the Catholic world, gather together again in the Cenacle. What seek they in the silence of this retirement? They seek God. But do they not possess Him already? Is He not a prisoner in the tabernacle of their churches? Can He come closer to them than when each day they hold the sacred Victim in their hands—when by a supreme condescension He takes up His abode within their breast? Surely the union cannot be more intimate. But the union is not all. The distance of the sun from the earth is not greater amid the nipping colds of December, than amid the parching heats of the July sun, and yet how vastly different are its effects in both seasons. Why is it that the earth in winter is not subjected to the same vivifying influences as in summer? Because then it is partially turned away from the sun. It needs to be wholly converted (using the term in its etymological sense) to the great centre of heat and light, in order to receive its beneficent influence in its plenitude. Behold here

what the priest seeks in the retirement of a retreat: to be wholly converted to the sun of grace, which is the adorable Heart of Jesus. After having been converted from evil to good, he must advance from good to better, from better to perfect, and from a less perfection to one still greater. As the fairest day flushed with glory at its dawning, increases in brightness until it has reached the meridian of its splendor; so the minister of God, though ever so faithful a copy of the divine model, must approach Him ever more and more, continually receiving an increase of celestial light and divine warmth, until he reaches the meridian of eternity, then to be immersed in the full tide of the intolerable glory which surrounds the feet of the eternal Father.

The season of retreat is a time eminently suited to effect this intimate communication between the Heart of Jesus and that of Its ministers. No other object is then suffered to withdraw the attention; no cloud to intercept the vision. With mind unembarrassed and heart disengaged the priest may gaze untroubled on the glories of the Sacred Heart, and fashion his own to Its semblance. Preoccupied with the care of others during the rest of the year, it is certainly not too much to devote a week to the exclusive consideration of his own weal. Surely none will begrudge him this short repose; no one will be surprised that the church, to enable him to enjoy it, desires him to pass in retirement the Lord's day. She wisely judges that the fruits of this retreat will more than compensate his flock, for the passing inconveniences entailed upon them by the temporary absence of their pastor. The seclusion of this one day, by enabling him to gather more abundantly the fruits of the spiritual exercises, will render his presence more precious during the rest of the year. We should not then be scandalized if he, whose labor and whose love are for his flock, seem momentarily to forget those to whose interests he is pledged; he who, amid the anxieties and distractions of an arduous ministry, is but too much exposed to forget himself. Allow him then to arm himself with the necessary precautions, as Saint Paul advises, lest in saving others he himself be lost. (1 Cor. ix, 27.) Called to convert others it behooves him to effect a thorough conversion in himself; commissioned to radiate the light and heat of divine grace, he must first be warmed and illumed by the rays of the Sun of Justice. An instrument in the hands of Jesus Christ to accomplish the work of sanctification in our souls, how can he fulfil his grand mission

if he be not entirely at the disposal of the divine Artificer? He, the organ of the Word, will communicate to us the saving truths of salvation with all the more eloquence, as he will have more fervently meditated and prayed. Like his divine Master and model, he sanctifies himself for his disciples, (Is. xxvii, 19;) and in securing his own salvation, he fits himself more effectually to assist others to save their souls. (1 Tim. iv, 16.)

Ecclesiastical retreats are therefore of cardinal importance, not only for the church but also for all her children as well; all should consequently coöperate to ensure their success. Last month we offered our prayers that God might raise up everywhere priests after His own Heart,—genuine apostles who would renew in the bosom of modern paganism the marvellous conversions wrought by the first disciples of the Saviour. In the order of Providence, no means is better suited to attain this end than the exercises of a retreat. After all, what is done in retreats? The life of the Apostles in the Supper Room is repeated; the life of meditation and prayer. He who makes the retreat meditates on the same truths which occupied the minds of the Apostles; he prays to the same God, in union with the same divine Mediator, relying upon the intercession of Mary and of the Saints. (Acts i, 14.) The priest in retreat performs the same exercises; he has the same motives for his sanctification, the same means, the same assistance as the Apostles enjoyed. These motives have lost none of their persuasive power; these means are as effective now as then; this assistance is proffered with the same liberality; why then should not the exercises bear the same fruit? Whence did the Apostles draw their strength, if not from their love for Jesus Christ? This is the great secret; love as did Saint Paul, and you will achieve what he wrought. Does not the adorable Heart of Jesus possess for us the same charms which captivated the love of Saint Paul? Ah! surely He who yearns so ardently to be loved by men, will not refuse us the graces necessary to acquire this love if we but fulfil the required conditions. The retreat has been instituted precisely in order to render the accomplishment of these conditions easier. We have there before us during the space of eight days the fountain whence the Apostles drew; *an open fountain*, (Zach. xiii, 1,) and we are all invited *to come to the waters*. (Is. lv, 1.) The wounded side of the Saviour is still gaping for us, to enable us to par-

take of that inebriating draught which transformed the Apostles into other men. (Is. xii, 3.) If the intentions of the church are faithfully complied with; if the retreats of the clergy are made conformably to her prescriptions and desires; if they who undertake them and they who are entrusted with their direction, correspond fully to the designs of the Heart of Jesus; we will witness the realization in the church of a more wonderful transformation, than is offered to our contemplation in the change of the seasons; the miracle of the Supper Room will be repeated; the Spirit of God will descend from heaven with the impetuosity of a mighty wind; and the face of the earth shall be renewed. (Ps. ciii, 30.)

These are not only hopes founded on the promises of God; a thousand times have these promises been realized, while on every side of us enduring facts testify to the efficacy of the holy exercises. These were the arms with which Saint Ignatius and his companions did battle so successfully against those who sought to tear the seamless garment of the Spouse of Christ; these were the means by which they wrought such marvels in all parts of the world, in all ranks of society. So wondrous, so complete were the transformations effected by these exercises, that Protestants, unable to deny the existence of these effects and at a loss to explain them, ascribed them to the power of necromancy, as whilom did the Jews who, witnessing the holy enthusiasm of the chosen twelve, ascribed it to intoxication. The same phenomenon provoked these two explanations scarcely differing one from the other. The exercises revived the divine magic of the Cenacle, and gave a new force to the flow of that celestial draught wherewith the Apostles were inebriated. A century later Saint Vincent de Paul again found the wonderful secret, and employed it with the same effectiveness. It requires in our day but to be used with the same energy to produce similar effects; if the means remain the same, how can we account for the diversity in the effects, if not to a difference in the use of these same means? Not only is it in the interest of all Christians, but also in their power, to put an end to this diversity. For it is not exclusively the clergy who are called to render efficacious this means of sanctification; they can and should be aided by the prayers of the simple faithful. Have we not seen that this is so? Does not Holy Writ remind us that the Apostles did not pray alone in the Cenacle? That retreat of ten days, which closed with the

miracle of Pentecost, was made in common with the women, with Mary, Mother of Jesus, and with His brethren : *all these were persevering with one mind in prayer with the women, and Mary, the mother of Jesus, and with his brethren.* (Acts i, 14.) Does it seem as though the women are out of place in this narrative? What weight could their humble prayers add to those of the Apostles and of Mary their Queen? Why then does the sacred writer mention it? Evidently to make us understand that the descent of the Holy Spirit, being intended for the sanctification not only of the Apostles, but also of all the faithful, should be the object of the most fervent prayers of all the Church. Doubtless the Apostles must be the first to solicit this grace since they are to be the first objects of it. The Mother of Jesus will unite her prayers to theirs, with all the more ardor as she sees that the glory of her Son is intimately connected with the sanctity of His ministers; but there is not in the entire fold one member to whom this sanctification should not be a subject of personal interest. Thus may we all become apostles and contribute to form apostles. If he who welcomes a prophet in the name of a prophet will share in his recompense; if we may establish a claim to an eternal crown by a simple cup of water given in the name of the Good Shepherd, what may he not hope for who, by his prayers will have brought down more abundantly into the hearts of the apostles, the fire which they are commissioned to spread over the earth?

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them, in particular, for those of Thy ministers who withdraw into the retirement of a retreat to await in prayer the coming of Thy Holy Spirit. Divine Saviour, pour out on them abundantly the grace of this divine Spirit, in order that the face of Thy earth may be renewed.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary. save the Church! (40 days ind.)

Graces Obtained.

Thanks are returned to the Sacred Heart of Jesus and the Immaculate Heart of Mary for many and signal favors received.

Please return thanks to the Sacred Heart of Jesus for two graces asked for and obtained. During the present year, our community has been the recipient of several favors obtained, we believe, through the Apostleship of Prayer: we desire to offer our heartfelt thanks to the Sacred Heart of our loving Saviour. Sincere thanks are tendered the Sacred Heart for four extraordinary graces and other privileges recently obtained, and for the partial recovery of one lately recommended. Heartfelt thanks are returned for the following favors obtained from the Sacred Heart of Jesus. 1st. A precious life which was in great danger has been wonderfully spared. 2nd. A widowed mother, whose only son was in danger of being condemned, thanks to the merciful Heart of Jesus and the Immaculate heart of Mary, for having obtained his acquittal. 3rd. A pious undertaking, which was recommended last winter for the first time, proved to be a complete success. 4th. A young man who was out of employment and had neglected his church duties, attends now faithfully to his religion, and has obtained a situation. 5th. A young man who had an attack of insanity, has entirely recovered and attends to his business with success. 6th. A sick man who refused to see the priest, though he was in danger of death, has received the last Sacraments. 7th. Two brothers, who had neglected their religious duties for a long time, have so far reformed that they now attend church regularly. Hearty thanks are returned to the Sacred Heart for the reception of several precious graces lately recommended in the pages of the *Messenger*.

We return thanks for several graces received during the past month.

Thanks are returned for a favor received on St. Joseph's day, March 19th.

Please return thanks to the Sacred Heart for favors received. Please to thank the Sacred Heart for the great improvement in my brother who was recommended repeatedly to the prayers of the Apostleship;—we hope through the mercy of the Adorable Heart of our Lord, that he is forever cured of intemperance. Thanks are returned to the Sacred

Heart of Jesus for the conversion and baptism of an old man of 81 years;—he was recommended to the prayers of the Apostleship about one month ago. Return thanks for the reconciliation of a man and wife. Thanks are returned to the Sacred Heart of our Divine Lord, for many spiritual and temporal favors obtained during the past year. Heartfelt thanks are returned to the Sacred Heart of our loving Jesus for graces asked for three months ago, and obtained. Please unite with us in thanking the Sacred Heart for the conversion of a young lady recommended about a year ago: Notwithstanding many obstacles she was received into the church and made her first communion one month ago. Thank the loving Heart of Jesus for many spiritual and temporal favors already received. Most sincere thanks are returned to the Sacred Heart of Jesus and to St. Joseph, for resources, obtained for the payment of the debts of a Parish, and surpassing the most sanguine expectations of all interested:—it was recommended to the prayers of the Apostleship in November last. Thanks are also returned for other favors. Thanks are returned for obtaining a situation, after recommending the same to the Sacred Heart of Jesus. Please thank the Sacred Heart of our Blessed Lord for success in examinations.

Return thanks to the Sacred Hearts of Jesus and Mary, for the conversion of an intemperate man, on his death bed, who lived without faith, but received the last Sacraments before he died;—reform of life was asked for him two months ago. Thanks are returned for the beautiful death of a little girl recommended some time ago. Please return thanks to the Sacred Heart of our dear Lord for favors bestowed on my brother who had been recommended to the prayers of the Apostleship; he has approached the Sacraments with fervor, and has taken the pledge for one year. Thanks for the signal conversion of one who had once been a religious, but, through an unfortunate train of evil circumstances, lost her vocation. The consequences was, that faith and every spiritual comfort along with it, was completely annihilated, and, for the past ten or twelve years, she has been in a state of mental excitement, vainly seeking refuge from a troubled conscience, in the association of unbelievers and perusal of Voltaire's works, and other infidel writers. Six months ago she became a member of the Apostleship, and was earnestly recommended to the merciful Heart of Jesus. The happy return of grace and faith was completed in her on the first

day of May, when she received our Lord in holy communion : surely the divine Heart overflowed in mercy towards this sinner ; with humble gratitude she acknowledges its holy influence, and desires to be united in thanksgiving and prayer by the Apostleship, that love and confidence in the Sacred Heart may increase daily among all Catholics. For one more spiritual favor I gratefully returned thanks. Please ask the Associates to return thanks for a spiritual favor requested. For the successful erection of a building under adverse circumstances, and for the removal of the cause of great scandal. Return thanks for the recovery of the health of six persons recommended in the *Messenger*. For several spiritual and temporal favors. Also for the return to their duty, of several persons, very negligent in the practice of their religion. Please offer thanks to the loving Heart of our Lord, for favors obtained through the prayers of the Association. Thank the Sacred Heart for one temporal favor granted, and for another partially granted. As a mark of gratitude I enclose —, for a mass of thanksgiving. Please return most grateful thanks for the successful operation upon the eyes of a blind child, who is now restored to sight ; it was recommended about six months ago. Thanks to the loving Heart of Jesus for the conversion of a Mason. Please thank the Sacred Heart for three temporal favors received. Thanks are offered to the Sacred Heart for favors received the past month. A subscriber sends thanks for the removal of difficulties in her position, that made it almost unbearable,—also for recovery of health. I wrote last September, to ask the Prayers of the Members of the Apostleship, for the good success of our schools ; and now I am happy to inform you that they have been blessed by God in a special manner during the past year : for which be kind enough to return thanks to the Sacred Heart, and also for a special favor granted to two priests who were recommended to your prayers.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

SEPTEMBER, 1876.

Vol. 3, No. 9.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

In the tomb, in which Christ clothed Himself with the most perfect immortality, He despoiled Himself of passibility, which is the beginning of death—and this of necessity. The power which suffering now exercises over us comes, *essentially*, from our native imperfection, and *accidentally*, from the actual degradation of our condition. Our eyes were not necessarily made for tears nor our hearts for grief. Sorrow is a chastisement which God wished to spare us ; He had suspended it over our heads simply as a threat to keep our inconstancy in check, and it was inflicted upon man only as the consequence of original sin. Now, Christ being holiness itself, substantial and infinite holiness, the Holy of Holies, for this reason the most complete happiness was due to Him from the very first moment. If during His life among us He sighed under affliction and suffering, this is because by a miracle He temporarily suspended the exercise of His undeniable right to all felicity : because to show His love He wished most rigorously to satisfy the justice of His Father by His suffering. But now, that by such suffering He has cancelled all our debt, now that by the shedding of His Blood He has prepared a bath which purifies our souls from all their stains, the time has come for all things to return to order, and suffering must be removed from Him forever. Passibility will no longer be able to

find Him across the unfathomable abyss which eternal beatitude has placed between sorrow and the throne of the Conqueror of life and death. Christ is therefore impassible, but He is not insensible, far from it; He has left nothing upon earth that He was able to take into Heaven. As God He brought back every thing which He had taken away, for God cannot change; He has, therefore, to-day that same divine love which is common to Him with the Father and the Holy Ghost, that is to say, an infinite, eternal love which moved Him to become the ransom of the world, as the Church sings. Moreover as *man* He has preciousely preserved all that our nature possesses compatible with His present state, for He has not ceased to be a man. He preserves therefore that human heart which is exclusively the property of the Incarnate Word and which was necessary for Him to be and to remain man. Like our own hearts, although doubtless incomparably more so, was the human heart of Jesus a sensitive heart; why should it not be so now? Can sensitiveness be an imperfection? Is it not, on the contrary, essential to our nature of which it constitutes one of the most noble prerogatives, one of the most glorious traits? Although Christ be to-day impassible in His humanity, as He has always been in His Divinity, He is not insensible; His sensitiveness is transformed, we must acknowledge, but it still exists; we cannot precisely define its species, its operations, or its effects, but we may affirm its persistence. In our present state, sensitiveness in man supposes two things: for the soul, affections and sentiments; for the body, sensible impressions, sensations by means of those organs which God has placed at the service of the soul, which associate themselves with its affections, and participate in its sentiments. These sensations, these impressions are agreeable or painful according to circumstances, like the affections and the sentiments of which they are but the echo. Everything like suffering, sorrow or affliction has disappeared completely from the body and soul of Jesus never more to return; but, with the exception of the bitterness which these caused Him to experience, every other sentiment still subsists in His human heart. Jesus loves all that He ever loved and with the same love as ever; His affections have not changed their object and have not grown lukewarm; consequently He preserves towards us that consummate charity which was enkindled in His created affections by the flames of His uncreated love.

In order to have some idea of what takes place to-day in the Heart of Jesus, let us hastily gather up some traits by which this sensitiveness was displayed when our Saviour was upon earth. The sudden appearance of misfortune touches Him deeply; He cannot see any one suffer without feeling pity for him and undertaking to relieve him. Never, no not even once has an unfortunate creature approached Him without finding that which he most needed. He even anticipated requests and left no time to be asked. In those expressive figures in which He admirably portrays Himself, how His goodness is betrayed and how brightly it shines forth! Who can read without emotion the touching parable of the woman who found her groat; that of the Shepherd going after the stray sheep, above all that of the father of the prodigal son? Like an *Æolian* harp which the slightest breath passing over it causes to vibrate and sigh melodiously, the Heart of Jesus resounds to every affliction. Tears, that "blood of a wounded soul" as St. Augustine calls them, spring readily from His eyes; He watered with them the tomb of His friend Lazarus, and in the midst of the ovations of the people, the sight of Jerusalem, and the thought of all the misfortunes which the obstinacy of this guilty city would draw down upon it, obtained from His commiseration the same tribute of emotion. Abundant miracles marked his footsteps, not a single one is recorded which is simply an evidence of his power or even a mere gratification granted to the curiosity of those who were the witnesses thereof; all were invariably marked by the seal of goodness; all were drawn from Him, so to speak, only by that emotion which the sight of suffering was sure to produce in Him. This springs naturally from the circumstance under which He works His prodigies, and that there may be no misunderstanding about it, the Sacred Text often takes notice of it in the most express terms. If He cures of leprosy, if He restores sight to the blind and health to the sick in a numerous assembly, it is, and the Gospel takes care to call our attention to this fact, that he is urged to do so by His compassion for these poor people. When upon two occasions He multiplies bread to feed some thousands of men, it is because He shrinks from the thought of the dangers they will run if He abandons them. "I have compassion on these people," said He to His disciples; "three days they have been with Me and have eaten nothing, I will not send them back fasting for fear that they faint by the wayside, for many of them come from afar."

However, let us not deceive ourselves ; although the evils of the body move Him profoundly, as we have just seen, it is above all the ills of the soul which have the privilege of His liveliest sympathy. The sufferings of souls touch Him much more deeply, affect Him far more cruelly than all the rest. Perceiving one day a large number of persons come out to hear Him, He had pity on them, as St. Luke tells us, because they were like sheep without a shepherd, and addressing Himself to His disciples He said to them: "The harvest indeed is abundant but the workmen who are to reap it are few." His greatest, His true martyrdom is not that which first presents itself to the mind, but which a little reflection will discover. Our Lord had to endure a double torment, a two-fold passion, one exterior and one interior ; the exterior may be expressed by one symbol, the Cross ; the interior is figured to us by the chalice. The cross upon which our Lord expires is the passion which confines itself to the exterior and tortures only the body, but the chalice, the penetrating bitterness of whose contents insinuates itself into the soul, represents the interior passion. It is so true that the invisible passion of the Heart of Jesus in its severity is so immeasurably superior to any visible suffering experienced in his body, that it is the only one of which He complains. In the Garden of Olives, in that frightful agony into which He is plunged at the sight of all He is about to endure, His cross does not affright Him, He does not even speak of it ; He does not ask to be spared the flagellation, nor the Crown of thorns ; He accepts all these exterior sufferings, He even invokes them because at this price He can rescue souls from eternal perdition. But He asks, He implores, that He may not be obliged to drink this chalice which is His greatest bitterness. His love for men cannot resign itself to the fact that, notwithstanding all His efforts, souls will continue to rush to their eternal ruin. Properly speaking, the murderers, the executioners of our Lord were neither the Jews who condemned Him to death, nor Pilate who signed the decree, nor the servants and soldiers who put it into execution ; if we may be allowed to say so, He carried within Himself His own most cruel torturer,—it was His love for us which gave Him the death-blow—His desire to apply the remedy to all our evils—a desire which our own obstinacy in going to destruction often thwarts.

We might have on this point, if need be, the guarantee of science. In an essay on the "Physical causes of the death of the Saviour," after

having established from several indications and more especially from the great cry wrung from His lips when about to expire, that the death of Christ was not caused by the physical torment of the cross, nor by weakness occasioned by the sufferings which preceded His passion; a savant has been led physiologically to affirm that this death is to be attributed solely to the vehemence of the interior sensations of the soul, to an excess of love. Experience seems to show that when death is caused by intensity of emotion, a sort of decomposition takes place in the heart and in the organs which surround it, which will explain the mixture of water and blood which the lance of the soldier drew from the side of Jesus. Our Lord favors this conjecture when He says to us: "Nobody can take my soul from me against my will, but I freely lay down my life when I will and only because I will." Furthermore, since in order to give to the death of the Blessed Virgin that character of special privilege which every where, always, and in all things accompanied the Immaculate Mother of God, the Doctors of the Church have no difficulty in assuring us that she did not die by accident, nor of illness, nor of old age, but that love alone severed the thread of her existence, that she succumbed to the force of a final act of charity which resumed in itself all preceding ones, we are constrained to grant at least as great a privilege to her Divine Son, from whose plenitude are derived all the graces of which His creatures are the recipients. Let us therefore say with the zealous and learned editor of the *Messenger du Sacré Cœur*: "We have every reason to believe that our Good Master really and literally died of love; that love which had already caused Him to endure such a sorrowful agony in the Garden of Gethsemane dealt Him also the final blow upon Calvary; it not only conducted Him to the sacrifice, it also accomplished His immolation.

Now, this incomprehensible love which operated in our Lord so lamentable a catastrophe; this love which, upon earth, was His most implacable executioner, His only real murderer, if we may once more be allowed to use such language; Jesus keeps this love carefully in His heart, He carries it with Him to His highest Heaven as the richest portion of His inheritance, and therefore He loves us now with as much ardor and impetuosity as ever.

Heaven.

From the beginning of time, it has been always true that they who have received the light of faith, and have shaped their lives according to its teachings, look upon this earth as a mere stage, a stopping place in a long journey, and consider themselves as pilgrims who are hastening on to their true home, which is Heaven. "All these died according to faith, not having received the promises, but beholding them afar off and saluting them, and confessing that they are pilgrims and strangers upon the earth."* And as the traveller in a far country lightens the pain and the burden of a long banishment, by the thought of the joy and the rest he shall find on his return, so the believing soul struggling through the thorny ways and the wearing toils of these days which are few and evil, finds comfort and strength, and new energy that spurs him on in the sure hope of the endless joys and perfect rest that await him within the gates of his Father's home. These hopes and aspirations are beautifully set forth in those inimitable prayers of the prophet king, who indeed had wisdom wrought into him by the years of sorrow and persecution so pathetically narrated in the simple but touching record of the second book of Kings. This longing of a weary and wounded heart is the theme of many verses of that sublime poem, the Book of Psalms; and there we see how the royal fugitive, the model of true penitents, finds solace amid suffering, energy in despondency, strength against weariness in well-doing,—all these in the bright vision of the crown that is waiting in the merciful hands of a loving God, and of the home of rest after a weary journey. "I have inclined my heart to do thy justifications forever, for the reward."† Nowhere, perhaps, are these feelings more touchingly expressed than in the forty-first Psalm: "As the hart panteth after the fountains of waters; so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? Why art thou sad, O my soul, and why dost thou trouble me? Hope in God, for I will still give praise to Him, the salvation of my countenance and my God. . . . With me is prayer to the God of my

* Heb. xi, 13.

† Ps. cxviii, 112.

life; I will say to God, Thou art my support." And there is hardly a psalm from which consoling words may not be quoted to support and comfort the soul that is weighed down with grief and sin.

But when the Son of God came down upon earth to walk with men and, by His sacred merits and most bitter passion, to open to them the gates of Heaven, the longing for the heavenly home, the earnest striving after the blessed gaol, the contempt of earth with its lying vanities, shone out so distinctly and so strongly as an all-pervading passion in the true followers of Christ, that Christianity may be truly styled a practical and standing proof of that truth from which, as from an abounding spring, have flowed for centuries those multitudinous acts of heroic virtue which have been the glory of the Church, and the weapons that defeated her infernal enemy. Hence that joyful readiness to meet death, in order to be with Christ in heaven; hence the willing and generous sacrifice of all that is most alluring in the eyes the world, most fascinating to youth, the pure joys of the domestic circle, and the legitimate pleasure of social intercourse—all sacrificed to enjoy a closer union with God here on earth, and a greater assurance of being forever happy with Him in heaven. Even among those whom duty or necessity has constrained to live amid the cares and troubles of ordinary worldly life, how many there are and always have been, who have made their lives a faithful mirror of the apostolic injunction to "mind the things which are above, and not the things which are below," to see that "their conversation be in heaven," to "seek the things which are above where Christ is sitting at the right hand of God," "while they look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal."

Now this principle which underlies and pervades and quickens the whole spiritual life of the Christian is no new development, no after growth; it was fully realized and developed, vigorously active and energizing in the infant life of the Church. We have abundant witness to this truth in the beautiful and touching inscriptions on the tombs of the first Christians, which have been brought to light by the patient and laborious researches of Catholic Archæologists. "Independently of the accidental uses," says Dr. Northcote, "which may occasionally be made of memorials of this kind, they serve the very important his-

torical purpose of recording human thought and feeling; they often teach us more of the inner life, give us a more lively picture of the temper and mode of thought which characterized the people to whom they belong, than the more elaborate productions of their philosophers, poets and historians. Most frequently they treat of those topics which at such a time usually occupy the minds of the survivors." And hence it has been truly said by a Catholic Reviewer, speaking of monumental inscriptions, that "the ruins that lie by the banks of the Tigris and the Euphrates, give us a better notion of the power of the kings of Babylon and Assyria, of the civilization, religion and moral condition of the ancient peoples of those countries, than the writings of historians. The obelisks and pyramids, the ruined temples and the columns covered with hieroglyphic characters, tell us more of Egypt than Herodotus and Manetho. In like manner do the tombs and inscriptions in the catacombs bear witness to the faith and morality, the usages and manner of living of the early Christians." For this reason we choose these tombs and inscriptions to show how true it is that the thought of heaven was always the stay and the support, the consolation and the joy of the Christian soul, and, not less, because the echo of those fervent aspirations, eloquent in their terse but touching simplicity, coming down to us from out the resting places of our first-born brethren in the faith, should be powerful to save us from the thralldom of the fleeting and fatal illusions of the age, to arm us against the corrupting influence of those empty, but noisy trivialities, known as "modern ideas," and to raise us above the very degrading standards of thought and feeling which characterize a society wholly buried in gross materialism and utterly blind to the knowledge of anything beyond the grave.

Our fathers of the early centuries of the Church were wiser and far more elevated in their views of things, both human and divine. They kept always before them the thought of heaven, as during life, so especially at the hour of death. The idea of heaven, with its divine beauty and endless joys, is a prominent feature in the Christian art of the catacombs, the burying place of the first followers of Christ. This idea is expressed in many ways, now by symbols, now by formulas and inscriptions of many different kinds. The very word Paradise, by which heaven is designated, shows what was the leading idea about that future home in the minds of those who first applied the name to

Christ's eternal kingdom. The word Paradise, it is needless to say, means a garden, an enclosed garden, or a garden of delights. The Fathers of the Church have always described it as an ever-blooming garden, rich in fruits of exquisite savor that never decay, and fragrant with perfumes that never die and never clog. They speak of the elect as rejoicing.

Inter odoratos flores et amœna vireta,

"In the midst of fragrant flowers and smiling meads."

In the acts of St. Perpetua, the youthful Saturnus describes Paradise as "a vast grove . . . with grassy lawns, rose trees and rich borders," always green slopes, odorous flowers, eternal joys. A thousand similar passages might be quoted, likening the abode of the blessed to all that is most rich and graceful in the varied beauties of nature. And this is but natural; for the human mind, so limited in its resources, and yet eager to find some expression of the bliss reserved for man in the next life, is constrained to look for the elements of its pictures in those things which constitute its happiness in the life that now is.

We cannot forbear quoting here a passage from the Alexandrian liturgy, ascribed to St. Basil. The words are taken from a prayer for the faithful departed: "Bring them, O Lord, and gather them together into the place of verdure—in *locum herbidum*—by the waters of rest, in the garden of delights whence are banished forever all grief and sadness and tears, in the splendor of Thy saints." And the liturgy of the Eastern Churches abounds in equally beautiful and poetical passages, when alluding to the place of rest of the souls departed.

But to come to the monumental inscriptions which, even alone, as has been said, abundantly show forth the ideas of the first Christians in this matter. The tombs of our fathers in the faith, from which Christian hope banished all idea of gloom and of mourning, are rich in allegorical representations of Paradise—trees, flowers, crowns and garlands, an eternal spring. These representations are found rudely carved on the simplest sepulchral stone, and artistically sculptured on the stately sarcophagus of gleaming marble. A very common design is that which represents the soul of the departed Christian under the form of a person standing between two trees, in an attitude of rapt contemplation or of ecstatic bliss. Some funeral urns represent the blessed in groups sepa-

rated by graceful clumps of trees or by flowering vines. Sometimes the divine Shepherd is seen seated upon a flowery bank in a beautiful grove, conversing familiarly with the blessed; often the departed soul is seen as a dove perched upon a tree, or amid the flowers that adorn the sepulchral stone—both tree and flowers are emblematic of Paradise. The same style of emblematic ornament is found on the vessels which were used in the *agapes*, or feasts of charity, during the persecutions in the first centuries of the Church's history. It is worth while to call attention to the fact that these different classes of monuments, to which may be added the frescoes in the catacombs, represent the blessed souls, even those whose station in life was the lowliest, clothed in the richest garments, as guests at the bridal feast of the Lamb. The virgins and widows—for instance, St. Agnes, St. Priscilla, St. Cæcilia, and others, are represented in dresses of the richest stuffs, adorned with bracelets, necklaces, rings, “prepared as a bride adorned for her bridegroom.” There are many other forms under which we find the same thought—as, for instance, the banquet or feast to which our Lord so often alludes in His parables on the kingdom of heaven; so too the palm branch and emblems of triumph.

Besides these allegorical types, there are innumerable varieties of epitaphs, dating back to the first centuries of the Christian epoch, in which the happiness of heaven is mentioned in words which imply, when they do not directly express, the ideas now rendered so familiar to us by the sacred liturgy, of “refreshment, light, and everlasting peace.” To quote a few, taken at random from among a multitude of the same kind, we have: *ACCEPIT REQUIEM IN DEO*. “He has found *rest* in God.” *REQUIEM ACCEPIT IN DEO PATRE NOSTRO ET CHRISTO EJUS*. “He has found *rest* in God our Father, and in His Christ.” There is one which derives more importance from the fact that it contains a clear and distinct profession of faith in the divinity of Jesus Christ: *HIC JACET PERPETUUS IN CHRISTO DEO SUO*. “Here rests Perpetuus in Christ, his God.” Others again dwell more particularly upon the life of glory in heaven: *VIVIS IN GLORIA DEI*. “Thou livest in the glory of God.” *BEATIOR IN DEO CONDIDIT MONTEM*. “More happy, he has given back his soul to God.” Many allude, in a general way, to the companionship of Christ or to final rest in heaven, our true home, after the close of this earthly pilgrimage. The following are examples:

SCIMUS TE IN X, (Christo.) "We know that thou art in Christ." SOIO NAMQUE BEATAM. "For I know that thou art happy," which may be the peaceful assurance of a father in regard to his child, or of a husband respecting his wife; IN DOMO ÆTERNA DEI. "In the everlasting dwelling of God." There is one which seems to be alone of its kind: ELATUS EST, (ad Deum.) "He has been raised up—or taken up—to God; another epitaph, not common either, is found at Chartres: VITAM TRANSPORTAVIT IN CÆLIS. "He has gone to live in heaven." There is one on the tomb of a certain Eugenia, which proclaims that she has been *restored*, (to her true country,) and above the inscription is the formula—IN PACE—within a radiant crown—a double expression of the heavenly reward and triumph of the just. The following pretty epitaph is found in barbarous Greek, thus translated into Latin: DEUS QUI SEDET AD DEXTERAM PATRIS, IN LOCO SANCTORUM TUAM NECTAREAM ANIMULAM DESCRIPSIT. "The God who sitteth at the right hand of the Father hath inscribed in the abode of the saints thy (nectared) sweet little soul." This epitaph belongs evidently to a child, as appears from the tenderly caressing tone of the expression, "sweet little soul;" which is not uncommon in the sepulchral inscriptions of the early Christians; but inasmuch as it tells of the admission of the soul into the "abode of the Saints," it belongs to a special and very numerous class, for instance: FRUCTUOSUS ANIMA TUA CUM JUSTIS. "Fructuous, thy soul is with the just." Another form is, "among the souls of the innocent," INTER INNOCENTES; or, "among the Saints," INTER SANCTOS; or, again: A TERRA AD MARTYRES.—"From this earth to the abode of the Martyrs;" and, QUIESCENTI IN SINU ABRAHÆ, ISAAC ET JACOB.—"*Resting* in the bosom of Abraham, Isaac and Jacob;" or, "on the bosom of the Patriarchs." There is an inscription in the cemetery of Callistus, which seems to us unique in its kind: ACCERSITUS AB ANGELIS—it is on the tomb of a child which is thus said to have been "called home by the angels."

These examples might be multiplied in every variety of shape and form, so as to fill out many pages; but those which have been here given are abundantly sufficient to show what was said in the beginning of this article, that in the Christian's view of heaven there is no idea other than that of joy and gladness, of exulting hope for better things beyond the grave, which makes all merely earthly things valueless except

inasmuch as they are means to that glorious end, the gaining of the kingdom of heaven. This idea is everywhere mingled with that filial sentiment of confidence in a loving God, which leads the Christian to think of his departed brethren as seated in the glory of Paradise, enjoying the everlasting rest promised to those who shall have "fought the good fight, finished their course and kept the faith," and who may lawfully rejoice in the hope that there is laid up for them a crown of justice, which the Lord, the just Judge, will render on that day to all them who love His coming." *

Communions on the First Friday of the Month.

The following lines, from Fr. Toussaint Dufau, Director of the Apostleship in Belgium, are certainly calculated to inspire new fervor in the celebration of the day which may very properly be styled preëminently the *Day of the Sacred Heart*.

I.—THE FIRST FRIDAY.

Friday is a day which recalls the memory of the great conflict, the great victory, and the great sacrifice of our Divine Redeemer. It was on Friday that He allowed His sacred hands and feet to be pierced, in order that He might write our names in letters of blood upon His wounds; it was on Friday that His sacred side was opened, that we might find a safe shelter in His Heart.

On a Friday Jesus made His testament upon the cross, and by it He gave us Mary as our Mother and His Heart's blood as our ransom.

On a Friday Jesus, coming down as the conqueror of death, changed limbo into Paradise, made Lucifer tremble on his throne, and struck terror and dismay into the powers of hell. On Friday Jesus loves to open the treasures of His choicest graces and favors to all those who honor Him on that day with special devotion.†

* II Tim. iv, 7.

† At Paris, in the parochial church of St. Lawrence, it was customary to expose the E. Sacrament on every Friday and to give benediction at the first and last masses which were said in honor of the Sacred Heart at an altar consecrated to it; and on the first Friday of the month an act of reparation was recited at noon. This feast was celebrated with the greatest solemnity possible, and since 1745 it was customary for a bishop to officiate on the occasion.

There is a special benediction promised to all communities, parishes and educational institutions in which the first Friday is so celebrated. The chief fruit of this benediction is an increase of love for the Blessed Eucharist, which is proved by a greater frequentation of the Sacraments.

Wherever the ministers of God are zealous for the glory of the Heart of Jesus, it is common to see the members of the Apostleship receiving Holy Communion on nine consecutive first Fridays; and most of these, yielding to the winning attractions of the Divine Heart, and moved by the graces they receive from It, continue to pay it a special homage on the first Friday of every month.

I shall give some proofs of these assertions :

In the diocese of Liège, whole cantons, in which the Apostleship has been established, console the Heart of Jesus by many communions on the first Friday of each month.

On the 2d of May, 1875, Mgr. Doutreloux, coadjutor bishop of Liège, wrote to a parish-priest : " The bishop congratulates you on your zeal in encouraging the frequentation of the Sacraments I think you would do well to have the monthly communion made on the first Friday of each month. *Wherever* this has been done, it has been a *complete success*, in spite of the fears expressed by some. The special promises attached by our Lord to this practice sufficiently explain these particular fruits of grace."

Nothing can be more convincing, on this point, than the pastoral letter of Mgr. Gravez, bishop of Namur. On the occasion of the consecration of all the faithful to the Sacred Heart of Jesus, he wrote :

" The devotion to the Sacred Heart of Jesus has, in our days, spread abroad in a most *wonderful* manner. The bishops have encouraged this movement. Our diocese has shared largely in it. We have been enabled to bear witness to it, much to our consolation, during our pastoral visitations. Piety has *notably increased*, and the number of communions has been *considerably multiplied*. In most of the parishes, on the first Friday of the month, fully *one-third* of the people come to the Holy Table, and in some of them, half as many again."

Letters come to us every day, from which we learn that the Bishop has not exaggerated matters in his statement. In all the dioceses in which the Apostleship has been established, and the promises of our

Lord have been sufficiently explained, we find the most consoling results.

Several venerable pastors and directors of Seminaries have written to us : "The establishment of the Apostleship of Prayer, has secured us a successful mission or a retreat." Others report : "My parish has been renewed by the Apostleship ; our associates, with a few isolated exceptions, wish to receive communion on nine successive first Fridays, and many who have begun this practice continue to receive communion regularly on that day so dear to the Heart of Jesus." Others again : "The custom of common prayer has revived under the influence of the Apostleship." Many say : "There are so many who come to the Sacraments on the first Friday, that we are constrained to call in neighboring priests to help us. And this is not a mere substitution of days, for on Sundays and feast-days the communions are more numerous than ever before." From other quarters we learn that "all the offices of the Church are better attended, all good works are on the increase ;" and again that "if one should come into my church on the eve of a first Friday, he might be led to imagine that it is the eve of the Forty Hours or of Easter."

We are told by missionaries that in many places the men are prominent in this pious movement. For instance : "All means, even two missions, had failed in bringing the men more frequently to communion. Since the institution of the Apostleship here four young men, heads of families, and four mothers are the only ones absent, in my parish, from the communion on the first Friday. And my parish is a very poor one."

The Colleges of Bonne Espérance, of Enghein, of Basse-Wavre, and others, continue to distinguish themselves. In the Institute of St. Louis at Bruxelles, we have been struck with admiration at the piety of the youthful associates ; when there is a sermon on the Sacred Heart, their attention is most edifying. In the College of Turnhout there is also much zeal for the glory of the Sacred Heart, and every day, the youths who constitute the flower of the college offer the first-fruits of their recreation hours to watch and pray, as a guard of honor, before the sanctuary where rests the Most Holy. In a word, we may say of this privileged communion what Solomon said of wisdom : "All good things come to me together with it."

II.—THE GREAT PROMISE.

This promise of priceless value was made by our Lord Himself. It is twice found in the life of Blessed Margaret Mary, written by her contemporaries, and it has been transcribed by them from autograph letters of that favored servant of God. It would be safe, therefore, to assert that none could be more authentic. It is as follows :

“In the excess of the mercy of my Heart, I promise thee, said our Lord, that Its all-powerful love will grant to all those who receive communion on nine consecutive first Fridays the grace of final perseverance and that they shall not die under my displeasure nor without receiving the Sacraments, and my Heart will be their secure refuge at that last hour.”

Note the words, “in the *excess*”—this promise is so magnificent that it would seem to exceed the resources of the mercy of His Heart, and so Jesus appeals to the *excess* of that divine attribute. And from these other words: “Its all-powerful love,” may we not fairly infer that if the immediate intervention of His Almighty power were needed to carry out His promise, He would not hesitate to work a miracle to fulfil it? But there is no necessity for miracles; a single inspiration is enough to induce one warned of peril, to ask for the Sacraments, or to bring a priest to the sick bed. We have several striking instances of the kind.

We may observe, moreover, that this promise seems to be made up of four distinct assertions; happy, then are they who receive the Holy Communion with fervor, and who continue, out of gratitude, to come to the Sacraments on the first Friday of each month. First of all, they may confidently hope that Jesus will fulfil, in them, not only the first two promises, concerning eternal salvation, but also that they will surely receive the Sacraments and find a secure refuge in the Sacred Heart, at their last hour.

This communion is likewise most consoling to the Heart of Jesus, since it is preëminently a communion of *reparation*.

In the fourth Brief which he issued concerning the Communion of Reparation, Pius IX. thus pressingly exhorted all the faithful: “We earnestly desire to see *all the faithful coming often* to this heavenly banquet We wish most ardently that *so pious and*

salutary a practice may spread abroad day by day until it reaches the uttermost bounds of the earth."

It may be well to remark here, that as the members of the Apostleship are really affiliated to the chief confraternity at Rome (the Arch-confraternity) they need no special registration for gaining the indulgences, nor any ticket of admission, other than that of the Apostleship; the same may be said for the Communion of Reparation and for the Living Rosary of the Apostleship.

The communion made on the first Friday of the month, is likewise an apostolic practice, as it may be offered for the salvation of souls in all parts of the world.

Lastly, the rich treasure of indulgences which may be gained on that day, can greatly relieve, and even release, the souls so dear to the Heart of Jesus, which are suffering in Purgatory.

But, it may be asked, what if one should be unable to receive Communion on the first Friday of the month, may he claim a share in these promises by receiving the Blessed Sacrament on the following Sunday? We must answer that he cannot; for our Lord Himself has fixed the day. This does not hold, however, for the plenary indulgence, for the Holy Father, who granted it, could, and did, transfer it to the following Sunday.

III.—THE FEAST OF THE SACRED HEART.

Jesus chose a Friday, and not a Sunday, for the celebration of a feast in honor of His Sacred Heart. Thus He spoke to Blessed Margaret Mary: "I ask of thee that the Friday immediately following the Octave of the Blessed Sacrament be dedicated to a feast particularly intended to honor my Heart, *as a reparation of honor, through an act of atonement, by receiving Holy Communion on that day, to atone for the insults It has received while exposed upon the altar*, and I promise thee that I will open my Heart to spread abroad abundantly the influence of Its divine love upon those who shall thus honor It."

Thus it is clearly a Friday which our Lord chose as the day on which He would have us keep the feast of His Heart, and it is a determined Friday. It is not any sort of worship that He asks from us, but a worship which shall constitute an act of *reparation*.

It is not on any other day that He promises to open His Heart in a special manner, to pour abroad the influence of His love; but it is on that *determined Friday*.

It should be observed, too, that He points out the chief acts of worship by which He would have us make our offering of homage and reparation. He is not satisfied that some special homage should be paid to Him on that day; but He distinctly demands that the day should be set apart as a *feast*, and that on that day of atonement for the insults He receives on our altars, we should recite an *act of reparation* and *receive communion*. On *these conditions* He promises to open His Heart to us.

Correspondence between an Aged Count and a Young Convert.

LETTER XII.

THE COUNT TO HENRY.

INNSBRUCK, 1838.

My dear Henry :

A few words now on the holy Sacrament of Confirmation. Don't think I will go into the matter so much at large as I did on Baptism. I will finish it in this one letter. The rites or ceremonies which attend the administration of this Sacrament are more simple than those of Baptism. I have already spoken of the chrism which is used in Confirmation. Now open the Pontificale. You ask, what is the Pontificale? It is the collection of ceremonies to be performed and of prayers to be said by Bishops, when administering the Sacraments. The Church has always used the name Pontiff for Bishops; this being the word for the high-priest among the Romans of old : hence the name Pontificale given to the ritual of the Bishops. They alone are the ordinary ministers of Confirmation : therefore all that goes before, and accompanies and follows the administration of Confirmation is to be found in their ritual.

The Bishop taking off his mitre and facing the persons to be confirmed, boys with their god-fathers, and girls with their god-mothers,

and so too in the case of adults, invokes the Holy Ghost, in these words :

*Spiritus Sanctus superveniat in vos et virtus Altissimi custodiat vos a peccatis.**

Then he recites some verses to which his assistants respond ; and, extending his hands, he proceeds to the following prayer :

Omnípotens sempiternus Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum, emille in eis septiformem Spiritum tuum Sanctum paraclitum de cælis. Thèy answer, *Amen.* He prays then in more express terms for the seven gifts : *Emille in eis Spiritum sapientiæ et intellectus—Spiritum consilii et fortitudinis—Spiritum scientiæ et pietatis—Spiritum timoris tui.* And at each of these petitions the attendants answer : *Amen.* †

It has happened more than once to me, when explaining this Sacrament to children, that they have asked : “ If the Holy Ghost has been already conferred in Baptism, how comes it that He is conferred again ? ” To satisfy their young minds I have availed myself of some comparisons ; among others of this :—When a vessel is already full of water, it were useless of course to dip it again ; it will hold no more. But if, by dipping it again you made it larger, why then, the second time, you would draw more water than before. Now the Holy Spirit is a great ocean of grace,—that water which springs up unto life eternal ; and our souls are little vases, which receive their share in Baptism, and receiving it grow larger and are ready for a new infusion.

This or some such answer generally sufficed to meet the difficulty ; but it has happened that the objection was urged further, thus : Why, in that case, we could receive the Holy Ghost every day. To which I answer : And why not, my children ? We can grow each day anew in grace, by our good works, our little trials, our fidelity to God in every action. Nevertheless, the Divine Founder of the Church has established certain fixed ways or means, called Sacraments, whereby sancti-

* May the Holy Ghost come down upon you and the virtue of the Most High guard you from sin.

† Almighty eternal God, who hast deigned to regenerate these Thy servants by water and the Holy Ghost, and who didst grant them the remission of all sins, send forth upon them Thy sevenfold Spirit, the Comforting Spirit from heaven. Amen. . . . Send forth on them the Spirit of wisdom and understanding,—the Spirit of counsel and fortitude,—the Spirit of knowledge and piety,—the Spirit of Thy fear. Amen.

fyng grace is infused first, or increased in our souls, and certain special effects of supernatural life are produced according to the different nature of the Sacraments.

To be sure, adults must always have certain good dispositions to receive any grace at all from the Sacraments, for these are channels by which grace is conveyed to us, and by our bad dispositions, we may obstruct the channel, and prevent the flowing of living water which comes from above. But when no obstacle is in the way, and with the proper dispositions we receive a Sacrament, this produces in us its effects of sanctification on its own account (*ex opere operato*), although this effect is proportioned to the dispositions of the recipient. Moreover, some of these Sacraments, namely Baptism, Confirmation and Holy Orders, can be received only once, because they imprint, once for all, an indelible mark, called *character*, in the soul. Now, with regard to the Sacrament I am speaking of, I must add another consideration. The best part of the exposition I leave for Fr. Philipppo.

You are perfectly well acquainted with the circumstances of Our Lord's apparition to his disciples; when, says St. John, "He breathed on them, and He said to them, receive ye the Holy Ghost." Yet the same disciples received the Holy Spirit in many ways; they had moreover the promise of a most abundant infusion; and in fact they received it on the day of Pentecost, being changed into other men, richly endowed with every spiritual gift, to meet the errors of the world and to plant in triumph the Cross of Christ. It is true that such as we are do not receive a vocation so exalted; still we have all to engage with the same enemies; and if we do not stand in need of such gifts as befit the commanders of legions, yet we must have arms to fight. Little children that have not come to the use of reason need no such arms; but as soon as they can distinguish good from evil, and are tempted consequently to commit the evil, then begins the day of battle. Hence the Church wisely provides for them at this period the strength needed for combat. This she does by Confirmation.

In times gone by, when the subjects for Baptism were for the most part adults, Confirmation was administered immediately after. This custom is preserved in the Greek Church. There is certainly no inconvenience in providing a soldier with arms long before he will be called upon to use them; but, it is highly suitable to furnish them at the

moment when he is entering on the field, and can understand their worth ; this is done by Confirmation conferred on the faithful when they have reached the age of discretion.

I had just come to this point in my letter, when your announcement arrived about your withdrawal from Baden. Well, since I have learned whither you fly, I resume my subject ; tendering in the first place my congratulations on your happy reception of the Sacrament. You are now well prepared to cope with temptations, and you are provided with arms which are more than a treasure of gems. You remember how the pagan poets and their imitators, not content with extolling the deeds of their heroes, lavish praises on their weapons. You have not forgotten the famous shield of Achilles ; but, when you read that magnificent description, I am sure you thought what every one else thinks, that the whole is a gigantic fantasy, and nothing more.

But on enlisting, by Confirmation, in the army of Christ, the richness of your arms is no fancy but a reality. These arms are the gifts of the Holy Ghost, and they possess a worth and confer a beauty which surpasses all created things ; each one of them clothes the receiver in such splendor, as to make him pleasing not only to the blessed spirits in heaven, but to the Creator Himself. And yet who is the man, my dear friend, that takes the trouble to reflect a little on these gifts and their supernatural richness. When there is question of fine clothes and the latest fashions, then all are busy—not only my lords and ladies, many of whom have not a dollar to spend on works of charity or piety, and at the same time empty whole treasures and spend long hours on the vanities of dress ; but every kind of men, whether civil or military or political, expend their best cares on fitting themselves with the very best, on splendor in their uniforms, and garments worthy of the nobility. Good matter for plenty of preaching ; but I am no preacher, and you are not a fit auditory. Let us return to our topic.

The form or words, with which the Sacrament is administered are these : *Signo te signo crucis, et confirmo te chrismate salutis, in nomine Patris et Filii et Spiritus Sancti.* *

And while the Bishop pronounces these words he signs the person on the forehead with the sign of the Cross, then strikes him lightly on the

* I sign thee with the sign of the Cross, and confirm thee with the chrism of salvation, in the Name of the Father and of the Son and of the Holy Ghost.

cheek, to admonish him that he should be ready to bear injuries and insults for the love and honor of Christ, and he pronounces the words: *Pax tecum*, Peace be with you. After confirming all, the Bishop prays for them in words of exquisite beauty; beginning with the invocations already mentioned above, then proceeding to the following prayer, which speaks for itself better than any eulogium: *Deus qui apostolis tuis Sanctum dedisti Spiritum et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda quorum frontes sacro chrismate delinivimus, et signo Sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ tuæ dignanter inhabitando perficiat.**

Since these words are so clear, rather than explain them, I prefer to narrate a fact. A few years ago I was present at the baptism of two Protestant ladies, mother and daughter, who had entered the Church with earnestness and sincerity, but still were rather poor and weak in Catholic practice; they loved the world too much. Once, when journeying, they came across a zealous Bishop, who observing their true Catholic faith, combined however with their indifferent practice, strenuously exhorted them to receive Confirmation. The daughter readily consented; the mother would not. A few months later on I met the same two persons; and how they were changed! but in opposite directions. The daughter had become a fervent Catholic, with ideas of the world widely different from those she had had before; the mother was no more of a Catholic in practice than if she had never ceased to be a Protestant. This fact enabled me to understand somewhat the force of an observation made by Fathers of the Church and other holy men; they ascribed the origin of grave scandals in the case of certain persons to the want of Confirmation, which was never received by them. They adduce the example of Novatian, the heretic.

The name of the Sacrament comes from its effect, which is to *confirm* a man in faith and make him strong against the attacks of his enemies, visible and invisible. It is also called the *Imposition of Hands*, because

*O God, who didst confer upon Thy Apostles the Holy Ghost and wouldst have Him conferred through them upon all the faithful; look kindly upon the service which our humility renders Thee; and grant that as we have anointed the foreheads of these Thy faithful with holy chrism, and signed them with the sign of the Holy Cross, the same Holy Spirit coming down upon them may condescend to dwell within them, and make them temples of His glory.

this rite forms part of the ceremonies in administering it. We read in chapter viii of the Acts, where St. Luke records that SS. Peter and John descended from Jerusalem to confer this Sacrament upon the Samaritans:—*when they were come they prayed for them that they might receive the Holy Ghost.* To this passage let us add one from Tertullian:—"When we have issued from the sacred bath (of baptism) we are anointed with blessed oil, This anointing, which is made on the body, produces its effect on the soul; then they impose hands with benediction, invoking and inviting the Holy Ghost." The same Sacrament is likewise called Sacred Chrism, because of the anointing on the forehead with chrism. It is also called the Seal of the Lord or spiritual seal, because of the indelible character it imprints upon the soul:—

Post inscripta oleo frontis signacula, per quæ
Unguentum regale datum est et *Chrisma perenne*.*

So says Prudentius. Another name is derived from the sign of the Cross placed on the forehead with chrism. So it used to happen that a Christian mother desiring to intimate that her child, thirteen years old when it died, had received the Sacrament of Confirmation, put upon its tomb the simple words, *Crucem accepit*, "He received the Cross."

Another inscription found near an ancient baptistery of the Vatican designates this Sacrament by the same name, and alludes to the indelible seal, to the minister, and the gifts infused. You may be interested in reading it; it runs thus :

Istic insontes cœlesti flumine lotas
Pastoris summi dextera signat oves,
Huc undis generate veni quo Sanctus ad unum
Spiritus ut capias te sua dona vocat.
Tu Cruce suscepta mundi vitare procellas
Disce †

In the Apostolic Constitutions we find this Sacrament styled *Confirmation of the Confession*, that is, of the faith confessed in Baptism. In the same documents we have a prayer of thanksgiving, with a peti-

* After inscribing on the forehead with oil those signs
Which confer a royal ointment and an indelible chrism.

† It is here that the right hand of the shepherd marks His sheep, already made spotless in the divine wave of Baptism. Hither come thou who art baptized and regenerated, come whither the Holy Ghost invites thee to bestow His gifts upon thee. And when once thou hast received the Cross avoid the temptations of the world.

tion, that the anointing with holy oil may become so fruitful in the soul baptized, as to make the good odor of Jesus Christ rest with him perpetually. St. Cyprian calls the Sacrament of Confirmation the *Sign of the Lord*: St. Leo, the *Sign of Life Eternal*: St. Ambrose, the *Spiritual Sign*. From this last expression are derived the terms to Consign, etc., which mean, to administer, etc. this Sacrament; and the place for administering was called the *consignatorium*. In fine, my dear Henry, whatever erudition supplies to throw light upon this Sacrament, far from being vain and useless, is of great force to demonstrate the antiquity of Confirmation, against the reformers who object that it is novel and modern.

But it is surely time to come to an end. Only you might ask whether, as baptisteries are still in use for Baptism, there be still in use *consignatoria* for Confirmation. They are not; and it would appear that, in times gone by, the will of the Bishop was the only rule; and he used the sacristy, when it was large enough for the purpose, to confer the Sacrament. I find mention made of the sacristy of St. Sophia, among others. Now as to this, I rather think that the baptistery, an immense hall of St. Sophia's, was meant. It adjoined the basilica; and was different from the treasury or sacristy. Hürter discusses this point.

Good bye,

Yours, etc.

The Return of the Popes from Avignon to Rome.

XX.

The great step which Urban V. had taken of severing by one decisive blow the ties which had bound the Papacy to France may be almost said to have been thoroughly completed when he reinstated the Holy See in its former dignity and glory by returning to Italy. Yet so long as the Roman Court was sojourning at Viterbo, it did not shine with its wonted lustre, nor did it enjoy the full confidence of Italy and the christian world. One thing was still wanting in order to restore it to entire liberty in the discharge of its duties and offices, and while this want was felt and not obviated, neither the prestige of its fair name nor the majesty of its ceremony was seen. For Rome is bound up with the

Papacy, and the one cannot be seen in its glory without the other. The sainted Urban understood this full well and only waited for the proper season to carry into effect what had been contemplated and matured for years. He knew what intimate connexion existed between the Chair of Peter and the Eternal City, he knew how long and ardently this change from Avignon to Rome had been desired, and had calculated the many advantages which must follow on its execution. As soon therefore as the heated term was past and Rome began to rejoice in a temperature more bearable, he was on the point of setting out for the centre of Christianity. But an unforeseen event which occurred shortly before the time appointed for the departure once more retarded the return and was not far from frustrating it altogether. This untoward circumstance was the fact that a quarrel arose between the families of two French Cardinals and some citizens of Viterbo. A small spark enkindled a great flame. This private brawl was fanned into a sedition and general tumult. The residences of the Cardinals were attacked and plundered, some members of their household put to death and their own lives were with difficulty saved by a precipitate flight into the fortress which sheltered the Pope. Even here the vengeance of the mad-dened Italians pursued them and besieged them for six days. It was only at the end of this period that a reâction set in in favor of the Pope's party: military aid summoned from the neighboring cities quelled the insurrection by a summary punishment of the ringleaders.

We can easily imagine what influence this experience exerted upon the Cardinals and even upon the resolute Urban himself. The fears of the French with respect to the turbulent state of Italy were sadly verified by this sudden outbreak of uncontrolled passions. But once more the courage and resolution of the Pontiff conquered the murmuring and timid cardinals, and on October 16th, 1367, Urban made his solemn entry into the Eternal City, which for sixty-three years had been widowed by the absence of its Pontiff-King. On this occasion was seen all the majesty and pomp which are so befitting when true royalty walks in state. The choicest flower of the Italian nobility surrounded the holy Sovereign and chief Pastor, while the exulting Romans made the streets ring with the praises of his name. The line of march through the principal squares of Rome was led by the Marquis D'Este at the head of one thousand horse. This brilliant display of fully equipped

knights was followed by a body of infantry under the guidance of Malatesta di Rimini; then came eleven Cardinals with their numerous suite in full dress and livery and immediately after them rode the Pontiff on a noble palfrey, the bridle of which was held by Amedeo VI. of Savoy, well known as "Conte Verde." On the Pope's right hand Rudolfo Varana unfurled the standard of the Church; then a body-guard of three hundred cavaliers succeeded and finally Archbishops, bishops, abbots and barons, with a concourse of more than two thousand priests of both orders of the clergy closed the procession. Slowly and majestically the royal pageant moved on and when St. Peter's square had been reached, the princes dismounted and the Count of Savoy conferred the order of knighthood upon twelve nobles, while the Pope entered the basilica, prostrated himself before the tomb of the Apostles, and repeated with many tears the words of the prophet: "By the waters of Babylon we sat and wept as we remembered thee, O Sion." Thereupon mounting the throne he imparted to all bystanders the papal benediction and then retired to his apartments in the Vatican palace. Soon after he took possession of the Lateran, and on the thirtieth of the same month, October, was witnessed for the first time since the days of Benedict XI. the imposing spectacle of a pontifical Mass in St. Peter's celebrated by the Supreme Pontiff himself.

No sooner was the Pope again seated in the midst of his subjects, than Rome gradually rose to her envied position of mistress of the world. The presence of Urban V. all at once changed the sullen aspect of affairs. As the resplendent morning sun after a dark night of storm chases the gray mist, and floods earth and sky with a sea of light, gilding every tree and floweret and inviting every creature to rejoice in the beauty of the changes wrought by his magic touch; thus the metropolis of Christendom under the gentle and fostering care of Urban's hand awaked from a death-like slumber to the full enjoyment of life; she cast aside her mourning weeds and basked in the sunshine of her restored lord.

But if the Pope's sole return and his residence in the queen city of the world again crowned her with glory, his active zeal prompted by a true love for her welfare in a short time wrought marvellous things. It is easily conceded by all that an absence of sixty years must have created not a little of ruin and decay in the material order, as well as

subversion in the moral. This is so true, that the Pontiff on first beholding the fallen grandeur of the blessed city wept hot tears of compassion. For Rome, immortal Rome, was not as it had been. It was a city of fortresses, of bulwarks and defences. Its beauty was withered, its glory was fled. Its churches were fallen and the splendor of the divine worship was seen no more. Abuses and disorders had crept into every department of church and state; religious observance and strict discipline were relaxed. In fine Rome was but a mere shadow of its former self.

Such was the field, barren and desolate, which through Urban's energy and prudence was to return to a fruitful maturity. But his soul, holy and pure, single-minded and bent on God, did not shrink from the task. It was soon evident to every lover of Italy and Rome that the pious Pontiff, although an alien by birth, was by adoption and choice a most devoted son of the fair peninsula. Animated with a true spirit of faith he began forthwith the most needed repairs. Under skilful hands the ruined churches rose from their humble state and surpassed in richness and beauty their former pride; the clergy and monastic orders underwent a thorough reformation and all the pomp and imposing rites again accompanied the celebration of the sacred mysteries. Their frequency and majesty equalled those of ancient days.

About four months after Urban's instalment in the home of the Popes, two events made his reign forever memorable. The first was the taking up, from underneath the main altar in St. Peter's, of the sacred heads of of the Apostle-Princes, Peter and Paul. For five hundred years, or since the year 850 when the church of St. John Lateran had been razed by the Saracens, these sacred relics had lain concealed. They were exposed to public veneration and then borne in procession to their old resting-place in the Lateran where they were enshrined in caskets of gold, studded with precious gems. Another religious act which transpired under his auspices was the canonization of Eleazar di Sabran. The cause of this great servant of God, who in the midst of court-life had attained to high sanctity, had on several previous occasions come up for consideration. All the preparatory steps had been taken but at no time was a definitive voice of the Supreme Pontiff elicited. The glory of conferring this honor upon the Saint was reserved to his relative, Urban V. On the 13th day of April, 1369, he issued the decree

of Eleazar's canonization, rewarding at the same time the many admirable virtues of the noble champion and crowning the wishes of the christian world.

XXI.

These works of piety, however, of zeal and thorough religious reform did not make Urban lose sight of public affairs. The good administration of the states of the church was among the first objects that claimed his attention. He labored long and arduously in order to establish the government of Rome and the entire peninsula upon a sure and solid basis. One source of much annoyance and vexation to the Romans had been the foreign *senator* placed at the head of the republic; another, certain magistrates called *reformers*. Both institutions as they had become obnoxious to the people were wisely abolished and a new executive body, consisting of three members, who exercised their high functions conjointly with the Pope, but with dependence on his will and authority, was created.

Another great evil which had for years preyed upon the peace of the city were the thirteen bannerets who governed as many districts into which the city was divided. At all times possessed of great influence, their power at the time when Urban returned to the metropolis had reached its summit. Everything was subject to their vigilance and it not seldom happened that excessive rigor and severity marked their arbitrary administration. Instead of being safeguards to the city they had become causes of insubordination and revolution. This dangerous order, as it could not be subjected to the existing government just created, was suppressed and all its powers and prerogatives were conferred upon the newly constituted administration.

One condition upon which Urban V. had pledged himself to return, when still at Avignon, was the generous offer which Charles IV., Emperor of the West, had made of pacifying effectually the whole of the peninsula. In the spring of 1368, this well-intentioned sovereign arrived to make good his word. Not for a long time had such a formidable army been seen in the plains of Italy. Accounts tell us that it amounted to fifty thousand men, the greater portion of which was cavalry. Many dukes, marquises, and other lords of lower rank were in his train. All Lombardy trembled, but Bernabò, the common

enemy of all Italy, and especially the implacable opponent and disturber of Rome, beheld these vast resources with little concern and fear. Did he not possess a thousand stratagems in his futile mind by which to ensnare the unwarlike Emperor, or if these failed, had Milan's crafty lord not the glittering gold wherewith to tempt German avarice? The fact was that this powerful expedition set on foot for the sole purpose of subduing the Milanese, fell short of its aim. The weak and inactive Charles could not cope with the fiery and politic Visconti. The unguarded German prince was caught in the toils of the enemy; his vast army was by force of feints and skillful manœuvres on the part of Bernabo, attacked division after division, and thus dissolved and disunited, was defeated. The losses of the invading army were easily compensated by the reinforcements of the league which had been formed in order to crush the tyrant of Italy. But at this juncture, gold and silver offered by the diplomatic chieftain, effected at first a cessation of hostilities, and finally a definitive peace. Thus the Emperor's dreams of conquest vanished in smoke, and the only partial good that his appearance in Italy had effected was, that the enemy's power had at last been weakened, and a temporary peace had been obtained.

No sooner had the German Emperor departed, (and true it is, he had departed with little glory, but with a round amount of silver and gold, extorted from the various republics which he visited,) than the eastern Emperor, John Paleologus appeared at the Roman Court. Charles IV. had reaped there nothing but humiliations. Paleologus was come with the express purpose of laying bare his want and poverty, and exposing the indignities which he daily suffered at the hands of the Ottoman power. For, this successor of Constantine possessed hardly anything of that illustrious emperor's inheritance, but the title and name. His empire was limited to the capitol, constantly menaced by the Turks, and a few devastated provinces, portions of which were yearly attached to the enemy's domain. John had come like a suppliant to the feet of Urban. He appealed to his generosity and charity for assistance against the common foe of Christendom. The Holy Father listened attentively to all his woes and misfortunes, and received him in truly royal style; he made him forget for a while that of all the crowned heads John was the most to be pitied and solaced. As soon as the Greek Emperor had abjured the errors regarding the Trinity and acknowledged the

supremacy of the Roman over all other churches, new honors were lavished upon him by the gentle and affable Pontiff. The cause of the persecuted monarch was warmly espoused by Urban and recommended to his brother kings, but little resources could be spared for a foreign purpose when every kingdom and state was in turn overrun by its neighbor. It was all in vain that France, Naples, and the republics of Venice and Genoa were solicited for aid, and it was equally useless that the free companies, which at this period infested Europe, and offered their services to the highest bidder, were called upon to unite and make the East the field of their prowess. All the advantages, spiritual and temporal, annexed to a crusade were offered, but the age of chivalrous loyalty was fast passing away. No inducement prevailed. Alone and unaided, the suffering monarch returned to his tottering empire which in a few years was to be swept away and become another rampart of Ottoman power.

Looking at these few facts of Urban's reign, we must acknowledge that most of his undertakings were crowned with success. The East and West did him homage. Few of his predecessors had seen so many sovereigns bow before the majesty of the tiara. Italy was tranquil, and all the republics acknowledged the Pope as their suzerain lord. The moral influence of the Papacy which at the opening of Urban's rule was weak and disregarded, now was universally felt. The princes of Europe feared and respected him, and the entire peninsula accepted the law which he dictated. And to what secret power must we ascribe these glorious results? No doubt something is due to the bright talents of the Pontiff, and much to his noble character and eminent sanctity; but may we not rightly conclude that the greater part was the fruit of his new position? Yes, in revisiting the city of the Apostles, and making it his home and hearth, he had restored the Papacy to its ancient See; he had returned to the halls where the shades of a Gregory VII. and an Innocent III. still seemed to linger; hence his influence and power, his prestige and glory.

XXII.

And yet incredible as it may seem, in the full enjoyment of this secure and happy situation, Urban experienced nothing but regrets. He who

had restored the Papacy to its natural See, who had faced so much opposition, made so many sacrifices and renounced so many ties of affection, was filled with dissatisfaction, and pined for the hour which should carry him back into exile. This was inferred from the restless movements of the Pontiff. In less than three years he three several times changed the holy court. Rome, Viterbo and Montefiascone, saw Urban take his abode among them, but in none did he find repose. For a while it was thought that the last named city, with its beautiful environs, its picturesque scenes and fresh verdant fields, would atone for all the deficiencies of other spots. An episcopal palace was erected, improvements of every kind were made, but the heart of Urban was not charmed. Day by day his longing to return to Avignon, became more intense, and in the spring time of 1370, he publicly announced his resolution.

This determination threw all the faithful into the greatest consternation. What was the motive? Was it health? No, for at Montefiascone, he had enjoyed the very best. Nor could it be alleged that Urban's soul was a prey to fear, since during the three years of his residence, no revolt or insurrection of any consequence had occurred. All conjectures must give way to what the Pontiff produced as the only reason of his return. This was the fierce war which was again raging between England and France, his beloved native land. As soon as the first outburst of grief was past earnest endeavors were made to retain the fleeing sovereign. Deputation after deputation of the most distinguished Italian lords waited upon him, and pleaded long and well before the chief Pastor. They weighed the advantages of his sojourn among them, they recounted the blessings received, and presented the expectations of the entire Christian world. But alas! the gentle and pacific Urban had a heart of adamant when his determination was once taken. Orators, poets, and above all the now aged Petrarch, exerted their powers of heart and mind, but with no better success. In this extremity recourse was had to the holy virgin, Brigitta, who, at this period resided at Rome, and worked to obtain the approbation of the Holy See, for the rule of an Order which she had founded. Great hopes were entertained from her intercession. Illustrious by birth, she was still more distinguished for her piety. Nurtured under the sombre sky of Scandinavia, her great virtues were marked with an austerity

which to us may seem as dreadful and ungenial as the clime in which she had passed her early days. She had been greatly instrumental in persuading the Pontiff to return to Rome and having now by a celestial Visitation understood that God's will desired Urban to continue there, she made bold to warn him not to depart. A sudden death was predicted in case the Holy Father should go counter to the divine injunction. But whether it was that the Pope placed no faith in the prophecy or whether he hoped to evade the fulfilment of the menace by an early return to Rome, his resolution remained unshaken. "The Holy Ghost," said Urban, "conducted me hither for the honor of the Church; again He leads me into other parts for the same end. Farewell, my children, although absent in body, I shall ever be with you in spirit."

After making suitable arrangements for the good government of Rome and the whole peninsula, and having assured all Italy that no bad conduct or ill-treatment drove him from their happy shores, he set sail from Corneto for Avignon. A royal fleet of thirty-four galleys furnished by France, Aragon, Naples and Provence, bore him from the inconsolable Romans.

Once more he beheld the delicious gardens of the Rhone, and great was the joy which was manifested at Avignon, when Urban V. made his entry into the peaceable and lovely city. But all the strains of gladness and kindly greetings fell discordantly upon his ear. He remembered the deep grief which his flight had caused at Rome, and already he felt that the warnings of the Swedish Saint would be verified. Only two months after his arrival when he had made the first overtures to establish a truce between France and England, a mortal malady stretched him upon the death bed. His end was, as his whole life had been, that of a just man, and this good prince and father of his people, whom all knew but to love, offered the term which he had still expected to live in expiation for the fault of not having persevered unto the end in what he had so courageously and gloriously begun.

Favors Obtained through the intercession of Father de la Colombière.

The following is an extract from a letter written at the Jesuit College of Mongré, (Rhône.)

"Before renewing several subscriptions to the *Messenger* and asking you to favor us with new ones, allow me to narrate, for the edification of your readers, a fact which redounds to the glory of the Heart of Jesus and to the honor of His servant the venerable Father de la Colombière.

"Towards the close of the month of May, one of our students of the third division was prostrated by a mucous fever. On the first of June the most alarming symptoms betrayed themselves, and gave rise to serious apprehensions for the life of this favorite child. Fears were entertained that meningitis would speedily follow. The Spiritual Director, warned by the Brother infirmarian, came to hear the patient's confession. He wished to defer the communion to the Sunday following; but, on the advice of the infirmarian who feared that then it would be too late, the Director bade the child prepare to receive Holy Communion on the morrow. The hour appointed was five o'clock in the morning, but the malady made such rapid progress, that it was deemed advisable to advance the hour to mid-night. At the suggestion of the Spiritual Father, the dying child commenced a Novena to the Sacred Heart through the mediation of Father de la Colombière, of whom a relic had been given him. I, though ignorant of what was being done, proposed the same Novena to his comrades in the division. It was Thursday, June the first, the eve of the first Friday of the month. Such was the excess of the fever that the pulse gave one hundred and fifty throbs a minute. The patient received the precious body and blood of our Saviour; a copious hemorrhage followed and suddenly the pulsations from one hundred and fifty descended to forty, a fact which all of us, including the infirmarian who certainly is not a credulous man, regard as a favor of the Sacred Heart obtained through the intercession of Father de la Colombière. So astounding did the affair appear, that the doctor and the infirmarian believed that the patient was threatened with cerebral congestion. The hemorrhage continued through the

entire Friday and considerably increased our fears. Still, to the utter amazement of the physicians, the child was saved. His father, who had been summoned, arrived about 4 P. M. and found his son quiet and out of danger. Four or five hours later he had so much improved that he was able to return home in a carriage.*

I send you the account, Reverend Father, in order to fulfil a promise I made to publish this favor, provided Father de la Colombière would obtain it for us from the Sacred Heart of Jesus. Glory forever to the Adorable Heart of our good Master, and thanks to His venerable servant, Father Claude de la Colombière.

The following extracts from a letter to Father Ramière, will not be without interest to our readers.

NESMY, Diocese of Luçon, (Vendée.)

Glory to the venerable Father de la Colombière! He is treating us as spoiled children. It is now a year ago since we offered up prayers for one of our little pupils, who was at the point of death. The parish priest anointed him during the night. The poor child was in his agony; no pulsation was perceptible, and his hands and feet were cold as ice: we were waiting for his last breath. I begged the Curé to apply a portion of the winding-sheet of Father de la Colombière, and a sensible improvement immediately took place, and kept on steadily increasing. In a few days, the health of little Mark was all that could be wished, and he has now for an entire year been in the constant enjoyment of perfect health.

During last January and February, one of my community had a severe attack of a disease which the attending physician pronounced to be very dangerous. The resources of human art were all but useless; not so the precious relic of the venerable Father. As soon as it was applied, it mitigated the terrible pains which were torturing the poor invalid. It was not long before he was completely restored, and since then his state has been such as to leave nothing to be desired.

Last March, another of our scholars suffered from acute pains in the leg, so that it was not only impossible for him to walk, but he could not refrain from crying out, whether standing or sitting. The relic was

* We have just received news of the child. He is quite well now and will return to us probably this week.

applied, and the cure was instantaneous and most complete, for on that very evening, he was able to walk to his home, at the distance of five good kilometres, and that too without experiencing any unusual fatigue.

Finally, last Saturday, Augustus Mathé, who was suffering badly from a violent ear-ache, was cured without delay by the application of the relic.

You can make whatever use you please, Reverend Father, of these accounts; I wish with all my heart, that they may contribute to the glory of God, and also that they may increase more and more our confidence in his faithful servant, the Apostle of the devotion to the Sacred Heart of Jesus.

Pansies.

(From Fr. Faber's Spiritual Conferences.)

The saints, as a body, do few things. Some saints have been made saints by one thing. One communion is enough to make a saint. This belongs to the hidden wisdom of the saints; what it comes to is that the only important thing in good works is the amount of spirit that we put into them. The soul of an action is its motive; its power is in its intention, and intention is pure in proportion as it is loving. Thus what we want, is not *many* actions, but a *great momentum* in a few actions.

Actions trip each other up when they are crowded. One stone that we can throw into Heaven is worth a thousand that fall short of it and tumble into homeless space. In truth, we have thrown stones enough into space already; it is sad to think of where they may have got to by this time.

Love which is sufficient to give momentum enough to an action to carry it to heaven, may not be sufficient to make a hard thing easy to do, neither need it be accompanied by any sensible sweetness.

Even heroic love is by no means universally accompanied by sensible sweetness in its exercise. It is often very heroic when it is driest, and most heroic when it is not so much as conscious of its own existence.

Christian enthusiasm is a very sober sort of determination. It does not consist in neglecting calculations, but in running immense risks in the face of very disheartening calculations.

Things that are done for God should be done very cleanly. They must be shapely as well as vigorous. What a beautiful thing, doubtless, was the Angelus of St. Francis of Sales!

We are too much given to swallowing our graces without chewing them. We do not extract from them one-half the sweetness, one-half the nourishment, one-half the medicinal virtues, which God has deposited in them. We are too quick with them, too impetuous in the use of them. . . . I suspect full half of the lukewarmness in the world comes from impetuosity and precipitation, from human activity, and a want of slowness before God.

The saints threw immense effort into their least actions. Immense efforts cannot help being limited in number. Hence the saints were men of few actions and few devotions. In a word, the saints were men who did less than other people, but who did what they had to do a thousand times better.

Intention must do duty for everything else—it is a compendium of holiness.

The soul that is grateful, that gives forth praise and thanks for every grace received, rejoices the Heart of Jesus, and draws upon itself a new flood of graces. The surest, the most infallible means of obtaining much, is to thank much, to be ardently grateful to fulfil generously the precept of thanksgiving. O, of how many special favors do we deprive ourselves by neglecting to give thanks!

The Abysses of the Sacred Heart.

A CONFERENCE OF BLESSED MARGARET MARY TO HER NOVICES, TRANSLATED FAITHFULLY IN FR. TICKELL'S LIFE.

The Heart of Jesus is an abyss where you will find all. It is above all an abyss of love in which we should close every other love, especially that self-love which is in us, with its evil fruits, such as human respect, and the desire of raising ourselves above others, and following our own inclinations. It is by burying these inclinations in the abyss of divine love that you will find all the riches which are necessary for you according to the different states in which you may be.

If you are in an abyss of privation and desolation, this Divine Heart is an abyss of every consolation, in which we should lose ourselves, without desiring, however, to taste its sweetness.

If you are in an abyss of dryness and powerlessness, go and bury yourself in the Heart of Jesus Christ, which is an abyss of power and love, yet without being over anxious to enjoy the sweetness of this love, except when it shall please Him.

If you are in an abyss of poverty, and stripped of everything, bury yourself in the Heart of Jesus. It is filled with treasures, with which it will enrich you, if you allow it to do so.

If you are in an abyss of weakness, relapses and miseries, go frequently to the Heart of Jesus. It is an abyss of mercy and strength, and will raise you up and strengthen you.

If you experience in yourself an abyss of pride and vain self-esteem, bury it at once in the deep self-annihilation of the Heart of Jesus. This humble Heart is an abyss of humility.

If you are in an abyss of ignorance and darkness, the Heart of Jesus is an abyss of light and knowledge. Learn from it above all things to love it, and to do only what it desires of you.

If you are in an abyss of infidelity and inconstancy, the Heart of Jesus is an abyss of constancy and fidelity. Bury yourself in it, and you will find there a love which constantly loves you and seeks your good.

If you are, as it were, buried in death, go to the Heart of Jesus. You will find there an abyss of life, and draw from it a new life in which you will no longer see but with the eyes of Jesus Christ, no longer act but by His movement, no longer speak but with His tongue, and no longer love but with His Heart.

If you find yourself in an abyss of ingratitude, the Heart of Jesus is an abyss of gratitude. Draw from it whatever you wish to offer to God for all the blessings you have received from Him, and beg of Jesus to supply for you out of His abundance.

If you are in an abyss of agitation, impatience, or anger, go to the Heart of Jesus. It is an abyss of gentleness.

If you are in an abyss of dissipation and distraction, you will find in the Sacred Heart of Jesus an abyss of recollection and fervor which will supply for all, and for your heart and imagination by uniting them to Him.

If you feel plunged into an abyss of sadness, bury this sadness itself in the Heart of Jesus. It is an abyss of heavenly joy, and the treasure of delight to Saints and Angels.

If you are in trouble and disquietude, the Divine Heart is an abyss of peace, and this peace it will impart to you.

When you are in an abyss of bitterness and suffering, unite them to the abyss of the infinite sufferings of the Heart of Jesus, and you will learn of Him to suffer and to be happy in suffering.

When you are in an abyss of fear, the Heart of Jesus is an abyss of confidence and love. Abandon yourself to it, and you will learn that fear should give place to love.

In fine, in everything, and on all occasions, plunge yourself in this ocean of love and charity, and, if possible, do not quit it until, like iron in the furnace, or as a sponge plunged in the sea and penetrated by its waters, you are penetrated with the fire with which this Heart is burning for God and men.

The School of Christ.

II—OF SERVING TWO MASTERS.

Son, thou dost not doubt of thy obligation to serve the Lord; but thou must remember, that He is a jealous God. (*Ex. xxxiv, 14.*)

As it is His will, that He alone be loved; so it is His will, that He alone be served.

Therefore doth Christ say: No man can serve two masters. (*Matt. vi, 24.*)

Observe that He calleth them masters, that is to say, persons whose interests are opposite; for if the one were subject to the other, He would not call them masters, neither would He have added: For either he will hate the one and love the other, or he will cling to the one, and slight the other.

Thou canst serve all them that are subordinate unto God; for by such a service thou servest the Lord thy God alone.

Whosoever doeth the will of God is subordinate unto Him : the world alone resisteth Him in vain, and, together with its lusts, is subordinate unto the evil one.

Serve thou not such a master ; because thou canst not serve God and Mammon.

He that serveth riches, serveth the world ; and he that followeth after its lusts, acteth iniquitously : And whosoever committeth sin, is the slave of sin. (*John* viii, 34.)

And what shall befall such slaves ? — Let them be ashamed and troubled forever and ever ; and let them be confounded and perish. (*Ps.* lxxxii, 18.)

And let them know that the Lord is Thy name : Thou alone art the Most High over all the earth. (*Ibid.* 19.)

But of His own servants the Lord saith : Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things ; enter thou into the joy of thy Lord. (*Matt.* xxv, 23.)

Whom now art thou willing to serve, God or Mammon ? the Lord or some idol ?

The idol of thy heart is thy concupiscence ; for all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life. (*I John* ii, 16.)

These are the three idols whereof the sinner maketh his masters, and whereunto he offereth his homage.

And what agreement hath the temple of God with idols ? For ye are the temple of the living God. (*II Cor.* vi, 16.)

Let us not then serve strange gods, but Him who dwelleth in us, in whom we live, and move, and be. (*Acts* xvii, 28.)

For none of us liveth to himself, and no man dieth to himself. (*Rom.* xiv, 7.)

For whether we live, we live unto the Lord : or whether we die, we die unto the Lord. Whether, therefore, we live or die, we are of the Lord. (*Ibid.* 8.)

And who is the Lord, if not He of whom it is written : And now, O Lord our God, save us out of his hand : and let all the kingdoms of the earth know, that Thou only art the Lord. (*Is.* xxxvii, 20.)

Now then, my Son, let us do that which Christ saith : The Lord thy God shalt thou adore, and Him only shalt thou serve. (*Matt.* iv, 10.)

Let us say, as the people of Israel said unto Josue : God forbid we should leave the Lord, and serve strange gods. We will serve the Lord our God, and we will be obedient to His commandments. (*Jos. xxiv, 16. 24.*)

General Intention.

RETREATS OF RELIGIOUS COMMUNITIES AND OF THE LAITY.

The war waged by the hosts of satan against the city of God, is growing daily more violent and more general. The advanced guard of the enemy has already begun its furious assaults in Germany and in Italy, and the attitude of those divisions which have not yet taken part in the attack, shows with what fierceness they will fight when once they come to close quarters. The order of the day given by St. Paul to the first Christians, is very well suited to our own day: "Soldiers of Christ, put ye on the armor of God."

His appeal is addressed, first of all, to the ministers of God. And indeed they are found in the front of the battle, the strength of Israel, in full panoply, and fearlessly engaging the foe, hand to hand. We may well be proud of our glorious chief, the great Pins, whose youth seems to be renewed by the unceasing struggles that mark his wonderful reign; and we may glory too in the devoted band of priests and prelates, whose unflinching valor and stainless loyalty is proved by spoliation, exile, chains, and sufferings of every kind, in which they glory, like the Apostles, because they are found worthy to suffer for the name of Christ.

But the war is not against the leaders only. We may not solace ourselves with any delusive hopes of exemption from the hardships of battle; our enemies have clearly shown that they mean to destroy the whole city and army of God. The Religious must share with the priests the honor of being hated by God's enemies. Even among the laity, all those who are true to the Church—the *Ultramontanes*, the *Clericals*—are bitterly hated. No one who recognizes and proclaims the royalty of Jesus Christ shall be spared—all must be buried beneath the ruins of His earthly throne. And yet in all these noisy threats of our truculent

adversary, there is nothing that can astonish or alarm. It was all foretold long ago by our King, Jesus Christ Himself; and He has promised us His help in the day of battle: "If the world hate you, know that it hated Me before you. In the world you shall have distress; but have confidence, I have overcome the world." * The victory is ours; but on condition that we prepare faithfully for the struggle. This preparation the priests are making in the annual Retreats which we recommended last month to the Heart of Jesus. But why should we leave to them the exclusive benefit of so powerful a means of sanctification? All that we said then of the immense advantages offered to the clergy by those holy exercises, may be applied with equal truth to all orders of Christian society; indeed, if there be one class of persons to whom, more than to any other, these considerations are immediately applicable, it is the community of Christians whose lot is cast in the world outside of the sanctuary and the cloister. Let us see how true this statement appears on reflection.

These Retreats are highly useful for the sanctification of priests; they are certainly not less so for that of all Religious. But we may go further than this; and we assert that they are even more useful for the sanctification of the faithful laity. For, whence comes the wonderful efficacy of these pious exercises? It lies in this, that they apply to the most important of all works, the greatest of all the forces which God has put at man's disposal, whether in the natural or in the supernatural order—namely, the force of union. We need but to look into ourselves for a moment to understand the necessity of this union, and the difficulty of realizing it without a Retreat.

Let us consider, for a moment, the ordinary course of a Christian's life in the world. There is the desire of serving God; but it is shut up in the quiet chambers of the heart. If it is renewed every morning, it avails to gain the merit attached to those works which are done in conformity with the divine law. But while we are laying up, day by day, our treasure of merits, how many too are falling through our hands unperceived? How many idle thoughts and words, how much fruitless fretting, how many desires and regrets which terminate in creatures, and are therefore like "stones cast into homeless space!" What a waste of vital energy! How often our vision is bounded by the horizon of the

* John xv, 18; xvi, 33.

immediate end, leaving us shut out from the sight of the last end which should always be held in view! Even the great St. Augustine laments that he was too often caught in the snares which are baited with the deceitful attractions of creatures. The deceitful beauty of created things is always before our purblind vision, tempting us on to the thousand pitfalls set for our destruction, that when we are once entrapped, our hard earned gains may become an easy prey. And when we are strong enough to save the deliberate affections of the will, we often find that the thoughts of the mind and the affections of the heart have been cunningly drawn away from God. Then comes the inevitable result of uneasiness and loss of strength. Uneasiness, because we are made for that union, and when once the seeds of division have begun to sprout and to grow in our souls, we must naturally experience unrest and discomfort; loss of strength, because just in proportion as our spiritual and sensitive powers, our intellect and our wills, all help to strengthen one another when they tend towards a common end, so they contradict, neutralize, and consequently weaken one another when they are drawn away in different directions.

This is the almost inevitable result of the distracting occupations to which man is constrained to devote his powers even in the holiest state. Only those who have reached the highest point of perfection attainable in this life, may hope to escape this danger and to attend to the multiplied duties of Martha, without losing anything of that singleness of intention and purpose, of that peace of mind, which is the privilege of Mary. But so long as that sublime height has not been attained, there is always danger of being turned away from God by the very works of which the only end is God's glory. The Religious in the retirement of the cloister, and, much more, the Christian living amid the harassing cares of the world, even if successful in avoiding grave faults, must almost infallibly suffer from that weariness and deterioration of forces which our Lord saw in His disciples when He invited them to withdraw for a time from their work and to seek the rest they needed: "Come ye apart into a desert place, and rest a little."*

They who heed the invitation of our Lord, find themselves suddenly transported into another world. A retreat made with the proper conditions and dispositions, snatches us out of the whirl of multitudinous

* Mark vi, 31.

and distracting cares, and lands us safely in the region of unity and peace. There all created things hold their peace while God alone speaks to the soul. All the concerns of the work-day world are forgotten, and the mind is at liberty to concentrate all its powers on the one great thought of eternity. All temporal objects are forgotten, and the soul is brought face to face with its last end in all its overpowering immensity; just as the sun, rising in unclouded splendor above the horizon, scatters the mists of the valley and dims the lustre of all other lights. Once in the presence of this sole end of its being, and freed from the entanglement of all lower considerations, the soul gathers together all its powers to fly towards that goal, and in perfect union finds once more the fulness of all its scattered forces. Then it is with the soul as with the blessed in heaven. The lying veil is withdrawn which shut out the vision of God as He is, the soul is transformed by the virtue of the Holy Ghost working in it now without let or hindrance. "But we all beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord."*

The way for this blessed transformation would be already well prepared by the exercises of a retreat, even if its only result were the concentration of all the powers of the soul upon the work of sanctification; but the efficacy of these exercises is more than doubled by another union of powers which they bring to the great work—the union with the supernatural powers of grace. Outside of the time of retreat we are very likely to take from these powerful helps—all-powerful indeed in themselves—a considerable portion of their efficacy, by scattering them in the direction of different objects. Of course we cannot turn them from their essential term, which is the sanctification of our souls; but in our progress towards that term we lay hold of many different means which are apt to damage one another by their very multiplicity. We let our thoughts play upon all sorts of subjects; we stir up in our hearts a thousand conflicting sentiments; we multiply our resolutions with such lavish profusion, that we cannot for the life of us keep them in mind; we adopt indiscriminately all manner of practices. Here is a great waste of forces, and consequently a great source of weakness. A retreat obviates these dangers; it puts some order in the working of

our charity—"He set in order charity in me," says the Spouse in the *Canticle*.* In every soul there is a dominant quality which leads all others after it. There is a master-passion which, in its destruction implicates all the other faults, just as there is a ruling quality for good, of which the sanctification will infallibly bring about the complete realization of the designs of God on that particular soul. Now it is precisely the object of a retreat to mass upon that point all the lights and all the supernatural helps which it has marshalled in the battle it wages against the three great enemies, for the mastery of the soul. Those exercises so fruitful in salutary effects—meditation, pious reading, self-examination, the Sacraments, which at other times are isolated and long interrupted, are, during the Retreat, the matter which goes to make up the whole tissue of every day's life; and these beams of grace, so numerous and so powerful, all bear upon one point. We may form some imperfect idea of the effect thus produced, if we can fancy that all the rays of heat coming from the sun in the course of a whole year, could be brought together at one time and concentrated, by means of a powerful lens, upon some one object. No body, however refractory, could resist the action of such a heat. So it is with the soul, even the least fervent, which is brought under the influence of these powerful means of sanctification, always supposing that the required conditions are observed.

We say, supposing the required conditions, because there are many ways of making a retreat, and not all these ways are productive of the same efficacious results. People are said to make a retreat when they hear a course of daily sermons, though they continue, all the while, to attend to their business concerns and live in the midst of all sorts of distractions. This is a very useful practice, no doubt; but it is perhaps to be regretted that some more exact term than retreat is not used to designate it. A retreat supposes a complete withdrawal from all worldly business, so that the mind, freed from all distracting thoughts, may enjoy a period of perfect recollection. St. Ignatius considered this condition so essential that he was not satisfied with advising a total breaking off of all dealing with men on business matters, but he even urges a withdrawal from one's usual place of abode, so that not even the material objects about us may bring any distracting thoughts

* *Cant.* ii, 4.

to the mind. True, it is not always easy for a Christian living in the world, to secure so complete an isolation, and accordingly it is not intended to impose this upon any one as obligatory; but what is asserted is, that if any one will, even at the cost of some sacrifices, thus cut himself off from all communication with creatures to live for a week alone with God only, he will assuredly draw from such a retreat incomparably greater profit than from any pious exercises performed in the midst of worldly distractions, even were the sermons delivered by the most eloquent orator that ever preached.

Those who have given themselves to God in the Religious life, have always at hand what others are obliged to seek with trouble and from afar. Let us all pray that they may make the most of their blessed privilege. What an outpouring of new life and vigorous growth will come upon the whole Church if these holy exercises bear all the fruit they are intended to yield. For, these religious orders are to the Church, what the vital organs which breathe in the air of heaven to keep up the proper temperature and purity of the blood, are to our bodies. If these orders keep up all their native energy, if the breath of heaven, the breath of grace, is poured abroad by their prayers throughout the mystical body of Christ, its vigor will be ever renewed, and it will be always ready to meet and to repel the fierce assaults of its present enemies, and those which threaten it in the near future.

This is the grace which we must earnestly pray for during this month. We must entreat our divine Lord to draw more strongly the souls of pious Christians into the solitude of the spirit, and to act with still greater efficacy upon the souls of religious persons already cut off from the world, by these holy exercises; so that all of them may come to know the designs of His love in all their fulness, and may devote themselves generously to the task of carrying out these divine purposes for the glory of God and the good of all God's children upon earth.

Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a Victim on our altars.

I offer them, in particular, for all Thy servants whom Thou wilt draw into solitude to speak to their hearts. O Jesus, open their ears that

they may hear Thy voice, and give them a strong impulse to answer to Thy appeal. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please return thanks to the Sacred Heart of Jesus, for the recovery of two religious: for seven spiritual, and eight temporal favors. I return my most sincere thanks to the Sacred Heart, for all favors and blessings heretofore received. Thanks are returned for the success of an undertaking submitted last month. Please present most heartfelt thanks to the Heart of Jesus, for my recovery, obtained through the prayers of the Associates of the Sacred Heart, without having had recourse to any other means. Please have grateful thanks returned to the Sacred Heart, for all the favors and blessings we have received since I sent my first intention. Please return thanks to the Sacred Heart, for a special favor, recommended last month, and for preservation from fire which we attribute to a special protection of the Sacred Heart. Please thank the Sacred Heart for several spiritual favors obtained. I desire to return heartfelt thanks to the Sacred Heart for the success I have met. Return thanks to the Sacred Heart, for many favors received during the month of June; for success in business; for the partial recovery of a friend; for news received of an absent friend. I return thanks to the Sacred Heart, for the safe return of my son from Europe. I wish most sincere thanks to be offered to the Sacred Heart, for granting a petition, made several months ago. Thanks are returned to the Sacred Heart of Jesus, for the conversion and happy death of one person, and for improvement in the health of another;—a lady also returns thanks for two temporal favors obtained. I wish to return thanks for a particular blessing obtained on the 4th of July,—also for the return to Church duties of a very careless catholic. I take the pre-

sent opportunity to return my most sincere thanks to the Sacred Heart, for the successful manner in which our school closed. I must also thank the Sacred Heart for special protection during the year. Please thank the Sacred Heart for temporal favors received: they had been recommended for several months. Sincere thanks are offered to the Sacred Heart for the spiritual and temporal favors of the past month. Thanks are returned to the Sacred Heart, for a great favor obtained in June. Thanks are returned for the following favors: A young man who had neglected his religion for years has approached the Sacraments. Two pious undertakings have proved very successful. Please return thanks for a grace received in the Month of May. Also for several other favors. For a favor partially granted. We desire to thank the Sacred Heart of Jesus, for several spiritual and temporal favors, and particularly for the conversion of an aged lady who had not been to holy communion for a great many years. Acknowledging with a grateful heart, many favors obtained through the Apostleship of Prayer.

Please return thanks to the Sacred Heart for obtaining the blessing of peace in a family. Give thanks to the Sacred Heart of Jesus, for a calamity averted. Please return many thanks to the Sacred Heart of Jesus for many graces and favors obtained; I will mention the case of one in particular, who was first recommended to the prayers of the Apostleship about a year and a half ago, and who at that time was fast approaching destruction of both body and soul; after having been recommended several times, our good God at length deigned to listen to our prayers and caused the erring soul to return to Him. The intention recommended to the prayers of the Apostleship for the present month, was hardly published when granted. Grateful acknowledgment of two favors during the past month. Thank the loving Heart of Jesus, through the Messenger, for enabling us this year to organize a society of the Sacred Heart for our children. Most grateful thanks are returned to the Sacred Heart, for favors received while in great affliction.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

OCTOBER, 1876.

Vol. 3, No. 10.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Continued.)

Do not ask of our Lord that He cease His interest in what concerns us, that He stoically determine to see us escape from His love and run to our own perdition. That would be impossible to Him; He could never make such a resolve. In the past, the mere thought of the loss of sinners was sufficient to plunge His heart into profoundest sorrow; in the present, nothing more would be necessary to produce the same grief, were He capable of experiencing it. Foreseeing in the future the hard-heartedness of so many millions of impenitent sinners who would remain insensible to all the advances of His tenderness was what conducted our Saviour to the very gates of the tomb while he was yet passible and mortal; the Eternal ruin of these souls not only perceived in the future but actually realized under His very eyes would doubtless reduce Him to a new agony were He not now impassible and immortal; and this is what causes Him to cry out unceasingly addressing Himself to us "May this chalice pass away from me." What matters it that those who maltreated Him so inhumanly eighteen centuries ago, and who caused His death by fastening Him to a cross, can no longer reach Him to expend upon Him their fury; their blows were not those which affected Him the most sensibly; His love for us, persecuted by our own resistance to His graces, caused Him to endure far greater tor-

ments, and it was this same love which dealt Him the final blow. Now, the same causes must produce the same results under analogous circumstances; if this love, which still retains all its original vehemence and which inseparably accompanies our Saviour, can no longer cause the Divine Heart of Jesus to suffer because it is in the possession of unalterable beatitude, it is, nevertheless, incontestable that the spectacle of so many millions of sinners who will not consent to be saved, but every day obstinately perish, would even at this day inundate this loving Heart with an ocean of sadness, if the actual condition of Christ did not oppose an insurmountable barrier to the bitter waves of tribulation. Let us make a last effort to melt the ice of our own hearts. When our Lord declares to us that our sins cause Him continual suffering; when He presents Himself as actually exposed to the same outrages, the same torments as at the time of His Passion His words are full of truth and meaning; let us try to understand them well. He says to us: "O men! who offend me, recognize your own work; behold the treatment which I received at your hands whilst I dwelt among you, and yet this is but a feeble image, but the most tolerable portion of what you still inflict upon me, as far as it is in your power. You shudder at the thought! You draw back in horror and astonishment! My sad fate excites your compassion! Ah! your conduct towards me to-day is much more odious to me than the barbarity of those who tortured me thus; the gall which *they* gave me to drink had at least its drop of honey; in the midst of their greatest cruelties I consoled myself with the thought that I accomplished the will of my Father and opened Heaven to souls of good will, but what compensation, what relief do I find in the unworthy proceedings which you have instituted against me? What profits by it except Hell? Instead of turning to the glory of My Father, He is dishonored by it; far from procuring any advantage for yourselves it only serves to draw down upon your heads a more terrible sentence by the manner in which you abuse My goodness. Why are you surprised that I complain of this? I am no longer subject to suffering, it is true, but do not conclude that I have become indifferent. In acquiring impassibility I have not lost my sensibility:—I am beyond the reach of sorrow, nevertheless, if it were necessary, or pleasing to My Father, I would willingly come back upon the earth and deliver myself unhesitatingly into the hands of the executioner, allow myself to be

nailed to the gibbet, provided that, at this price, I could save one among you ; one single soul. Believe therefore in my attachment to you ; for I fear less all the torments which the most refined cruelty can invent than your coldness, your indifference, your ingratitude and in consequence your own eternal misfortune. I am beyond the reach of suffering, but I have not accustomed Myself to see you miserable. You are as dear to me now as ever, your interests are just as precious in my eyes as when I sacrificed myself for you ; if therefore in spite of my wishes, destroying by your malice the fruit of all my labors, you force me to precipitate you into the abyss, the sorrows of my death although powerless to assail Me, surround and encompass Me as ever."

In drawing our attention to the many excesses which sadden and painfully wound Him, our Divine Saviour manifestly proposes to Himself two things :—first to engage sinners to become converted, but He wishes besides, and this is the point which belongs to the subject of which we treat, He wishes that fervent souls should endeavor to console Him, to heal His wounds in applying to them the salve of their reparation. He has clearly explained Himself in this regard, we have only to quote His own words. Among many other things of the same kind, frequently said by our Lord to Blessed Margaret Mary, we will simply recall this : "Behold this Heart which has so loved men and which in return receives from the greater part only ingratitude for this reason I ask of you that the first Friday after the Octave of the Blessed Sacrament be dedicated to a particular feast *in order to repair*."

Long ages ago our Adorable Saviour solicited of His faithful assistance and relief under similar circumstances. "I have sought for a man," said He by the mouth of Ezechiel, "to present himself like a hedge to oppose himself to My justice for the defence of this earth, that I may not destroy it, but I have not found one." In Isaiah and in David He bitterly deplores the manner in which He is abandoned and the insensibility manifested towards Him. "I have looked around about me and have found none to aid me ; I have sought and have not found help. My heart is ready for opprobrium and misery, I waited for some one to share My grief with Me, but none has done so ; some one to console Me, but I found none." How can we excuse ourselves from granting our Lord the reparation which He claims ? We should

wish, and assuredly we do desire to afford the Divine Heart of Jesus this reparation, but perhaps we do not sufficiently understand that it depends upon ourselves; possibly we imagine that no matter what we do we should never succeed in offering to our Lord such a reparation as would be acceptable in His sight. This is a fatal error of which we must disabuse ourselves. On the contrary, understand it well from the beginning, our works of satisfaction will be truly agreeable to the Heart of Jesus, they possess a real value and utility in His sight. Sin offends God, that is to say, Infinite Majesty; in order that the reparation for sin may be worthy of God, it must come from a God, it must be offered by a God. Since by nature we are only men, how can we offer God an infinite satisfaction? Happily we are not reduced to our own resources. Can we be ignorant of the fact that a Christian, possessing sanctifying grace, is no longer simply man? He becomes by Baptism incomparably more than man, since by grace and by adoption he becomes the child of God, consequently his works are no longer merely human works; because of his union with Christ who is henceforth his chief, and of whom he has become a member, his works become superhuman works which the Divine Majesty can accept as not unworthy of Him.

What is true of all Christians is especially so of those who embrace the devotion to the Sacred Heart. In this devotion our Lord makes His Heart supply for our deficiencies; destined to elevate to infinite proportions our actions and our virtues, our prayers and our merits. He constitutes it the admirable organ of which human nature may make use to accomplish in its perfection the great precept of love and fulfil all the obligations which it imposes. This is what our Lord has several times declared to Blessed Margaret Mary and others. The following for instance is taken from her autobiography. "Once during the Exposition of the Blessed Sacrament having entered into myself by a more than ordinary degree of recollection, Jesus, my Sweet Master, presented Himself to me all resplendent with glory, His five wounds as brilliant as five suns, and from every part of His Sacred humanity came forth flames, but more especially from His breast, which resembled a furnace and which being open showed me His most amiable and most loving Heart, the source whence sprung the flames. It was then that He discovered to me the inexplicable wonders of His pure love, to what excess He had carried it, so loving men from whom He received only

ingratitude and contempt. "This afflicts me much more sensibly," said He, "than all that I suffered during My Passion, so much so that if men would repay me with some return of love, I would esteem as little all that I have done for them and would, if that were possible, do more; but they coldly repel all My eagerness to do them good. You at least will console me by supplying for their ingratitude as far as you are able." When I showed Him my incapability of so doing He replied: "Here behold what will supply for all that is wanting to you; and at this moment, the Divine Heart being open, there escaped from it so ardent a flame that I thought I should be consumed by it."

In another place Blessed Margaret Mary relates that, after an act of heroic virtue which she had just accomplished in order to triumph over a natural repugnance, our Lord appearing to her, she said: "O Lord, I do it to please Thee and to gain Thy Divine Heart which I hope Thou wilt not refuse me. And Thou, O Lord! What hast Thou not done to gain the hearts of men which are so often refused Thee." "It is true, my daughter, that My love has made Me sacrifice all for them without any return on their part; but I wish you to supply for their ingratitude by the merits of my Sacred Heart which I give you for this purpose."

We may, therefore, be certain upon this first point, that what our Lord has done for Blessed Margaret Mary He does also for us; He yields to us His Heart, He transfers to us His satisfaction to which He associates our own, thus communicating to it an ineffable dignity;—our expiations are enriched by the tears, the blood, the sufferings of Jesus;—how can they fail to be acceptable to God?

Correspondence between an Aged Count and a Young Convert.

LETTER XIII.

HENRY TO THE COUNT.

PARIS, 1838.

My dear Count:

From the time I left Baden, I have suffered more in spirits than ever before since the death of Emma. The thought that I was leaving my

parents in a state of desolation at my departure, and that neither one nor other was as yet in the way of embracing the faith, has not been out of my mind one instant, and has been a source, as you may imagine, of constant pain. On my journey I cheered myself up with the thought of meeting Father Fabiano; but on my arrival here I was informed that he would not be in Paris for some months to come. This however is not so; and when he does come he will find me in a more tranquil mood than if he had been here to receive me. Yesterday, a letter reached me from my father: it consoled me much.

You remember, my dear Count, that after my baptism, as I wrote to you then, my father and mother were so annoyed at the step I had taken that they would not have put up with my presence any longer in their house were it not for the hope they had of perverting me. Now, I don't think I am mistaken in saying that my stay with them has gone far to produce a great change in their feelings. I was already convinced of this before leaving Baden; and the letter of yesterday from my father adds strength to my conviction.

"I have taken," he writes, "the first steps towards closing up the bank, and I have reason to believe that in a few months everything will be settled; so that I may then remove to Strasburg, where nothing will be dearer to my heart, son, than to see and embrace you again. You know that I have always loved you much; but never more than now. The prejudices I had imbibed during a life-time, and the remonstrances of my friends made me treat you, after your conversion, with some asperity; but, my son, you have removed all that. Your conduct has changed your mother's mind; and so I have come to change mine with regard to the step you have taken. Neither of us now would have you retrace your steps; remain what you are; and we desire only the comfort of your company during the few days of life which remain to us."

This, Count, is not precisely all that I want. But it is much more than I was prepared to expect, a few weeks ago, and gives me reason to hope for better things in the future. I shall be with them as soon as ever they reach Strasburg. Meanwhile I pray for them; I beg prayers from my friends; and I know that you and your devout family will not be wanting on the present occasion.

Your own letter, my dear friend, which came to hand just after my father's raised my spirits completely. When I was at home, your let-

ters furnished me with excellent materials for good and pleasing conversation with my parents, and with others also. What you write now, I lay by in store for future use. And, since you are so good, do me the favor of answering two questions which your last suggested. How has the Church come to appropriate the term *Pontiff* to the order of Bishops?

The other question concerns the Church of St. Sophia. You told me much about it, when I was at Pisa; but my thoughts were then elsewhere, and my feelings very depressed; so that memory has failed me about the things you said.

LETTER XIV.

THE COUNT TO HENRY.

INNBRUCK, 1838.

My dear Henry:

I hasten to answer your last; and, first of all, let me assure you that neither I nor any of my family, relatives or acquaintance, have yet desisted from praying fervently for yourself and your parents, whom we confidently expect to see brought into the bosom of the Church before long. There is no doubt of it, but prayer is a powerful apostolate; and the cases are not few in which conversions are due more to prayer than to direct persuasion. Your own conversion, my dear young friend, is a striking instance in point. It was the prayers of Emma more than any other means, if other means there was, which procured for your soul the light of faith. If we only reflected, how little it takes to make apostles of us and great apostles, by means of our prayers and good works, by our sufferings of body and soul, by submission to the dispositions of Divine Providence; if we thought of the great merit which we could acquire, and the excellence of the glory which awaits us at so slight a cost; there is no one with a ray of divine faith who would not profit largely by these encouraging truths. But let us come to your questions.

The first of them, about the use of the word *Pontiff*, arises I think from a latent sense in your mind that since the dignity of Christian Priesthood is so high, the word *Pontiff*, as being of pagan origin, and meaning "a maker of bridges" is too low to designate the highest

order of the Church's Priests. If this thought were in your mind, you would not be the first who felt the difficulty ; and there have been some great writers who to avoid the use of such a misnomer, have made the word itself, Pontiff, come from *πόντιος*, that is "venerable"; as being a highly proper epithet for Christian Bishops ; but which is, let me say it, a derivation in defiance of grammar. With regard to the difficulty, it is sufficient to make the very obvious reflection, that, in the use of words generally, what is regarded most is not the etymology, but the meaning commonly attached ; whether the language be spoken or written.

When the Church began to establish herself in the very heart of the Roman empire, that is, in the times of the apostles themselves, she could use no other tongue than that which the Roman world used. Now, throughout the Empire you will find that the word *Pontifex* conveyed the meaning of a *Priest of high grade*. Accordingly, the Church adopted the word to designate her Bishops, having no cause to fear that any one would be misled by it. That the same word should afterwards have come to be fixed in the liturgy is owing to the providential fact of Latin being the universal language in which the faith was first preached to a large portion of the known world. But other names are not hereby excluded, as Pastor, Bishop (*Episcopus*). The term Pastor is peculiarly venerable, inasmuch as the Man-God applied it to Himself, calling Himself the Good Shepherd or Pastor ; and again He used the same manner of expression in giving St. Peter the charge of *feeding His lambs and sheep*. As to the term Bishop, from the Greek *ἐπίσκοπος* (*episcopus*), it meant inspector or visitor, and was applied to the supreme magistrates or administrators of provinces. Now the office of Bishops is to administer the affairs of different provinces in the Church ; and hence the term applied. So you see that the term Bishop is in its origin no more Christian than Pontiff ; but both have from the first ages been applied to sacred offices, and as such have been accepted at all times by Saints and Doctors no less than by the faithful at large.

On this point it will not be amiss to transcribe for you a passage from St. Bernard in his treatise on the Duties of Bishops :

"By acting in this manner (the Bishop) will not only fulfil his duty as Pontiff, but will exactly come up to the etymology of his name,

*making of himself a bridge of passage between God and his neighbor. This bridge reaches to God on the strength of that confidence with which he seeks God's glory and not his own ; it reaches to his neighbor in the extent of that piety, wherewith he desires to profit his neighbor and not himself."**

One thought calls up another, and since you have started me in the way of explaining the word Pontiff, I will mention that it was applied originally to an association of persons, or rather to two such, each distinct from the other. Here is the legend. Towards the middle of the twelfth century a poor shepherd, known by the name of Bénézet, or Little Benedetto, because of his size, felt moved to devote himself to the pious work of building a bridge over the Rhone near Avignon ; and he proved by miracles that his plan was no illusion. That the enterprise was pious, I mean, for the good of his neighbor, is shown by the fact of its being pretty dangerous to cross there in a boat. Bénézet died before the work was completed, although in 1184, the date of his death, the chief difficulties had been surmounted. His body was buried in the same bridge, and the completion of the work was signalized by other miracles. In 1669, the bridge was in a state of decay, and the body of Bénézet was exhumed, when lo ! it was found to be in a perfect state of preservation, so much so that the pupils of his eyes had kept their color ; while the bands of iron which bound the coffin were all eaten away with rust. The body of this man of God was in 1671 translated by the Archbishop to the Church of the Celestines. The companions of Bénézet continued his work under the name of *Pontiff Brethren*.

Bergier speaks of another association founded in Italy with the same object. It sprang up at the same date, towards the middle of the twelfth century. It was originally a company of laymen who took upon themselves the work of constructing bridges for the safe passage of pilgrims, and hence started a religious congregation which fixed its centre in the hospital of St. James, at the deep pass on the river Arno, in the diocese of Lucca. This congregation likewise was known by the name of the Pontiff religious, and spread even outside of Italy.

* De mor et Off. Epia. C. III. Porro puritas cordis in duobus consistit: in quærenda gloria Dei et utilitate Proximi; ut in omnibus videlleet actibus vel dictis suis nihil suum quærat episcopus, sed tantum aut Dei honorem, aut salutem proximorum, aut utrumque. *Hoc enim agens impiebit non solum pontificis officium sed et etymologiam nominis, fontem utique seipsum faciens inter Deum et proximum. Pertingit pons iste usque ad Deum ea fiducia qua non suam, sed illius gloriam quærit: pertingit usque ad proximum illa pietate, qua et ipsis non ei bi prodesse desiderat.*

This is answer enough, I think, to your first question, my dear Henry ; perhaps it is more than you wanted. If not, and you desire more, you will not find it out of the way to consult Bergier's Dictionary of Religious Orders ; where other details are given. I should wish to answer your other question, but I have to betake myself at once to a distance of some miles from the city, where a dear friend of mine, one who has been such from my childhood, is on his death-bed. I will answer your other request at the first opportunity.

Yours, etc.

The Return of the Popes from Avignon to Rome.

XXIII.

It was in the designs of Providence that the great and saintly Urban V. who had inaugurated the project of reëstablishing the Holy See in Rome, should be worthily replaced in the first dignity of the Church by cardinal Peter Roger de Beaufort, a nephew of Clement VI. This was he to whom was reserved the glory of breaking forever the ignoble chain which had bound the Papacy to Avignon. Like all his predecessors, he not only saw the necessity of returning to the Eternal City, but what many lacked, he possessed courage and a spirit of enterprise great enough to begin the removal, and what all, even Urban V. had wanted — perseverance — the new occupant had in the highest degree. He did not stop at half measures when once he had understood that the good of the universal church required that its head should reside in the city of martyrs ; he took the step and never repented of it ; he transferred the Roman Court to its ancient home on the Tiber and no opposition, no remonstrances, no family-ties and party interests could induce him to return to the gilded haunts of Avignon.

But who was this spirited champion who after seven Popes had been destroyed by the kings of France to reside on the banks of the Rhone, dared reject their proffered protection and hazard to dwell again in turbulent, factious Rome ? It is a notable fact that most of the Pontiffs are the best exemplars of that piety and learning, that wisdom and zeal which should characterize the pastors of souls. These qualities and

gifts necessary for the ecclesiastic state were in an eminent degree found united in the newly elected Pope Gregory XI. Scarcely eighteen years old, the future sovereign had been favored with the cardinal's hat—a promotion which superior merit alone could justify. And such was in reality the case. At an early age he had shown unmistakable signs of coming greatness. True, he belonged to a family in which it might almost be said that genius was hereditary, since every member of his illustrious house had distinguished himself in the world of letters. But what redounds more to Gregory's praise and honor is the diligence and assiduity with which he cultivated the talents which God had bestowed upon him. For even when raised to the purple he thought it no belittlement of his dignity to frequent the schools of the best masters and doctors of philosophy and theology. And thus it happened that in a short time he was pronounced the ablest juris-consult of his day. His authority on any matter was considered as conclusive, his voice on any question as decisive. But the rare mental faculties which adorned the gifted ecclesiastic were joined with qualities of heart equally precious. His modesty always veiled and sometimes concealed his lofty attainments, while his piety which shed a sweet perfume over all his actions was so remarkable that he was surnamed even in his youth *pious* Peter de Beaufort. There is no historian of his admirable life but lauds to the sky his humility and prudence, his generosity and unalterable sweetness of temper. The union of all these endowments of nature and grace had made him dear to every member of the Sacred College. He embraced all in his heart with a true fraternal love and because he was guileless and unpretentious, eminent and revered though he was, envy and jealousy never attacked his reputation.

No wonder therefore that even at the age of forty this young cardinal should have stood out as the fittest man to wield the highest authority in the Church. Hence when Urban V. had gone to his reward and a successor was to be chosen, a unanimous vote of the conclave declared this humble and brilliant cardinal head of the entire church. The result caused no surprise to any one but the new Pontiff. Him alone it saddened and gave cause of fear. For a long time he resisted the most pressing solicitations to accept a burthen and a dignity which God laid upon him and it was only after much reasoning and pleading that he at last consented to assume the tiara. He mounted

the pontifical throne in 1370, and chose the name of Gregory XI: such was the instrument which was selected by God to work out a great end. With no attractions of person, for his whole life was one of sickness which ever spread a pallor over his countenance, all his beauty and worth was from within. He reigned by his intelligence and charmed by his great powers and gifts of mind and heart every one that fell within range of his society and circle.

XXIV.

Apart from the multiplied cares and labors which engrossed Gregory in every quarter, the Roman question occupied a very prominent part of his time. From his earliest years his mind had frequently meditated on the absolute necessity of reëstablishing the Roman See in its venerable home and when now he saw himself installed as Pastor of the universal church the thought and desire of repairing the error of Urban V. was his constant companion. Another motive urged the execution of this project. This was the vow which he had made to God when in the conclave that if the lot should fall upon him he would infallibly return to Italy. God had accepted his solemn promise and it lay with Gregory XI. to fulfil the obligation. But various obstacles and hindrances protracted the undertaking from year to year.

He too like the rest of the Avignon Popes hoped to settle the differences which existed between France and England and never perhaps were hopes indulged in that proved more delusive and vain. Next the King of France who was most interested to retain Gregory in his kingdom exerted his utmost to frustrate the enterprise. Wiles, artifices, deceits of every kind were employed in order to wean the Pope from his favorite scheme and only too well and too long did they hold the soul of the Pontiff enthralled. In addition to these impediments, the active and continual opposition of the Cardinals was laid in the scales. Their murmurs and complaints were unceasing as soon as the Pope's resolution had been manifested. They left nothing undone to dissuade him from his design. The chief Pastor's patience and courage must have been truly astonishing and persevering to triumph finally over so many different sources of opposition. Apparently no more inopportune season could have been thought of than that one in which he resolved to break the fetters of Avignon. For besides the aforementioned evils which

at every step hampered the willing but irresolute Pope, the unsettled state of Italy, the revolt of Florence and the loss of all the territories which the martial arm of Cardinal Albornoz had ten years previously reconquered as the Church's patrimony, heightened the danger and threw new difficulties in the Pontiff's way. Rumors too were not wanting that as soon as he set foot on Italian soil, he would die by poison or the assassin's dagger.

But uninviting as every circumstance seemed to be for the furtherance of the grand design, God in his mercy watched over the interests of his Church, and shaped and ordered events to a happy issue. With feeble instruments he effected the great result. St. Bridget, of Sweden, whose admonitions and exhortations had formerly fortified the heart of Urban V., was now one of the strongest advisers of Gregory XI. to exchange Avignon for Rome. Favored by heavenly revelations, she understood clearly that God desired the reigning Chief Pastor to go to the Eternal City. When ordered to communicate the celestial warnings to the Supreme Pontiff, no earthly consideration deterred the Swedish Saint from the divinely imposed task. In forcible language she called upon Gregory to obey God's commands. Peace and security were offered if the Pontiff proved docile and obedient, evils of every kind, even death was threatened if he resisted. And what influence had these appeals upon the mind and heart of the Pope? At first he gave them little heed—nay, he even slighted and discredited their truth. But it was all in vain.

Again and again the prophetic visions of the great servant of God were unfolded before the timid Head of the Church. He was invoked to give a hearing to God's own words, to shake off his torpor and spiritual blindness, to cut himself loose from all ties of kindred, and for the salvation of his soul and the good of the entire Church, to exile himself from his native land and set out for Italy. For three years these admonitions fell upon the ear of Gregory, and when at the end of this period, 1373, St. Bridget died, her place as mediatrix for Italy and pleader for the Pope's return, was filled by St. Catherine, of Sienna. Page on page might be filled if we should try to give but a slight outline of this citizen Saint, as she has been styled, on account of the countless benefits which she heaped upon her fellow-men. Her life is so wonderfully varied with exploits in every sphere, that every reader

should thoroughly acquaint-himself with the marvels which God wrought by her hands. But it is foreign to our purpose to enter into any part of her glorious life which does not bear upon the restoration of the Papacy.

No sooner therefore had St. Bridget disappeared from the stage than Catharine boldly followed up the advances which the saint of Sweden had already made. And so powerful was her voice and so pressing her arguments that the impression which her first letter to Gregory on the *great matter* produced, was not easily obliterated. Armed with divine knowledge and reading the secrets of hearts few dared trifle with the citizen-saint. Her penetration of spirit far superior to every human foresight, scanned at a glance the situation of the most intricate affairs, while her prudence and wisdom dictated measures and gave counsels that the first statesman of her day would have been proud to have had the honor of devising. St. Catherine beheld the distress of Italy, its disorders and revolutions as well as the numerous evils which afflicted the Church and therefore she ceased not to solicit the Sovereign Pontiff to hasten to Rome. "Come, she wrote repeatedly to the Holy Father, and the wolves which now devastate our country will become as gentle as lambs: come and tarry no longer. Come and rule over us with charity and sweetness and you shall triumph over every obstacle; and, when peace and security is once restored to widowed Rome and distracted Italy, you may then unfurl the banner of the cross and wage war against the infidels of the East." Thus this holy benefactress of her times exhorted the sovereign of Avignon, and what letters and messages could not wholly accomplish, a journey to Provence and a personal interview with the wavering Pontiff more speedily terminated. These negotiations had been carried on for more than three years and 1376 dawned to find Gregory XI. still in Avignon. But at this period the day of triumph came. All of a sudden the irresolute head of the Church determined to set out for the much dreaded peninsula. The world and especially France was astonished to learn that the Pope, notwithstanding the enormous pressure which was brought to bear upon him to attach him still more to his native land, was finally on the eve of departure. Whence this sudden change of purpose? What secret motive-power had inclined the Pontiff to this measure? Ah well, was it that Gregory resisted no longer and lent a willing ear to God's counsels!

The afflicted Romans were now fully sated with reproaches and bowed down with sorrows and griefs. Their spirit instead of breaking however sought a remedy which to them seemingly would soothe all their afflictions. They would have a Pope in their midst at every sacrifice and if Gregory XI. still hesitated to come, they threatened to set up one of their own choice who would abide with them in Rome and rule over them as the olden Sovereigns had done.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

IV.—A GREAT IDEA.

On the morning after the burning of his vessel, Columbus, still clinging to the broken spar, which he had seized on jumping overboard, found himself drifting before the waves at a short distance from shore. He had yet to battle with the breakers which piled themselves high upon the rocky beach; but aided by his skill in swimming or rather by the assistance of Providence, he finally succeeded in making a landing. He at once cast himself upon his knees and offered up fervent thanks to God for his preservation. Having finished his prayer, he arose and began to consider what he was next to do.

He was a stranger in a strange land—penniless and almost friendless, and he presented a picture worthy of compassion as he stood alone on the gravelly strand, wet, hungry and exhausted, chilled by the damp mists that came up from the bosom of the ocean. Who could ever have imagined that the historians of future times would point back to him as the central figure of his age; as the man who, by his genius and perseverance, was to work out a grand idea which should change the face of the world for all future generations? Who would have dared to predict, at that moment, that the day would come when countless nations would hail this homeless adventurer as their deliverer from the darkness of idolatry; and when commerce, and agriculture, and manufacture, and the arts and sciences, would bow down before him and do him

homage as their greatest benefactor who by opening to them new fields for their labors, had quickened their energies for the advancement of humanity.

Even then, as he stood pale and trembling on the sea shore, in the grey morning twilight, he was richer and nobler than any monarch of his day in the great burning thoughts and desires that filled his mind and his heart. He was already dreaming of mighty deeds. He was maturing the plans of an enterprise which all the princes of Christendom had not been able to bring to a successful close.

It was nothing less than the rescue of the Holy Land from the cruel bondage of the Turks.

The Crusades had preserved Europe from a relapse into infidelity and barbarism, by driving back the fierce hordes of the Saracens from the northern shores of the Mediterranean. The West thus retained its religion and its growing civilization; it kept unharmed those precious germs of political liberty which the Church had sown and nurtured at the cost of so much labor and time. Thus it escaped from the withering blight that fell upon the once splendid centres of enlightenment and commerce which had flourished for a thousand years along the rich coasts of Africa and Syria. But the Crusades had failed in one point: they had not preserved for posterity free access to the Holy Sepulchre of our Lord. To do this was the work which Columbus thought God called him to perform; and to obtain the means for carrying out this work, was the end of all his plans and his labors.

As this idea plays so prominent a part in the life of Columbus, the reader will, no doubt, be pleased with our quoting the following passages from Count de Lorgues. We give a rather free translation.

II.

"Columbus was barely twenty years of age, when the fall of Constantinople spread dismay throughout the Christian world. Musselman fanaticism, emboldened by this triumph, rendered Palestine unapproachable, and threatened the Holy Places with destruction. It was then that he had an opportunity of admiring the fidelity of the Franciscans, those intrepid guardians of the Holy Sepulchre, who had taken temporary refuge in the Christian ports of the Levant. Their courage challenged his love; their austere rule and their poor dress won his respect;

he sympathized with their hopes, and he shared their desires. Denied the happiness of worshipping at the tomb of our Redeemer, he determined to rescue it one day from the hands of the infidel, and to open to the entire Christian world free access to it. This hope became the theme of all his meditations. It animated him with courage and it stimulated him to a thorough study of his profession as a means of carrying out his project.

The enthusiasm of the Crusades inflamed him. It was this pious yearning which bound the heart of the valorous Christian hero to the Heart of his Saviour. It fired him with a love which knew no bounds; it prompted him to devote himself unreservedly to the service of his Divine Master, and to ambition the glory of being the Messenger of the Church.*

Some of the enemies of our Holy Faith have bitterly ridiculed this resolution of the Servant of God to rescue the Holy Places; for, said they, this would be to renew the Crusades. In our age of religious lukewarmness and money-making activity, the spirit of conquest in the name of religion is not readily understood. To appreciate it, we must go back to a period anterior to that of Christopher Columbus.

After the empress Helena, mother of Constantine, had found the Cross on whose wood the world was redeemed; and had caused churches to be built at the Holy Sepulchre, on the Mount of Olives, at Bethlehem, and in other places of Judea, vast numbers of pilgrims began flocking to Palestine. They gathered from all parts of Christendom. Even in the time of St. Jerom travelers to the Holy Land came from Spain, France, Egypt, Rome, India and Ethiopia.

This devout ardor, encouraged by the zeal of Popes Sylvester II. and Gregory VII., was suddenly blown into a flame by the breath of Peter the Hermit, and acquired new energy from the voice of St. Bernard and, afterwards, of William of Tyre. Pope Innocent III. fostered this zeal, and succeeding generations were animated with the same spirit. The heart of Christopher Columbus was consumed by this longing to visit the places which had been sanctified by the footsteps of the Redeemer, which had reëchoed the words of life that fell from His sacred lips, and had been bedewed with His precious blood. He yearned to pour out his soul at the tomb of the Saviour, to enter the grotto where

* Vid. "Ambassadeur de Dieu," p. 166.

the angels had hymned their pæan of joy at the birth of the Messiah, to look upon the mount where a God paid the price of our salvation with His blood. His hopes were fed by that chivalric Christian enthusiasm which inspired the heroism of the Crusades.

To rescue the Holy Sepulchre from the enemies of Christianity and deliver it to the loving guardianship of the Prince of the Apostles ; such was the undertaking to which he pledged himself. To this holy purpose he directed all his thoughts, all his actions. He labored to acquire the advantages which wealth and station can command, only for the sake of carrying out this project and of defending the independence of the Papacy, should this ever be threatened." *

III.

In the latter of the two passages just quoted, mention is made of the zeal of Columbus for the Holy See. This devotion of the Great Admiral to the Successor of St. Peter was life long, and like all his other virtues it was eminently practical. He felt that he, as a member of the true Church, was obliged to take an active interest in her welfare, and this interest very naturally centred in the See of Rome, the source of unity and life of the whole body. The deliverance of the Holy Sepulchre, he considered the extraordinary mission of his life, a mission which God had destined for him in particular. But devotion to the Holy See was in his opinion an ordinary duty imposed alike on all Catholics, and he gave himself up to the practice of it, just as he would to that of a common, every day virtue. But like all his other common, every day virtues, it reached in him a high degree of perfection. So far did he carry it, that in after life he put a clause in his will disinheriting his own children in favor of the papacy, in case there should be any need of his estates for the support of the temporal power of the Holy Father. After the discovery of America, he founded a majorat, which should have yielded him a revenue of five hundred millions yearly if justice had been done him.† He bound his heirs to hand over all this—the estate as well as the revenues—should they at any time be needed for the good of the Church. He obliged them, besides, to go to the

* *Ambassadeur de Dieu*, p. 320.

† A *majorat* is a title, with revenues attached, which is inherited always in direct line by the eldest son.

defence of the Pope with all their armed retainers and such hired troops as they could obtain, in case the Roman States should be threatened with invasion by any foreign foe. *

IV.

Columbus having safely landed, as we have seen, determined, after very brief reflection, to set out for Lisbon. One of his brothers, Bartholomew, had settled in this city a few years before, and opened a small shop for the sale of charts and works on navigation, and Columbus felt sure of receiving a hospitable greeting from him. Through the assistance of charitable persons whom he met on the way, he succeeded in reaching the capital and finding his brother. The joy which filled the hearts of Christopher and Bartholomew, at their unlooked for meeting, can easily be imagined by the reader who already knows the warm mutual affection that bound together the members of this happy family.

Columbus was no idler, and he began at once to lend his share towards the support of the little household. He set to work at copying books and drawing maps; and as he was, perhaps, the most skilful draughtsman of his day, he gained in a short time many customers, whom his winning manners and unaffected piety soon changed into friends and admirers.

In order to dispose briefly of the facts which belong to this period of our hero's life, we shall sum them up in the following outline sketch in which we follow very closely—sometimes literally—our author, Count de Lorgues :

Columbus by his constant and devout attention at church services attracted the attention of a young lady of noble birth, the daughter of an old sea captain, who had once been governor of Porto-Santo. She soon found means of forming his acquaintance, and was as much struck by his talents, his industry, and the wonderful charm of his manners, as she had been by his extraordinary piety. She was poor like himself, for her father's once rich estate had dwindled away under the effects of mismanagement. But the mutual love which sprang up between them found no obstacle in their poverty, and they were married with the consent of the lady's relatives. By this union Columbus found himself

* Columbus imposed many other obligations on his heir—such, for instance, as to give one-tenth of the yearly revenues of the estate to the poor, &c., &c.

allied with two families of mariners who stood in high favor with the Portuguese Court.

This marriage, whilst it filled his heart with joy, and gave him the means of prosecuting his studies of geography amongst his wife's relatives, did not bring with it any great increase of temporal wealth. He lived in the house of his mother-in-law, and was obliged in order to gain support for the family, to toil hard at copying books, making globes, and drawing marine charts.

In the midst of his daily labors, there was a question which seemed to be constantly ringing in his ears:— "How will you find the means to buy or conquer the Holy Sepulchre." It was useless he knew to apply to kings or princes for aid: his only hope seemed to lie in the discovery of some unknown and opulent land where he could find the treasures necessary for carrying out his plans. He therefore turned his eyes towards those vast unexplored regions which his studies led him to believe lay far beyond the stormy waters of the Atlantic.

This idea which was at first vague and imperfect, gradually became clearly defined under the influence partly of study, but principally of prayer. Columbus never attributed the plan of the discovery to his own genius. Towards the end of his life before setting out on his last voyage, he acknowledged that after all his travels and his long studies, he had made but comparatively little progress, until Our Lord enlightened his understanding in a sensible manner. He saw then, distinctly, that it was possible by sailing in a direct line towards the West, to reach a land where riches of all kinds abounded; and he hoped, with these treasures that he would be able to buy back the Holy Sepulchre, or, if necessary, conquer it.

This discovery then was never the final end in view with Christopher Columbus: it was only a means. The new rich countries when discovered would serve to defray the expenses of an expedition to the Holy Land. Those expenses he had long ago calculated; and now he had to find the resources wherewith to defray them. He did not go about the discovery as a matter of mere pleasure, or ambition or selfish gain, but as a condition bound up with the deliverance of the Holy Sepulchre. This last achievement would be his reward; and to find a new world was the labor whereby he would earn his reward.

His object in view being thus one and single, he troubles himself with nothing else. Honors, privileges, titles, have no charms for him : they are nothing, unless he can open a way to the Saviour's tomb. This resolution of his, thus conceived, was the only and direct cause of all the sufferings he had to endure before he succeeded in giving the new world to Jesus Christ. He had indeed become so attached to the quiet of family life, that he determined never to set out on the voyage of discovery unless he should obtain from the Court such conditions, privileges, favors, as would enable him to carry out his plans for the Holy Land.

Alliance of Tyrol with the Sacred Heart of Jesus in 1796, and its Solemn Renovation in 1876.

Tyrol is the first country which was publicly and officially consecrated to the Sacred Heart of Jesus. In the year 1796, it was threatened with an invasion of the French army ; a committee of congress met at Botzen, to deliberate on the best means of defence against their powerful enemy, rendered now more formidable than ever by being intoxicated with recent victories. The danger was great. Napoleon had already taken a firm stand at Brescia, whilst the Tyrolese had neither arms nor ammunition, so sadly had the public system of defence been neglected. Still, though the fear which the French forces spread throughout the land rose to an excessive pitch, and though the enemy was fast nearing their unprepared and unarmed fatherland, the Tyrolese did not lose courage. The highest and the noblest goods were at stake, and to defend these they were ready to hazard everything. The committee of congress issued the most suitable orders to place the country almost immediately in a defensive condition. Everybody, however, recognized the insufficiency of natural means ; and hence it was resolved, above all, to implore the divine protection. The states and the chapters of Brixen and of Trent, turned with confidence to their Divine Leader, Jesus Christ, and made a solemn vow on June the 1st, 1796, that in future they would yearly, throughout the land, celebrate the feast of the Sacred Heart with a solemn high mass. The import

of this vow is clearly seen in their own words. "Although," thus reads the proclamation of June the 1st, 1796, "the most vigorous defensive preparations have been chosen, and have unanimously been resolved upon for the protection of our fatherland, in order to oppose ourselves to the French forces with all our might, and with the sacrifice of our goods and of our blood, still both the chapters and the states have acknowledged the weakness of human power and the insufficiency of all expedients, which man can devise for his safety, if at the same time heaven's blessing and help attend them not; therefore, conformably to the example of our forefathers who, when placed in similar dangers, according to testimony the most unexceptionable, never called on the help of heaven without the most happy results, we have concluded this solemn covenant; that thus assisted we may draw down blessings on the defensive preparations of our country, but just now begun, for the maintenance of unity, courage, and the most unshaken loyalty, and finally, for the rescue of our most beloved fatherland." *

In the year 1799, at the request of the states and of the government, the Episcopal Ordinaries of Tyrol appointed: that on the Feast of the Sacred Heart of Jesus, the Most Blessed Sacrament should, in every parish, be exposed to the public adoration for ten hours, and that a sermon should be given to inform the people of the occasion of the feast, and to excite them to heartfelt gratitude for the protection obtained, and to fervent supplications for the future averting of the evils of war.†

Thus Tyrol, at the close of the last century, placed itself wholly and unreservedly under the protection of the Heart of Jesus, and solemnly bound itself to this Heart in an eternal alliance. So public an act of sincere devotion was truly a most remarkable dispensation of Providence. An enemy was at that time advancing towards the frontiers of Tyrol, whose warlike spirit and reckless bravery was inflamed with the desire, not only of conquering the country, but also of plucking from the heart of the nation its religious spirit. In France itself, the revolution had overthrown all Christian order; and thence it sent forth its hordes of soldiers in all directions to spread broadcast over Europe unbelief and heartless projects of liberty, and to fall like a ravaging hailstorm on the blooming fields of the Church. Where was the foun-

* Pastoral of His Grace, the Prince Bishop of Brixen. 7th of June, 1859.

† The eternal alliance of Tyrol with the most Sacred Heart of Jesus. Page 5.

tain head, whence issued the torrent of evils, which at that time overwhelmed France, and a little later burst over entire Europe? It might be found in the self-same abominable system of free thinking, which, long before the out-break of the French revolution, had spent its whole fury against the devotion of the Sacred Heart of Jesus.

In Tyrol, too, the free-thinkers wished to abolish this devotion; but the divine Heart seemed to have chosen this mountainous stronghold to show that It finally triumphs over every enemy. During the very year 1796, in which the alliance with the divine Heart of Jesus was first concluded, the blessings of this contrast manifested themselves. The enemy, it is true, invaded the country, but in several bloody battles he was thrown back in disorder by the imperial troops and Tyrolese defenders of the country. In these engagements the distinguished bravery of the latter merited the Commanding General's full acknowledgment. Towards the close of the year 1796, public prayers of thanksgiving were prescribed; for should they not thank the Lord not only for having given them power to repel hostile arms, but still more for bestowing the signal grace of maintaining throughout the year the dignified and noble attitude which they had assumed in the beginning.

The cause of the many victories, which soon made Napoleon's name a terror to Europe, is to be sought for not in the superiority of the French arms only, but also in the moral depravity reigning almost everywhere, which could not oppose a barrier to his onward career. Cowardice, venality, perfidiousness, treachery, were the officious minions, which in all countries smoothly paved for the proud victor the road to success. Things wore a different aspect in Tyrol. Repeatedly had Bonaparte addressed insidious letters from Italy to the Tyrolese, wherein he made most flattering promises, were they but to allow him a free and undisturbed passage through their country; but in case of resistance he had threatened them with pillage, conflagration and imprisonment. The Tyrolese, however, stood firmly, notwithstanding the many trials they had to endure during the course of the year. "Famine, plagues among men and animals, pecuniary embarrassments and consequently extraordinary taxation, pamphlets containing threats and promises continually flying across the country, the many greivances and annoyances inseparably connected with war, all fell with violence on the inhabitants of Tyrol, in order to force them to lay down their arms,

but in vain—their courage rather rose to new struggles, they prayed more and toiled more energetically, confiding in the Almighty with whom they were in league.”*

There is no doubt that this honorable behavior had its foundation in their alliance with the Sacred Heart; for this covenant instilled confidence into feeble and timid souls, it raised the eyes of all to a higher aim, it made all hearts one, and afforded the most powerful aid of the Lord, who would endure no low grovelling sentiments in the nation affianced to His Divine Heart. Not in vain then, did the Tyrolese make this covenant “*in order to preserve their unity, and their courage, and their unshaken fidelity.*”† This fruit the blessed product of their holy bond, would in itself have been inestimable, even if they had not been able to defend their father-land against the more numerous forces of their French adversaries. Of what value is the outward independence of a nation, if inwardly it be dismembered and morally distracted? Their Divine Lord and Confederate strikingly proved in the year following (1797,) that He could likewise secure for a country consecrated to Him its outward independence against the most powerful and the most haughty enemies.

After the fortress of Mantua, owing to a dearth of provisions, had been obliged to surrender, on February the 2nd, 1797, the French kept on continually advancing from Italy; after several engagements in those districts of Tyrol, which border on Italy, the imperial field-marshal, Lieutenant Baron Von Kerpen was forced to retreat to Sterzing with 3,000 or 4,000 men, whilst General Laudon stationed himself at Meran. Everything seemed lost;—how could they hold their position against a superior force of 15,000 Frenchmen, who flooded the country and by their victorious advance spread terror everywhere? The greater the danger, the more brilliant and striking was the Lord's assistance. The people took courage and spurned the cowardice of those who spoke of negotiations. “To arms! to arms!—the whole levy of the people shall march out!” was heard on all sides, “we rely on the Divine Heart of Jesus and on the intercession of the Blessed Virgin;—on, then let us set to work.” Like wild-fire, this cry ran through all the valleys, everywhere the alarm-bell sounded its stirring notes; whoever could bear arms delayed not to take them up; one thought pervaded the minds of

* The eternal alliance of Tyrol. Page 8.

† The eternal alliance of Tyrol. Page 9.

all, one spirit animated the nation. After the levy of the people had been thus speedily raised under the direction of the imperial commissary, Von Lehrbach, a plan of attack was projected, in order that, in conjunction with the imperial troops, they might purge the country of its enemies. The second of April was fixed upon as the day of attack. At Brixen the principal French force had stationed itself. On the day appointed, the famous battle on the heights of Spinges took place; the Tyrolese fought like lions and raised an everlasting monument to their heroic courage. Great indeed was the loss of the enemy, since, according to their own account, it amounted to more than three battallions of their best troops, whilst the loss of the Tyrolese amounted to no more than 103 dead, 185 wounded, and 32 prisoners. The patriotic bravery which the French had to encounter in this bloody engagement struck such fear into them, that they could think of nothing better or more expeditious than to march through Pusterthal, though they had remained sole masters of the field, towards Corinthia. The danger was over, and the noble Tyrolese rejoiced in the league, which they had formed for the purpose of securing "the rescue of their most beloved fatherland."

Later, on different occasions, especially in the glorious battles of 1809, the protection which Tyrol enjoyed owing to this union with the Sacred Heart, was not less strikingly visible. To give proof of this we adduce the facts. On the 27th of March, 1809, a council was held at Schoenberg. Hofer asked his officers when and how an attack on Mount Isel might be renewed. Many were of opinion that they ought at all events to wait for the arrival of the men of the Oberinntal, whom Major Taimer had promised to bring into the field; and if these auxiliaries did not arrive, some thought it would be simply rash to venture on a new attack. Others, on the contrary, insisted on immediate action, and advised that none should cease to battle, as long as one enemy was left; a few others urged this way of proceeding, since nothing good can come from procrastination and fear. Hofer was undecided and remained silent. Behold, at this very moment, an old peasant of small stature and of almost ghostlike appearance, not known to any of the assembled, forced himself into their midst, boldly approached the table, opposite the seat of the commander-in-chief, and in a voice strangely solemn and impressive, addressed

them: "In the name of God and of the Blessed Virgin, I order you, on the feast of the Sacred Heart—consequently on the day after to-morrow, May the 29th—to attack the enemy, and I foretell to you that you shall then triumph." As soon as the strange man had spoken, he went back the way he had come, and no one remembers ever to have seen him again. The leaders of the people looked at one another in mute astonishment; but Hofer cried out: "As he has spoken, so shall it be done;" and all declared their assent.*

Hofer vowed, that if he were victorious on that day, he would restore the feast of the Sacred Heart, which had been abolished during the interregnum, and make it a day of prayer and solemn celebration, and thus to consecrate, for all future time, the day of victory to their Lord, who bestowed it upon them. On the 28th of May, he issued the following summons: "Dear brothers of the Oberinntal! For God, the emperor, and our beloved fatherland! Early to-morrow morning is to be the last attack. We will, with the help of the divine Mother, either take or slay the ruffians, and we have affianced ourselves to the dearest Heart of Jesus. Come to our help! But if you wish to be wiser than Divine Providence, then we will act without you."

* ANDREW HOFER, *Commander-in-Chief.*

The issue of the battle is well known. It was fought on the feast of the Sacred Heart of Jesus; during the heat and fury of the onslaught, with drawn sword, Hofer moved in the midst of the combatants, praying aloud to the Lord as the bestower of victory. Even during that very night (from May 29th to the 30th,) the discouraged enemy, after a heavy loss in killed and wounded, fled hurriedly into Bavaria.

What fruitful returns did this glorious day and, in fact, the battles and victories of 1809 finally bring to the much afflicted fatherland? The issue, as is well known, was unfortunate. Tyrol was torn into three divisions, and even lost its ancient name. Still if we look at events a little later, we shall find, that the seed which had been scattered in this glorious as well as momentous year, had not been altogether smothered, or allowed to languish in death; but unnoticed it shot forth its tender germs and soon yielded fruit the most magnificent. The dismemberment and apparent downfall of their fatherland, served only

* Gallery of heroes, v. 3, part 2, page 7,

to show that the Divine Saviour, mindful of the alliance and of the nation which had affianced itself as a whole to His Heart, would not suffer ruin and desolation to befall such a noble people ; although, as is His wont with those whom He loves, He allowed terrible trials to rain down upon them. In 1814 Tyrol returned to Austria ; and that events ever took such a course, is to be partly ascribed to the heroic courage, with which, in 1809, Tyrol, in its firm reliance on the protection of the Divine Heart of Jesus, rose "in a body" for its liberation. For the grand example of this little country, which during nearly a whole year struggled against the mighty Bavarian and French hosts, could not but work a favorable reaction in the nations of Europe, languishing as they were in the disgusting servitude of a foreign despot ; it was for all a cry of admonition to man themselves at last and to break the chains of bondage so burdensome and so degrading. Thus the noble ancestors of the Tyrolese, who are now sleeping their sleep of peace in the Lord, through their League with the Divine Heart of Jesus, and through the moral power which they drew in abundance therefrom, did a great deal towards the liberation of nations, and at the same time towards the deliverance of their own land.

Tyrol had been subject to different governments for several years, when it was once more restored to the sceptre of Hapsburg. During this time all imaginable means had been employed, in order to despoil it of its ancient character, and especially of its deeply religious disposition. Now at length the disjointed parts were outwardly reunited ;—but how could it be expected that a living whole should arise, that the public mind should again be made to rejoice in its former love of unity, after it had been so cruelly worked upon by its enemies ; that the ancient, upright, conscientious, energetic, Catholic Tyrol should once more show its open, guiltless brow to the world ? Such a thing could scarcely be expected, especially as the geographical position alone creates a remarkable difference of material interests between North and South-Tyrol. And yet it came to pass : the alliance of the Sacred Heart proved efficacious ; Tyrol by this means obtained the fulfilment of its greatest and noblest wish, of that wish, which in the prayer for the renovation of the alliance is expressed in these words : "Ever bestow Thy Paternal Heart with blessings upon us Thy frail children, in order that in the power of Thy arm we may steadfastly withstand

our spiritual and our corporal enemies, and serve Thee in righteousness and peace, and *leave to our posterity as their sacred inheritance, a United, Christian, Catholic Fatherland.*"

Many troubles since then have come upon Tyrol; but its most excellent and most precious jewel, thanks to the Divine Heart of Jesus, it has ever preserved. If you wish to become thoroughly acquainted with this jewel, examine the sentiments which the noble hero of 1809, that hero who of his own accord, from a deep-felt conviction, had confirmed by oath the union with the Sacred Heart, displayed in the full light of day by his most glorious end. He could have saved his life, had he been but willing to enter into the French service, but he refused the offer, for he knew of higher things than earthly life, namely Faith and Loyalty. "Farewell, contemptible world!" he wrote to his friend Pichler in Neumarkt from Mantua, after he had been sentenced to death, "so easy is death for me, that my eyes do not even moisten themselves. Written at 5 o'clock in the morning, and at 9 o'clock, with the help of all the saints, I set out on my journey into eternity." When on the way to execution, he expressed the most confident hope, that the day of deliverance would soon dawn on his well-loved fatherland, and then after finishing his prayers, standing erect and unsupported, with unbound, unflinching eyes, he gave the command: "Fire." *

We see herein an unadulterated expression of the sentiments, which wholly and peculiarly belong to the people of Tyrol. Religion, loyalty and love of country always stood higher in their estimation than either terrestrial goods or an earthly life; for these they will sacrifice their wealth and their blood, and even oppose to dangers the most fearful a bold and dauntless front. This is the jewel of which I speak. Tyrol has jealously guarded its precious gem. Its battles for the preservation of unity of faith, its whole tenor of action within the last years, especially in 1866, are proofs of it. The entire nation rose as one man, and earned for itself the glorious testimony of his Apostolic Majesty: "A gale of enthusiasm, to fight for the most sacred cause, for God, for the emperor and for the Fatherland, blew over hill and valley." In so extraordinary a manner did the divine protection aid this enthusiasm, that the Prince-Bishop of Brixen, towards the close of the year 1866,

* Compare with this the ignominious death of a Robespierre, in which a principle found its expression, directly opposed to the one manifested in Hofer's death.

hesitated not to invite the people to thanksgiving in the following words: "We are bound to render the most heartfelt thanks, for God the Lord has wonderfully protected us. In the midst of storms raging round about our fatherland, it remained quietly at rest, like a small vessel reposing on a calm, glassy lake. For months a haughty enemy, by far our superior in numbers, overran our frontiers, and sought to make a road for himself through the valleys of our fatherland; but he found in the breasts of our brave soldiers and of the defenders of our home a wall, through which he could not break. Thus God has blessed our arms. Mindful of the alliance which our fathers concluded with the most Sacred Heart of Jesus, He cast on this earth a spark of that flame of love, which burns in the Divine Heart of Jesus for us men, and it became a wall of fire against our enemies. The saying of the prophet was fulfilled: "And I will be to it, saith the Lord, a wall of fire round about, and I will be in glory in the midst thereof." *

From this we see that Tyrol has gained much, very much indeed, by its union with the Divine Heart of Jesus. The people have always acknowledged this with gratitude, they have ever given to the Lord the honor, and always when danger threatened have they renewed their alliance with the Sacred Heart. Justly then may the Prince Bishop of Trent (in his Pastoral Letter of May the 30th, 1866,) say: "As the beloved disciple sought and found his place of repose nowhere else than on the Sacred Heart of Jesus, thus the Tyrolese have ever sought and found in it refuge and consolation, in such exhaustless measure, that we now since long ago in days of tribulation, not only through devotion but also as having experienced the success of our prayers, are ever drawn towards the Divine Heart."

The lovers of the Sacred Heart of Jesus will assuredly be rejoiced to learn, that the truth of these beautiful words of the Prince-Bishop, confirmed by the past, has also been strikingly and agreeably established by the present. Eighty years have passed away since the first consecration. At every dangerous crisis especially in 1809, 1848, 1859, 1866, the alliance with the Sacred Heart was solemnly renewed in all the parishes, and was followed by the usual visible protection of heaven. As at present the nation is threatened with new dangers, it was resolved this year to renew the Divine alliance with unwonted solemnity; and

* Pastoral of Nov. 10th, 1866.

the 23d of June, the feast of the Sacred Heart was chosen as the day of renovation. Accordingly on this day the religious ceremony took place. If the authorities, who are *liberal*, kept altogether aloof from it, the people took a more lively and unanimous part in it. The principal feast was celebrated at Botzen, the very place where the first consecration was solemnized. The streets of the city were decorated with magnificence, and people from all the villages and cities of Tyrol met here; numerous companies of veteran soldiers and riflemen, dressed in their national costumes, so varied and so picturesque, paraded through the streets. The military authorities had forbidden the carriage of firearms. What did these brave, these noble men do but seize upon arms of another description; arms, still more familiar to them than the carabine, and infinitely better suited to the spirit of the feast; they took their beads and recited them aloud, as they marched along. The Tyrolese never goes out without his beads, which he faithfully recites every day.

The bishops of Brixen and of Trent, presided over this religious and patriotic demonstration; they were accompanied by four mitred prelates and more than one hundred priests. Nearly thirty thousand persons were present, among whom could be distinguished numerous deputies and members of the nobility. The feast commenced with a procession as beautiful as the imagination can picture; it lasted more than two hours. Then the illustrious bishop of Brixen, Mgr. Gasser, pronounced an eloquent discourse, which produced intense enthusiasm in the immense audience. After this the pontifical high mass was celebrated by the bishop of Trent. At the conclusion of the holy sacrifice, the bishop remounted the pulpit and read the act of renovation of the alliance with the Sacred Heart of Jesus. All the people repeated the same words in a loud voice. The consecration runs thus: "Lord Jesus Christ, Son of the living God, true God and true Man, all power has been given Thee on earth and in heaven; Thou art seated at the right hand of Thy Father, and one day Thou shalt come with great majesty, surrounded by Thy angels, to judge the whole world. But now Thou art the good Shepherd of Thy sheep, the Guardian of Thy faithful, and Thou remainest unceasingly with us in the most holy Sacrament, in order to be our Consolation and the Bread of our souls. Remember the alliance, which our fathers, in the midst of dangers, con-

cluded forever with Thy Sacred Heart. When they addressed their prayers and supplications to Thee, Thou didst look upon them with the eyes of Thy mercy. Thy compassionate Heart has turned Itself towards our afflicted country; Thou hast preserved for it the unity of the Catholic faith; Thou hast preserved it from its enemies, and consequently Thy holy name has been glorified among the nations.

“We renew with all our heart this holy alliance of our fathers, and we promise to serve Thee faithfully, in accomplishing entirely Thy divine will, by observing Thy commandments, by glorifying Thy adorable Name, so often blasphemed in our own days. Our whole confidence is in Thee: for there is no one to fight for us but Thou alone, who art our God. Turn on Thy feeble children Thy paternal Heart with Its all-powerful goodness, in order that fortified by Thy holy grace, we may be able to resist our spiritual and our corporal enemies, to serve Thee in justice and in peace, to preserve for our country the precious heritage of the Catholic religion, and to transmit it untouched to our descendants even unto the end of ages. Amen.” The papal benediction majestically given from a pulpit to the immense crowd assembled in the vast place, worthily crowned this pious and popular manifestation.

The Sunday following, June 25th, the same feast was celebrated in all the parishes of these two dioceses, and everywhere the same religious zeal was manifested; in every church the Blessed Sacrament, the Heart of Jesus in the host, was exposed during ten hours to the uninterrupted adoration of the faithful; everywhere communions were countless. Till late at night mountain and valley were illuminated with bon-fires, and enlivened with songs and music and the loud roar of cannon, which all the echoes of the land incessantly repeated. Who can count the salutary fruits of such a feast, when all the people know how to appreciate it and take such a part in it? The Heart of Jesus, the faithful Ally and the Friend of souls will not allow Itself to be surpassed in generosity.

Fruits of the Rosary.

The Catholic journals of Bavaria publish the following:

On the 26th of May last, the village of Ingolstadt received a striking proof of the Almighty's power and goodness. There had been for the

past ten years in a hospital of this town, a woman named Elizabeth Prugner, twenty-eight years of age, the daughter of a joiner. A severe malady had so completely paralyzed her limbs that she could suffer deep incisions to be made in them without experiencing any pain. Medicines were tried in vain, and the physicians gave her up as incurable. She still enjoyed the free use of her arms, and passed her time in sewing or in exercises of piety, and especially in holding sweet converse with her good Mother in heaven. The long hours of the day she beguiled with the frequent recitation of her chaplet, which formed her sweetest solace made her forget the tedium of her lingering illness and inspired the fond hope that her good Queen would shortly hasten to her assistance. As time wore away, and the month of May came, her confidence redoubled; she made a novena, and was eager to go on a pilgrimage to the shrine of Our Lady of Alt-Oetting, but this was too far distant for one in her enfeebled condition. A kind neighbor offered instead to have her borne to a chapel of the Blessed Virgin, some four-and-a-half miles from Ingolstadt, an offer which she gladly accepted. On arriving, at the chapel, she was placed on a bench before the altar of Our Lady, and began to recite her chaplet with great confidence. Suddenly an indefinable sensation creeps over her, as of an electric current pervading all her members, and constrained by some invisible power, she falls on her knees. The person who was attending her and who had remained a few paces behind, on seeing her fall was much frightened, and ran with all speed to raise her up. The paralytic assured her of her cure, and said: "It seems to me that I am cured, and that I am able to rise of myself." She accordingly rose, walked without any difficulty, and crossing the chapel in a transport of gratitude, knelt before the altar and recited her beads in thanksgiving for so signal a favor. After giving free vent to the effusions of love that welled up from her inmost soul, this favored child of Mary, who for the past ten years could not take a single step, returned on foot to Ingolstadt, walking briskly for the space of an hour and a-half without being fatigued. Since that time she goes and comes with the same ease as the most robust of her sex, and is the admiration of the hundreds who gather to witness this living proof of the ineffable goodness of our Immaculate Mother.

Progress and Works of the Apostleship of Prayer.

We offer to our readers another of those summaries of the workings of the Apostleship of Prayer throughout the world, which we are in the habit of laying before them from time to time, for their consolation and encouragement. From among the many interesting and edifying letters sent to the General Director, we collect a few items which may give a general idea of the sort of fruit that this admirable devotion is producing wherever it is practised. Let us begin with the beautiful devotion of the Guard of Honor to the Blessed Sacrament.

In the bosom of one of the most deeply religious districts of France there is a city whose marked devotion to the Blessed Eucharist has won for it the beautiful title of "the city of the Blessed Sacrament." This favored city is Angers. Among the many good works started and fostered by its noble bishop, is one which we could wish to see at work in every diocese in the world—the daily adoration of the Blessed Sacrament by men.

It is true that in France, as in every other country of the Catholic world, there have always been confraternities for the perpetual adoration of the Most Holy Sacrament, but it is equally true that they were generally made up of the devout female sex. Happily for themselves, the men have begun to realize that in leaving to the exclusive care of their wives and daughters the cultivation of this fruitful devotion, they were cutting themselves off from a share in the fairest heritage of the christian soul. A movement has sprung up, in some of the large French cities, among the men, and they have formed associations for the purpose of doing homage to the Eucharistic God, during the hours of the night, when the most fervent of His daughters are constrained to leave Him in the solitude of the Sanctuary. The devotion of the nightly adoration was thus founded. But it seemed to these fervent worshippers of Jesus that something was wanting to the perfection of their work. This pious Guard of Honor was on duty during the dark hours of the night, so that they could look upon the King to whom their homage was paid, only with the eyes of the soul, an unfavorable circumstance perhaps, for a sort of preaching which addresses itself to the sight. These christian men of Angers understood this, and they determined, without losing the special merit of the night-watches before

the Holy of Holies, to add to it the edification which could be given by the daily adoration. It was accordingly resolved that on the first Friday of each month, a perpetual adoration should be kept up from nine o'clock in the morning till nine o'clock at night, in the church of the Fathers of the Blessed Sacrament. A hundred worshippers were called for, and at the first appeal one hundred and sixty offered themselves. Most of these were laymen, though a number of ecclesiastics were found in the ranks of this new militia, who were eager to encourage the faithful by adding this fresh obligation to the many which already keep them daily in the presence of the Altar. The bishop, Mgr. Freppel, also took his hour of guard, and from the first day, he was always on duty from eight o'clock till nine in the evening, when he closed the exercises, joining his own blessing to that of the God of the Eucharist.

The members of the Apostleship at Toulouse have entered with the same spirit upon this good work, which is carried on, not in one church only, but successively in the various churches and chapels of the city. They have chosen for this pious exercise the days on which the Blessed Sacrament is solemnly exposed. On these occasions the churches are visited by greater numbers of the faithful, so that the zealous promoters of this devotion find a better opportunity of carrying out their holy work of edification and apostleship.

Success has attended these efforts, beyond expectation; the Archbishop has granted many spiritual favors to all those who share in the pious practice, and allows them to form, with the consent of the parish-priests, bands for adoration during the night. Thus the hard working mechanic can find rest and strength at the feet of Him who is preëminently the *Friend of the Workingmen*.

The associates of the Apostleship, at Annecy, established the same practice on the very feast-day of the Sacred Heart. The Archbishop's secretary writes that this movement too was a success. Bands of fifteen were formed, and relieved one another, two bands at a time, to keep up a perpetual adoration from the Mass of General Communion in the morning until the evening discourse, which was preached with seraphic eloquence by Father Edmond, Guardian of the Capuchin convent recently established at Annecy. In the morning, Mgr. Mermillod, who happened to be passing through the city, presided at the exercises. He celebrated Mass before the venerated relics of the

sainted Bishop of Geneva, and before distributing the Eucharistic Bread, he broke the bread of the word for the happy worshippers.

From Beyrout (Syria) we have the following consoling details, taken from a letter of Fr. Martin, S. J. : "The feast of the Sacred Heart was celebrated this year, for the first time, in our church consecrated to It here. The attendance was large and the communions were very numerous. The Blessed Sacrament was exposed all day, and the hours of adoration were taken up by the members of the Seminary and of the College, though not to the exclusion of the priests and the faithful, who came to make acts of atonement to the Sacred Heart. The members of the Confraternity of the Sacred Heart came to Mass in a body, and renewed their act of consecration, which was followed by that of the whole University, at the Benediction of the Blessed Sacrament.

It is consoling to see that even in the far East the Sacred Heart has its little band of faithful worshippers. A novena of devotions and sermons precedes the feast, the discourse being followed by a hymn in the Arab tongue. The native Christians are very fond of the liturgical chant, and this year, a zealous disciple of the Sacred Heart, Mr. Nicholas Conati, had it printed for the occasion, with the approbation of the Archbishop of Beyrout, and distributed throughout the region of Libanus. Thus the devotion to the Sacred Heart has taken its place among the liturgies of the Eastern Church. This adaptation of the devotion and chant to the Oriental rite has helped to spread the worship of the Sacred Heart and to popularize it greatly. May that Divine Heart, "which has loved men so much," be forever blest for the condescension with which it receives our feeble homage after having stirred it up in the hearts of Its servants in the East. May it now perfect and increase these sentiments until the end of time !"—The Apostleship is doing good work in Poland too. Father Michael Mycielski, the General Director there, writes as follows : "The Apostleship is spreading in Galicia, in Polish Silesia, and even in many parts of old Poland, though it is persecuted in the latter country. There are already 350 parishes and congregations enrolled ; our little monthly publication has already more than 27,000 subscribers. I hope that a daily increase in the number of subscribers will enable me, from the 1st of next January, to give our little publication 32 pages, without any increase in price."

We must say something too of the progress of the Living Rosary. The local director at Pignataro writes to the General Director for

Italy: "I cannot describe the fervor of our people, of all classes, in the devotion of the Living Rosary. In a population of 3,000 souls we have 64 bands of fifteen."

In one district, in Tyrol, there are 50 bands of fifteen. The Rosary is said every Friday, before the altar of the Sacred Heart.

The local director at Camino says: "The Apostleship is prospering here in a wonderful manner. We have twelve bands of the Living Rosary. On the first Sunday of each month the leaders of the bands meet in church, and are told what they are to communicate to the other members. Then the little sheets for the Rosary are distributed to them."

At Chieti there are 1,262 members of the Apostleship, five sections for the Communion of Reparation, and 54 bands for the Living Rosary.

In the Archdiocese of Milan the devotion to the Sacred Heart is growing daily in fervor, in extent and in visible fruits of benediction. The various practices of the Living Rosary, the offices of the Sacred Heart, the Communion of Reparation and of the first Friday of the month, are all in regular operation in the many religious centres of the city and of the diocese.

From a zealous director, in the diocese of Tricarico, we learn that the work of the Apostleship is spreading daily more and more. On the first Friday of every month the members are present at a mass of General Communion, and the Living Rosary is recited in the evening, followed by a prayer for the general intention of the month. This prayer is followed by other shorter ones, and the list of the indulgences granted to the Association is read. Some prayers are also said for the special need and intentions of the members, the list of the good works offered up by them is read, a discourse on the devotion to the Sacred Heart is delivered, and after some reading from the *Messenger*, Benediction of the Blessed Sacrament is given. The ceremony closes with the singing of the Litanies. Before separating, the members of the Association receive the little sheets for the Living Rosary.

May this little summary of the workings of the devotion to the Sacred Heart, contribute much to the greater glory of God, and increase ever more and more the love, the confidence and the fervor of the members of the Association of the Apostleship of Prayer.

General Intention.

ST. FRANCIS DE SALES AND THE TITLE OF DOCTOR.

It is not on our own suggestion, that we resolve to solicit the prayers of the associates of the Apostleship of Prayer in behalf of a cause to which we have long since been wedded. We mistrusted our own judgment too much, to venture to rank this intention among the general wants of the Church, in favor of which we regard it a right, nay a duty, to stimulate the zeal of the Servants of the Heart of Jesus, nor could the urgent appeals of the devoted Daughters of Saint Francis de Sales thus far overcome our hesitation. A voice comes to us from a venerable authority; a request which we cannot resist has been made to us in the name of the honored successor of Saint Francis at Annecy. Warranted by such a security we do not hesitate any longer to yield to the impulse of our heart.

Easy and grateful is the task, for, the cause which we are about to plead is its own advocate with souls devoted to the interests of the Sacred Heart. The Teacher after the Sacred Heart of Jesus is pre-eminently Saint Francis de Sales. His writings and the spirit of his whole life are redolent with this heaven-born devotion, though he lived at a time when as yet no solemn manifestation of it had been authorized. It is this which rendered him so skilful a master in the science of the saints, and which seems to claim for him an unchallenged right to the title of Doctor, with which we are anxious to see him authentically invested by the authority of the Church.

By a Doctor we mean a teacher extraordinarily charged with a special mission from on high to instruct the faithful in matters of faith. To believe is one thing; quite another is to comprehend what we believe. These are two beacons destined to illumine and to guide us; but the former that of faith, though surrounded by a certain degree of brightness, infolds obscurities which mortal ken is unable to pierce. Hence the consent which it requires is blind, though perfectly conformable to reason. The intelligence of the Creator is infinite, that of the creature limited; hence the first use which man should make of his reason, is to submit it without reserve to that of God by crediting unhesitatingly all that He has revealed. But in exacting from us this submission of our reason, God does not wish that we should abdicate its use entirely.

Far otherwise, since He exhorts us to employ it to understand what we believe. True, this understanding will never attain its perfection until the veil of mortality shall have been withdrawn, and the effulgence of the Uncreated Truth shall break upon our astonished vision. But this valley of tears is our novitiate for heaven; and the Divine Word wills that we accustom our eyes here below to gaze upon that subdued light, which hereafter we may contemplate in its native splendor. Therefore He permits, nay commands, us to understand what we believe, and to aid us He gives us the assistance of His Holy Spirit. Among the gifts which this Spirit confers on us in the Sacrament of Confirmation, there are four especially designed to place within the catch of the humblest Christian this intellectual knowledge of heavenly things: there is the gift of *understanding*, a kind of divine instinct which enables us to seize the truths of faith, as common sense grasps the first principles of reason; there is the gift of *knowledge*, which enables us to deduce from revealed dogmas the inferences which follow from them, as human science enables its adepts to draw, in the various departments of learning, the conclusions from the premises; there is the gift of *wisdom*, which is in the practical order what understanding is in the speculative, which consequently makes it easy for us to detect the good towards which we should tend; finally, there is the gift of *counsel*, which facilitates the choice of the means best adapted to compass the end indicated by the gift of wisdom. The exercise of these four gifts is not absolutely necessary for salvation, since faith with hope and charity can open to us the gate of Paradise; but since the will follows whither points the intellect, the difficulty of reducing to practice the teachings of faith will be diminished in proportion as we are captivated by their beauty, won by their harmony. It is to that effect that we receive the gifts of the Holy Spirit. By their aid the most limited intelligence may acquire that knowledge of supernatural things infinitely more precious than the science of earth and things earthly. The dawning intelligence of the child, to whom the catechism is explained, seizes the first rudiments of this heavenly doctrine. Whilst the voice of the human teacher strikes the ears of the body, the words of the divine Master are heard by the ears of the soul, and if he be perfectly docile to His teachings, he will acquire a knowledge of the things of heaven, at which the world will marvel; guided by a wisdom and a prudence all supernal, he will despise the seeming goods which lure

and disappoint, and set his affections upon those which endure and bless; he will avoid the snares which encompass him and choose the most efficacious means to attain the one thing necessary. "The testimony of the Lord is faithful, giving wisdom to little ones." (*Ps. xviii*, 8.)

The Spirit of truth then himself instructs all Christians, and finds in every minister of the Church an apt instrument unremittingly devoted to aid Him in the education of souls.

But among these instruments there are some charged with the especial mission of bearing the torch of faith to souls sleeping in the shadow of death; there are others whom Christ Jesus invites more particularly to communicate knowledge. The first are the Apostles; the second the Doctors. "God," says Saint Paul, "hath set some in the Church, first Apostles, then Doctors for the perfecting of the saints unto the edification of the body of Christ, until we all meet into the unity of faith and of the knowledge of the Son of God." (*I Cor.*, xii, 28, *Eph.*, iv, 11.)

But it may be asked: has not the work of the Doctors been accomplished? Has not the doctrine of the Saviour been revealed to the Church in all its details—in all its beauty. We answer, no, this work will not be completed, until earth shall have passed away—until faith shall have been absorbed in the vision of eternal Truth. Doubtless the heavenly doctrine is known in its entirety. So too the sun when risen displays its full orb on the horizon. But does not its splendor augment as it ascends to its meridian? Thus divine truth which we know and believe in its plenitude, will unfold itself to us with ever increasing clearness until the great day shall break which knows no night and the clouds which obscured our vision here below are replaced by the glory of the God-head. Until that hour, the Church of Christ must continue to learn; until that dawn God will not cease to send His Doctors to teach her.

But a short time has elapsed since Saint Alphonsus Liguori, the great bishop of the last century, was hailed by the ecclesiastical courts as a bearer of this glorious mission. While we greet him as a doctor in moral theology, we are constrained to admire the design of divine wisdom, whose every work bears the triple impress of order, weight and measure. Before all it was necessary that our intellects should be enlightened on the truths of the speculative order, which are the ground work whereon is raised the entire superstructure of divine science.

Since the will can only follow the guidance of the understanding, it was necessary that we should first hold firmly to what we must believe; the knowledge of what we must do, should occupy a subordinate place. Hence we find that the earliest Doctors applied themselves particularly to laying the foundations of dogma. Those among them who are known as the Fathers of the Church, collected the materials of this divine edifice; the later Doctors, those masters of the Catholic school, united these materials and combined them in one harmonious whole. But dogma is only the first part of that grand temple, whose construction, or rather decoration, God has entrusted to the Doctors. This portion of their task completed, they were to turn their attention and their labors to enlighten mankind on the duties to be discharged and the sins to be avoided, since they had already been taught what doctrines they should embrace—what errors eschew. During many years a multitude of teachers devoted themselves to this new task: but there is one, who, later than the rest, has collected into his works as into a dazzling focus the rays which shine in the writings of those who enlightened the world before him; one who reduced to practice, in the exercise of his sacred ministry, the precepts inculcated in his writings; proved by the success of his labors the justice of his teachings; held the golden medium between extreme laxity and intemperate rigorism; as kind to the fallen sinner as he was merciless towards the sin; a living portrait of the Good Shepherd; one to whom the mother of the faithful points as an unerring guide for the directors of souls. If ever the title of Doctor was well merited, it is assuredly by the Founder of the Congregation of the Most Holy Redeemer. What Saint Thomas is in dogmatic theology, Saint Liguori is in moral—a Doctor and guide to the universal world. Hence the conferring of this title was welcomed with unanimous applause through the length and breadth of christendom.

But it would seem as though the Church in doing justice to the illustrious bishop of Saint Agatha, has contracted a debt towards the peerless prelate whose virtue and learning, three centuries ago threw around the See of Geneva a blaze of glory, destined to be renewed in our own day.

In fact there is in the mission of Doctors one department without any titled representative. Doctors of dogma we have; one Doctor too of moral; but a Doctor of piety we have not. Yet this function of the doctorate yields to none in importance; and who has discharged it more honorably than Saint Francis de Sales?

Let us now return to the comparison with which Saint Paul furnishes us, and which is also familiar to other sacred writers. Religion is a divine edifice—a tabernacle where God takes up his abode with the sons of men; *the tabernacle of God with men.* (Apoc. xxi, 3.) Not

unlike the habitations of men, this heavenly structure contains three parts: a foundation, walls and roof. The foundation is dogmatic theology; the walls and frame are moral theology; piety the roof. In truth, religion (*religio*) is the bond that unites man to his Maker; it is the divinisation of all the powers of our soul. Now our soul is endowed with a triple order of powers; understanding, will and feeling; it is the province of religion then to sanctify these three orders, and this it effects by its three different parts; it divinises the understanding by dogma; the will by moral. Now what is essential is accomplished; still something more is required for perfection. In order that the whole man may be sanctified it does not suffice that he credit all that God has revealed and that he fulfil the substance of the law. The first of the precepts enjoins that he love God with his whole heart; this he cannot do without piety. Piety is then the perfection of moral, as moral is the practical application of dogma; it is by piety that man surrenders himself unreservedly to his Creator, and his Creator is made truly the all of man. Purely sentimental piety devoid of faith and serious practice, would be a dwelling without a foundation—a paste-board palace; a solid faith sustaining an exact practice would be a dwelling without a covering, firm it is true at its base but lacking beauty and liable to yield to the destructive influence of atmospheric changes. For that soul which does not centre its affections on God, is soon captivated by creatures. The spaces of the heart which are not filled by piety are soon occupied by sensible goods, and thus ruin effectually resisted from below finds an easy entrance from above.

Piety is not then, as some would persuade themselves, a mere embellishment of religion; it constitutes an integral part of it. It is not with the Catholic a simple matter of supererogation or even of pure counsel; it is the discharge of a duty, the liquidation of a debt. There is naught of good in us of which God is not the prime principle; He should therefore be also its ultimate end. Has he not framed this heart of ours? We must then refer it with its affections to Him. Jesus Christ was not content with giving us His precepts and examples, He gave us His Heart and His love. He demands in return for these, our heart and our love. The Jew might, to some degree, be satisfied with serving God through fear, but the spirit of the new law is a spirit of adoption; and is not this piety? He who pretends to be religious without being pious would keep a Jewish heart in the midst of Christianity.

Hence those whom Christ has sent to direct souls in the way of true piety, have to fulfill a mission of the first import. Piety is perfect justice, and it is said that they who will have taught it to many will shine like stars through eternity. (*Dan.*, xii, 3.) It is the true wisdom

which guarantees eternal life to those who expound its laws. (*Eccl.* xxiv, 31.) The Spirit of God is indeed the Spirit of knowledge, but also the Spirit of piety; it is the mystical dove which never looks upon a soul as entirely Its own, but when It can make it hear and repeat Its "unspeakable complainings" of which Saint Paul speaks, and which are but the aspirations of piety, (*Rom.* viii, 26.) Can He then regard otherwise than His chosen instruments—"His vessels of election,"—those who labor to bring His favorite souls entirely under His dominion? Undoubtedly Doctors of piety are less indispensable than Doctors of moral and dogma, but surely their duties are not less important, less sublime. They may not claim the first rank, but yet they are the bearers of a divine mission nor will their inferiority dim one ray of the aureola which will encircle them through eternity. The Psalms of David and the canticle of Solomon are the outpourings of piety; but who ever thought of placing them after the Pentateuch of Moyses or the moral precepts of the son of Sirach?

Among those who have filled the role of Doctors of piety, Saint Francis de Sales stands preëminent. Our Saviour did not indeed wait for the birth of this amiable saint to give the world the precepts of true piety, just as He made known the precepts of moral, long before their best expounder, Saint Alphonsus Liguori, appeared among men. Piety and charity are not distinct; it is the water of life which, welling up from the Heart of Him who was meek and humble, streams through the pages of the Gospels, copiously flowing now as ever into the bosom of the Church. All the saints were pious according to the measure of their sanctity, and as the lips speak from the abundance of the heart, their words and their writings are filled with the aspirations of their piety. But this mission though shared by all is blended in some with the general mission of teaching; with Saint Francis it constitutes a character apart. This merit is expressly attributed to him in the Office consecrated to him: "Francis has enlightened the Church by his writings which are filled with a celestial doctrine, by which he points out a sure and easy path to Christian perfection." Could it be more explicitly declared that Saint Francis is the Doctor of ascetical Theology? For what other is the aim of this part of the Christian doctrine, if not to lead souls to perfection? And what better means to effect this than to trace for them a path sure and easy; sure, and of a consequence free from the danger of losing their way; easy, and therefore free from the embarrassment of obstacles? In affirming that Saint Francis de Sales has achieved this great and salutary work, the church has equivalently proclaimed him the great Doctor of piety; it now remains to resume in one word the magnificent eulogy passed on him two centuries ago.

We may then confidently hope that it will not be long ere this jewel will be set in the diadem of Saint Francis. We in particular, who deem it a glory to offer a special honor to the Heart of Jesus, should desire ardently that the devotion to Sacred Heart should receive a new approbation in the person of Saint Francis de Sales. Indeed the devotion will be considerably enhanced, by the authority which this merited honor conferred upon the Saint will attach to his doctrine. For, is not his doctrine the theology of the Sacred Heart? This devotion is constituted by two elements; one, the love of Jesus Christ emblemized by His Heart; the other, is the Heart itself worshipped as the organ of love. Now every page of the writings of Saint Francis evidences how thoroughly he understood these two elements. Founder of an order destined to be the principal depositary of this devotion, he manifested how clearly he foresaw the glory which awaited his children, by adopting as his motto a heart surmounted by a cross bearing the holy name of Jesus. But what redounds especially to his honor is the fact that he inculcated the spirit of this devotion, unfolded its principles and made known its practice. And does not this establish his claim to the title of Doctor of this devotion? Who ever spoke more endearingly of the love of God, and made that love more loveable? Who ever exposed it more clearly—rendered its practice more easy? Read his *Treatise on the love of God*. To what elevations of theology he soars! Yet how simple the style that clothes his lofty conceptions! The least tutored minds marvel at the facility with which they understand the exalted truths he unfolds. In this field of science theory can avail but little; practice is everything, and tell me, where will you find the practice more intelligible, more detailed, better adapted to every condition, less encumbered with imaginary difficulties, better surrounded by all the aids which grace and nature can afford? It is patent that the Bishop of Geneva in publishing his works—nay in tracing each letter of them, kept his gaze ever fixed on the Heart of Him who was meek and humble. It was thence he drew his inspiration: thence he took those arrows which, fired with the love of the Saviour, penetrate the recesses of the heart, allowing his teaching to sink into it so effectually, yet how gently. “Learn of me for I am meek and humble of Heart;” here you have the compendium of his doctrine. His entire method by which he finds his way to the Heart, is comprised in these words: “Take up my yoke upon you, and you will find rest to your souls: for my yoke is sweet and my burden light.” Is it not the speciality of Saint Francis to find the most exalted perfection in the practice of the humblest virtues? And how does he win souls to embrace this perfection? Is it not by constantly laboring to render it amiable without disguising its austere duties? He places the yoke of Christ

upon our shoulders and retrenches nothing of what the most austere Doctors have written upon the abnegation of self; but he, more than any other, has caught the secret of enabling us to find a sweetness amid the rigors of self renouncement; he knows how to make us taste and see that the yoke of Christ is sweet. The piety which he teaches by precept and example is the piety of the heart. His writings reflect the serenity which beams from his countenance. The Order which he founded is but the outpouring of that spirit of humility and sweetness which, issuing from his heart has inundated the hearts of his daughters, flowing on unabated through the lapse of ages. His spirit is the spirit of the Heart of Jesus, which, moulding so to speak the soul of Francis, transformed its every power. It was this which gave him that marvellous unity, that perfect harmony which in the man and in the saint, in the bishop, in the founder and in the writer, enables us to detect the same character, to admire the same winning grace. "I know not," remarks one of the commentators of his life, "I know not if there ever was a saint who practised more perfectly the lesson of our divine Master: 'learn of Me for I am meek and humble of heart.'" We may add that no writer ever repeated and explained better that same lesson. It is on this account that we are justified in entreating of the Sacred Heart, that this faithful interpreter of the teaching which He had most at heart, should be honored with the title of Doctor. In truth there is but one Doctor, *you have but one teacher, Christ*. Men may claim this title only so far forth as they are the organs of the divine Master. He will have the first right who will have transmitted to us most faithfully the lesson to which Christ attached the greatest importance. If this lesson is the precept of love, and Francis has been by his life and writings its faithful expounder, what other qualification does he need to be hailed by the universal church with the title of Doctor?

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them, in particular, to the end that the Church, Thy spouse, may glorify, with the title of Doctor, the saint who in these latter days, by his writings and example, has done most to make us know and love Thy humility and Thy meekness. Grant, O Jesus, that in his school we make daily advance in the knowledge of Thy love.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please return thanks to the Sacred Heart for the conversion of a young lady recommended in May. Thanks are returned for a very special favor obtained from the Sacred Heart. Please return thanks to the Sacred Heart for the obtaining of two temporal favors recently recommended. Thanks are returned for the conversion of an aged parent. Also restoration of eye-sight. Thanks to the Sacred Heart for restoration of a brother to health ; for the conversion of a young man from intemperance, and for other favors : for returning health to a prelate.

Thanks are returned to the Sacred Heart, for the success of a lawsuit. 2nd. For the return of two souls to the path of virtue. 3rd. For the conversion of a man on his death bed. 4th. For the recovery of a young lady. 5th. For two temporal favors obtained. Thanks are returned to the Sacred Heart for the success of a retreat ; as also for a temporal favor asked in June. Thanks are returned to the Sacred Heart for the success of an undertaking ;—and for several graces obtained. Thanks are returned for six favors obtained. Please to thank the Sacred Heart for the conversion and reformation of a man who was recommended two years ago, to the Apostleship, he was lately baptized and made his first communion. Permit me to beg of you, to thank the Sacred Heart for the great improvements in the person inclined to intemperance, whom we recommended to the prayers of the Apostleship last March. I am most happy to tell you that a petition which was presented to the Apostleship of Prayer, a year ago, for a spiritual and temporal favor for our congregation, has been granted, for which please return our most heartfelt thanks.

Please offer up holy Masses in thanksgiving to the Sacred Heart of Jesus, for past assistance in desperate and difficult cases.

Thanks are returned to the Sacred Heart of Jesus for the reform of a man from intemperance. Also for the happy death of a man. And for the reconciliation of a mother with her daughter. Thanks are returned to the Sacred Heart, for the cure of a disease with which I had been troubled for over three years. Please thank the Apostleship for the reformation in my father, he has given up drunkenness. Please return thanks to the Sacred Heart for favors obtained. A woman whom we recommended three months ago is now reconciled to her husband.— You may remember the case of a catholic who joined the Baptist sect, but wonderful to say, he has returned to the one true Church. Thanks particularly for our success in the Industrial School we are getting up. Also for freedom from sickness this past year when so many were dying around us. Thanks are returned for the cure of a brother, who was born with the affliction which has been cured by the prayers of the Apostleship.

Please return thanks to the Sacred Heart for the success of three examinations, also for many favors received.

Thanks are returned for several favors received through the prayers of the Association, especially for the conversion of a non-catholic who had been recommended a few months ago. In his last sickness he had the happiness of being admitted into the Church and of receiving holy Communion and Extreme Unction. Having placed himself under the special protection of the Blessed Virgin by receiving her Scapular, he died full of joy in the hope of a happy eternity.

Be so kind as to thank the Sacred Heart for many graces received. I return thanks to the Adorable Heart of Jesus, for granting the favor of giving strength to my father to give up drinking.

Just one year ago, I wrote recommending to the prayers of the Associates the successful erection of a building much needed, and which humanly speaking, seemed an impossible task, because of the hard times, now, thanks to the boundless mercy of the Sacred Heart, the building is not only completed, and occupied, but *paid for*, and it is a marvel how the means were obtained, but we know the secret of it, and beg you to ask the Associates to return most fervent thanks for this favor, and the many others obtained in the past. Also for unexpected success in business. For the recovery of the health of one who had been a sufferer for five years. Also for peace and concord in a family.

Thanks are offered to the Sacred Heart, for a special favor. For the return of health, and for many favors and graces.

Please thank the Sacred Heart for a temporal favor received,—also for the improvement in my brother who had been addicted to drink.

We are grateful to the Sacred Heart, for several especial favors that have been granted, which were recommended a few months since, one particularly for a father of a family, who would not allow his wife or children to go to church; now he goes with them.

A sister returns thanks to the Sacred Heart for the partial recovery of her brother who was recommended some months ago.

Sincere thanks are returned to the loving Heart of Jesus, for the conversion of a pupil of the Sacred Heart, and for many graces received during the past months.

Please return thanks to the Sacred Heart for the removal of obstacles to a young lady's religious vocation, she was recommended a few months ago, she is now in the religious order which she desired to join. Please to return thanks for the recovery of a sum of money since it was recommended to the Apostleship. I return heartfelt thanks to the Sacred Heart, for tidings from my brother, who was recommended over a year ago. I return thanks to the Sacred Heart for my husband becoming temperate.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

NOVEMBER, 1876.

Vol. 3, No. 11.

Devotion to the Sacred Heart of Jesus.

REPARATION.

(Concluded.)

No truly worthy object here below is accomplished without a certain violence to ourselves; we never can do good without an effort. The almost endless variety of good works may be brought down and classified under three heads: prayer, almsgiving, and mortification. It certainly costs us something to keep ourselves recollected in the presence of God, offering to Him constantly the tribute of an humble and sincere homage. It costs us something to deprive ourselves for the good of others, it involves a real effort to impose upon ourselves, or to accept suffering. Properly speaking, every good work contains an expiatory energy, a satisfactory value which corresponds to the constraint which we have been obliged to impose upon ourselves in order to perform it.

It is, therefore, by means of good works, by executing faithfully the good commanded, especially by adding something of supererogation, that we can efficaciously labor to repair the outrages committed against our Lord that we can lay up deeds of expiation, by the aid of which we can hope to appease the Divine Justice. Sin attempts to dishonor God and rob Him of His glory; our good works are proposed for His honor and glory; thus we reestablish the equilibrium, we offer a compensation to the Supreme Majesty, we undertake to make Him amends; we do what depends upon us that He may no longer suffer the wrong which

sin seeks to inflict upon Him, and God accepts our good will. Sin limits and lessens the empire of God, and takes away His subjects which it transforms into rebels; our good works widen and increase His dominion, of which they extend the boundaries, conquering new provinces, and acquiring a multitude of faithful and submissive subjects. Sin unceasingly peoples hell; our good works oppose effort to effort, they snatch unfortunate victims from damnation and make of them the blessed and predestined children of Heaven. Sin draws down the anger of God upon the world; our good works arrest His vengeance and conciliate His mercy. Therefore, if sin gives God occasion for displeasure and affliction; our good works furnish Him with occasion for satisfaction and joy which He eagerly accepts, and enjoys with complacency. Let us not forget therefore that if sorrow has no longer any hold upon the Heart of Jesus, He can always taste new delights which it depends upon us to procure for Him.

Such is the first result of the good works with which the desire of making reparation inspires us; but besides this actual effect, although so precious, there is another produced, so very considerable as to be, of itself, sufficient to urge us to reparation. Let us endeavor to understand this point fully. Our Saviour, having taken it upon Himself to make satisfaction to His Father for all the sins of the world, the crimes of all times and of all places were distinctly presented to His mind with all their attending circumstances of kind and malice. He wept and expiated each one in particular, from the first disobedience of Adam down to the last crime of the sinner whom the end of the world will surprise in his rebellion. But the glance of the Divine Saviour not only perceived the sins for which He was to atone by His Passion and death, it also clearly embraced, in all parts of the world and in all succeeding ages, the happy results of His Redemption, and in proportion as the first spectacle overwhelmed Him, prostrated Him to the earth and caused His bloody sweat in the Garden of Olives, so the second perspective wonderfully fortified and rejoiced His Heart. Reviewing the ages which have passed and anticipating the future, in the same manner as, in the persons of Judas, Herod, Pilate, the Scribes and Pharisees, He sadly recognizes His past and future executioners, so also in the persons of those sympathetic souls, who at the time compassionated His torments, He discerned with gratitude and complacency His

consolers in the future. What a noble motive this consideration, as touching as it is solid, assigns for our commiseration. How our zeal must be stimulated to be able to say with truth—like the Angel who came down from Heaven during the prayer of Jesus, when His disciples had abandoned Him and fallen asleep—“I have really sustained my God in His Agony provided that while meditating to-day upon His sufferings, I consoled with Him upon the bitterness of the chalice which He has accepted. If I use my influence to prevent injustice, my Divine Master has already beheld this act of mine in the attempt of the wife of the Roman Governor, pleading with her timid husband to preserve His life; and this sensibly lessened the pain caused Him by the furious populace demanding His death. If I sincerely regret my faults and the faults which are committed around me, I gratify the wish which our Saviour expressed to the women of Jerusalem, when He met them on the road to Calvary, and said to them ‘Weep not for me,’ that is for my sufferings only, but weep still, weep above all for yourselves and for your children; that is for your own prevarications and for those of the men who surround you, for sin only has reduced me to this state and is more odious to me than all the barbarous inventions of my persecutors. Generous Veronica, who obtained the signal favor of wiping from the adorable Countenance of our Saviour the disfigurement with which the sacrilegious soldiery had covered it, I have no longer any reason to envy you; like you, with you I have effaced all trace of the outrages heaped upon my divine Redeemer, since I am actually able to offer Him a reparation for the blasphemies which contemporaneous impiety utters against His adorable Person. Simon of Cyrene, you lent the aid of your shoulder to prevent our Blessed Saviour, when going to death, from falling under the burden which was bearing Him down. I am more privileged than you. You were ignorant of the value of the favor you were receiving and which was, so to speak, forced upon you; I, on the contrary, knowingly and freely assist my God, since, by avoiding the sin which I was on the point of committing, I relieve Him of so much responsibility, because I proportionately diminish the debt which He has taken it upon Himself to acquit. Finally, O My Blessed Saviour, eighteen hundred years ago Thy closing eyes beheld me at the foot of Thy cross, mingling my grief with that of Thy Blessed Mother, St. John and Magdalen, since to-day the remembrance of Thy passion touches my heart and draws tears from my eyes.”

It is therefore certain that in the days of this mortal life, our Lord gathered in advance the fruit of our present zeal; there is no doubt that the thought of what we would later do for His sake, was for Him even at the time of His suffering a consolation full of sweetness, a really efficacious relief, a powerful encouragement—our efforts of this kind are most acceptable to Him.

All the outrages inflicted upon the divine Heart of Jesus, as well those which have grieved Him up to this time, or will continue to afflict Him during the lapse of ages, afford us abundant matter, and should be included in our reparation. It is nevertheless most suitable that we should make special atonement for such evils as are committed in our own day and around us.

It will not be difficult to understand that, although the crimes which are committed in our day were present in the mind of our Lord at the time of His passion, they had no other existence except in the infallible prevision of God; they become effectively an outrage against the Divine Majesty, only at the time when they are realized by the act of the sinner. *We* therefore must be answerable, and it is *ours* to make God amends for them. Since it is *now* that the Heart of Jesus is offended by sinners of to-day, is it not fitting that *now* also the zeal of the faithful should be inflamed to care for the wound of this loving Heart as soon as it is inflicted. Besides, it is only those of our own times, having actually before their eyes the attempts committed against the adorable person of Jesus, who have the means of making any fitting atonement. Even if our forefathers had been moved at the thought of the insults which the malice of their descendants reserved for their divine Master, they could only insufficiently deplore evils of whose details they were ignorant. So it will be likewise with Christians coming after us. Reading in history the recital of the enormities taking place around us, they will doubtless sigh over such disorders as are worthy the execration of all ages; but how much more lively would their sorrow have been had they been themselves witnesses of these deeds.

Happy the charitable souls whom the Sovereign Judge, on the last day, will put in possession of the recompense promised to those who exercise charity towards Him, even *indirectly*, in the person of His suffering members, the poor and the afflicted here below. With what

delightful astonishment and ravishing joy will they hear: "Come ye blessed of My Father, possess the kingdom prepared for you: for I was hungry and you gave Me to eat; thirsty, and you gave Me to drink; a stranger, and you received Me; naked, and you clothed Me; sick and in prison, and you visited Me." But a thousand times more happy those compassionate souls who will then hear their Lord thank them for consoling and assisting Him *personally* in His distress and sorrow, and He will address to them those words of the prophet which the Church has inserted in the office of the Sacred Heart: "Thy consolations have filled My soul with joy proportioned to the great number of sorrows which have penetrated My heart." This desirable lot will be ours if we generously embrace this second partial end of devotion to the Sacred Heart—Reparation.

Devotion to the Immaculate Heart of Mary.

Having treated, in previous numbers, of the Sacred Heart of Jesus, a few words must now be permitted us concerning the Immaculate Heart of Mary, so intimate is the connection between these two Hearts, and so much does devotion towards the one lead naturally to love for the other. How can we separate what God Himself has taken care to unite so closely both in time and in eternity, in the incarnation, in the redemption, at Bethlehem, at Nazareth, on Calvary, in Heaven, always and everywhere, in humiliation and lowliness, as well as in exaltation and glory. History shows us on every page how devotion to Mary has always felt a sympathetic influence caused by every fluctuation in the worship of her Son; for, every decrease or development of piety towards Jesus, brings a corresponding diminution or increase of devotion towards Mary.

If this be true in general, it is so in a very remarkable manner of the particular devotion of which we speak. Known perhaps a little before that of the Sacred Heart of Jesus, it may, however, be said to have sprung into existence at about the same time, for, the first confraternity of the Sacred Heart, whose erection was ever canonically authorized by a sovereign Pontiff, associated as its object devotion to the two Hearts.

We will follow the same method of which we have already made use ; relate the history of the devotion ; point out its object and its end ; expose the motives which should induce us to adopt it ; indicate the manner of practising it ; the advantages which it procures, and the means of acquiring and increasing it in us.

The originator of devotion to the Heart of Mary, may be said to be Fr. Eudes. 'Tis true that others before his time had known and practised it ; as for instance, St. Mechtilde, St. Gertrude and Blessed Hermann, of the Order of St. Dominic ;—nevertheless, Fr. Eudes was the initiator, the first and most ardent propagator of the devotion. This apostolic man accomplished for the Heart of Mary, what the Blessed Margaret Mary realized for the Heart of Jesus. The events which we are about to relate happened but yesterday, many are still living who witnessed them ; still it is well to recall them from time to time, in order to renew or extend the devotion.

About forty years ago, in 1832, Monseigneur Quélen, of intrepid and charitable memory, confided one of the most important parishes of the French Capital to the care of a most zealous priest, M. Dufriche Desgenettes. The times were bad ; the popular excitement caused by the Revolution of 1830 had not calmed down, blood was still shed upon the slightest provocation ; hatred towards religion and its ministers raged to fury, and was so intense that priests could show themselves in the street only in disguise. But the new pastor had to combat not only general evils, the parish had its special desolation. Situated in the heart of Paris, near the Exchange, with its traffic and money-getting atmosphere, surrounded by theatres and places of amusement, at that epoch the very hearthstone of political agitations, all Christian practises and almost all sentiment of religion had died out among the parishioners. There were no Sacraments, even at the hour of death ; the church where this rebellious fold should have assembled had lost its glorious title of "Our Lady of Victory," and was now known under the name of "Church of the Little Fathers."

Instead of being discouraged, as he might well have been, the new pastor turned to the "Good Shepherd," and during five years he never ceased to implore heaven to send him the means of calling back his strayed sheep ; and when help came, it came in a remarkable manner.

On Saturday, December 3d, 1876, the pastor celebrated the Holy Sacrifice upon an altar consecrated to God under the invocation of Mary, the same one which is now dedicated to her Immaculate Heart. Suddenly a thought came into his mind, and a voice was heard resounding in the depths of his soul saying: "Consecrate your parish to the holy and Immaculate Heart of Mary." "A distraction," he said to himself, and as such he repulsed it. But the thought returned again and again till finally as he himself relates, "tired with my vain efforts to rid myself of this idea, I consented, but not freely; for although accustomed from my earliest youth to venerate Mary as the best of mothers, I had rather a prejudice against this devotion. Still, not being able to content myself in any other way, I retired to my apartment and set to work to draw up some rules which would be suitable for an association in honor of the Holy Heart of Mary." Without losing time, the pastor submitted his project to the Bishop, Mons'gr Quélen, who approved it and appointed Sunday, Dec. 11th, for a beginning. The pastor was doubtful as to the success of his undertaking. At High Mass on Sunday he announced that, at seven o'clock in the evening, there would be an office of devotion to implore of the divine mercy through the protection of the Heart of Mary, the Refuge of Sinners; and he exhorted all present to assist thereat. As his audience was small, and among them were many who could not accept his invitation, the good priest feared that this first step would have but poor results, and he left the pulpit with a feeling of discouragement. On reaching the sacristy he found there two of his parishioners who were not in the habit of frequenting the church, and who requested him to hear their confessions! This was something, but there was still more in reserve for the evening.

It was expected that there would be about fifty or sixty persons in the church, but at seven o'clock from four to five hundred souls were assembled, including a good number of men; never except at Christmas or Easter had such an attendance been seen. What had brought these men there? They would have been embarrassed to tell themselves, unless they had entered mechanically, seeing the church open at an unusual hour. The exercises began with Vespers of the Blessed Virgin, then followed an Instruction, explaining the object of the meeting, which was listened to with rapt attention and much recollection;

the ice was at last broken and a profound impression produced. The crowd who had remained indifferent during the office of Vespers, entered heart and soul into the Hymns at Benediction, but especially during the Litany was their fervor redoubled, and at the invocation "Refuge of sinners, pray for us," an irresistible emotion seemed suddenly to overpower each and all and without any previous arrangement, they repeated three times with all their hearts, "Refuge of sinners, pray for us."

The good priest at the foot of the altar bathed in tears, raising his eyes to the statue of Mary, said to her: "O good and tender Mother, hear these cries of love and confidence. Save these poor sinners who call thee their refuge, deign to adopt this pious association and as a sign of thy favor grant me the conversion of Mr. —, to whom I will go to-morrow in thy name."

The next day the priest went to Mr. —, a man of over eighty years of age, an eminent jurisconsult and former minister of Louis XVI. Imbued with the maxims of the eighteenth century, this poor sinner had practiced no sort of religion from his youth. Ten different times the priest had tried to see him and been as often refused, this time he insists and is introduced. After a few moments of ordinary conversation, Mr. — turned suddenly towards the priest saying "Will you be good enough to give me your blessing." He immediately added "Your visit does me good; I cannot see you (he was blind) but I feel your presence. Since you have come near me I feel a peace and calm and joy which I have never known before." A quarter of an hour had not elapsed before this man, quite transformed, began his confession.

From this moment the work was established and was soon to be developed. A month later, January 12th, 1837, a register of the Association was opened; the first day thirty-seven names were recorded; ten days later two hundred and fourteen persons had been inscribed. For two or three years the Association was confined almost entirely to the parish and went on slowly although the fruits produced were remarkable. The parish was completely changed, the church was no longer abandoned even during the week; there were few moments in the day which did not offer the consoling spectacle of the faithful, especially men, praying with fervor before the altar of the Immaculate Heart of Mary. The Sacraments were frequented, at certain epochs thronged; in 1835, seven hundred particles only had been distributed to this popu-

lation of twenty-seven thousand souls; in 1837, nine thousand nine hundred knelt at the Holy Table.

Nothing could be more simple or more popular than the meetings of the Association. On every Sunday and Feast-day the exercises began at seven in the evening. They consisted of Vespers of the Blessed Virgin, a familiar and practical Instruction, and Benediction of the Blessed Sacrament during which the Litany of Loretto was sung. After the Instruction the prayers of the Association were requested, sometimes with particular details for those who had desired to be so recommended. After Benediction all recited together one Pater and Ave with the invocation, "Refuge of sinners, pray for us."

As the graces obtained by the Association became known abroad from all parts, the favor of being affiliated to it was solicited. The founder decided to address a petition to the Holy See, and humbly request the Holy Father to authorize him to aggregate to his own and other parishes in France which might desire it. The Archbishop of Paris, generally so devoted to the Blessed Virgin, declined to approve this step, which seemed to him rather an excess, and advised its being abandoned, in a tone which amounted almost to a command.

The director awaited with confidence the designs of Providence, and thus a year rolled by. In March, 1838, he requested the Associates to unite their prayers with his for the success of an affair involving the glory of Mary. About this time, an illustrious and virtuous christian lady, hearing, entirely by accident, of the wonders obtained at Notre Dame des Victoires, called upon the pastor, and afterwards offered to take charge of his petition. She went to Rome and obtained an audience with the Holy Father. Gregory XVI. read the request, and then even surpassing the wishes of the zealous pastor, he ordered a Brief to be prepared by which the Arch-confraternity of the Immaculate Heart of Mary, for the conversion of sinners, was erected in perpetuity and for all the world, in the church of Notre Dame des Victoires, at Paris. The favor had been asked for France only; his Holiness voluntarily made it universal.

We will conclude by a few figures to show how this work, once begun, has continued and increased in a surprising manner. In 1847, eleven years after the commencement of the Association, the number of communions at Notre Dame was more than a hundred-fold what it had

been. At that time seven thousand nine hundred and fifty confraternities had been aggregated to the Arch-confraternity, which thus numbered sixteen million members, of whom six hundred and seventy-seven thousand five hundred and twenty-eight were inscribed upon the single register of Notre Dame. In January, 1872, the Arch-confraternity counted sixteen thousand six hundred and fifty-nine affiliated Confraternities, and more than thirty million members, and the register of Paris contained nine hundred and thirty-nine thousand two hundred and thirty-six Associates. The grain of mustard seed had become a prodigious tree whose branches already overshadowed the earth.

Such were the means of which Providence made use to resuscitate, so to speak, devotion to the Immaculate Heart of Mary.

(To be Continued.)

Correspondence between an Aged Count and a Young Convert.

LETTER XV.

THE COUNT TO HENRY.

INNBRUCK, 1838.

My dear Henry :

Here I am—about to fulfil my promise as well as I can. I am somewhat later than I had expected. It is owing to the protracted sickness of my friend, whose funeral we celebrated yesterday. Do not expect to hear from me now about St. Sophia the identical things, which you heard from me at Pisa. I have no better recollection of what they were, than you have. What I write, then, will supply for what I forget ; and I expect to find among my recollections enough to satisfy your curiosity.

One of the things I may have said is that, on our arriving in the waters which wash the walls of Constantinople, we landed at Galata, near the new bridge, and thence we crossed at once to Pera, where a Genoese merchant, consul of the King of Sardinia, was expecting us. We were received with the greatest cordiality. There is a high tower between Pera and Galata : it is round, with walls bomb-proof. Though called the tower of Galata, it still retains its ancient name of Christ-

tower. The day after our arrival, the consul conducted us to the top, where we could enjoy the view of an admirable panorama, perhaps the most beautiful in the world. The whole three-sided tongue of land, on which Constantinople is built, can be surveyed. This tongue is washed on the North by an arm of the Saint George, otherwise called the Golden Horn, which divides it from Galata : on the South, by the sea of Marmora, which stretches thence to the far off shores of Anatolia ; and in front, on the East, it has Scutari and the Bosphorus, which threads the way between two mountain ranges into the Black Sea. We could have stayed there and dwelt upon that view for an age ; and if I wanted to describe it, as I saw it, I should write a book instead of a letter. I will only mention that the Consul pointed to the east side of the city, at its extremity, saying :—

“That promontory, at the point which you see surrounded by the battlemented wall, is the ancient Byzantium.”

“What,” I asked, “is that pile darkened by the dome which surmounts it ; and what are those turreted pinnacles ?”

“Those are the minarets,” he answered, “a word which in its Arabic origin means lanterns : every mosque is furnished with one or more such turrets, long and thin. Mussulmans never use bells, and to call the people to worship they send up men to shout, ‘To the Mosque !’”

“Ah ! then this is a mosque ?”

“It is,” he answered ; “but it was once a Catholic basilica : it is the famous St. Sophia.”

“St. Sophia !” I exclaimed : “I had quite a different idea of it.”

“And reasonably,” answered the consul ; “for all that pile of building, which you see there, is not the true outside of the ancient temple, but is a mass of constructions, uncouth and without order, erected by the Turks on the walls of the ancient edifice. These barbarians, as soon as they had possessed themselves of Constantinople converted the magnificent Church into a mosque, first of all desecrating it with every kind of profanation : and the ferocious conqueror, Mahomet II, had the audacity to sit upon the altar and receive there the honors of his triumph. It was he who had the first two minarets raised ; the third was erected by Selim, and the last by Mervat, to the great grief of the Mussulmans of Mecca, for whose mosque alone had been reserved the honor of having four such towers. But they indemnified themselves, since

they had always enjoyed the precedence, by building a fifth minaret." So we continued to converse on this and other subjects, which the scene before us suggested in abundance, when the heat of the sun forced us to descend and we went into Constantinople.

I had read that European travellers, on first viewing this city, receive a very favorable impression; but on putting their foot into it are sadly disabused. So I was not greatly prepossessed in regard to the Turkish capital. Yet, I never expected to find myself in the midst of such squalidness as met my eyes on entering the city, and all the time I remained within the walls. One would say that Constantinople was a city struck with malediction. Buildings, streets, inhabitants, the filthiness everywhere, and the dogs which might be said to be literally swarming all round, make you desire to get out as soon as possible. All curiosity to visit monuments vanished at once, except that St. Sophia had Christian recollections, which interested me. But no sooner had I reached the great basilica, than I felt my spirit chilled on the spot, so great was the confusion and disorder everywhere around. But, after all, this is not what you desire to know: so, putting aside my personal sentiments, I will tell what I saw.

The front of the temple, according to ancient usage, faces the east, and the entrance is adorned with a double portico. From the second porch you enter into the church by nine gates, three of which open into the central nave, and three to the right, and three to the left, entering into the side aisles. The outside of the building is rectangular. Inside, the four columns which support the cupola rising over the centre form the angles of a Greek cross, inscribed in the rectangle. The cross is terminated by two semi-circles lengthwise, and at the sides by two rectangles. The arms across are divided from the main stem of the cross by four columns, upon which rest other columns, and then others, more numerous and smaller still. Resting upon four great pillars, standing apart from the nave and from the columns just mentioned, the great arcades, which themselves support the cupola, extend round in a circle. The cupola is 115 feet in diameter, and so is not much less than the Vatican cupola; but it is much less in height; for St. Peter's from the pavement to the top of the cross is more than double of St. Sophia's, similarly measured up to the crescent, which the Turks have substituted for the cross. The length too is less than half of St. Peter's; though the width is nearly three-fifths.

The cupola of St. Sophia's is the first instance of such a method of constructing upon four arcades; and great praise is awarded to the celebrated mathematician, Anthemius of Tralles, who designed it. He did not live to complete it: Isidore of Miletus finished it. So too the flatness of the cupola, for its curvature is very slight, is a wonder of architectural art; having lasted so many centuries. I must notice that the four sides of the square, on which the cupola rises, are flanked lengthwise by two half-cupolas, and sidewise by walls and the roof of the transept. These serve as buttresses and are themselves secured by other supports, which must have presented a very fair outside to the building, before the Mussulmans buried all the exterior in their barbaric additions. You will find it said by more than one writer, that in order to lessen the weight and pressure of the cupola, and so to make it more stable, it was made of pumice-stone. But the Greek writer Codinus, a much greater authority, shows that this is not true. However, it is true that the bricks for the cupola were baked at Rhodes, being made of a chalk or some other substance, which was so light, that five of them weighed no more than an ordinary one. They were spongy and white, giving rise to the notion that they were pumice. The same Codinus informs us, that on each such brick was inscribed the sentence of David: *God is in the midst thereof; it shall not be moved. God will help it in the morning early.*

Justinian, in whose reign the edifice was raised, had the most precious materials collected for the magnificent structure from all parts of the empire, from Cyzicum, Delos, Ephesus, Heliopolis, Thebes, Rome, Athens; and he employed ten thousand workmen, divided into bands of a hundred each. At the end of ten years it was finished. But about a century later, the cupola tumbled down, creating no small havoc, particularly in the pulpit, which was of extraordinary richness. Justinian's grandson had it restored from the same material by a grandson of Isidore of Miletus, called by the same name, Isidore. Some have said that the disaster was owing to the precipitate haste of Justinian in having the scaffolding removed too soon, before giving the cupola time to grow solid: he was so desirous of seeing the temple finished, and free from all encumbrance. Others, however, say that an earthquake was the cause; and this seems to me more probable, for if removing the scaffolding were the cause, it would not have taken a hundred years

to produce the effect. Isidore, the grandson, in order to obviate such an event in the future, gave the cupola another shape, namely, elliptical, instead of the spherical form, in which they say the old cupola had been constructed.

I am not in a condition, my dear Henry, to give you a description of the interior of the edifice, as it was before the Mussulman invasion; since these barbarians, besides destroying or removing statues, and plastering the walls over, and the vaults too with their mosaics and marbles, in order to cover the sacred pictures, have erected new walls here and there, and done other mischief worthy of Turkish ignorance and fanaticism. But studying the plan and structure, I do not hesitate to say about this magnificent temple, that it is not only the first model of Christian architecture, but it united Greek elegance with Roman majesty, and added to both the gravity due to its sacred purpose. The cross which is inscribed in the rectangle by pillars, walls and columns, the two half cupolas, and four others underneath these two, the wide spaces which appear behind the columns on every side, the sanctuary, with the richness of the marbles upon the walls and the pavement,—mosaics, statues, pictures, all properly situated in the light which suited them, and which was thrown upon them with wonderful art,—all this could not fail of producing a marvellous effect; even though there were none of the additional ornaments, with which the whole temple was embellished. I made these reflections while walking round in the building, now lurid and desolate, and from being a temple of God, became an asylum for a debased and brutalized race; nay, became the place where one of the vilest enemies of God and man is worshipped. Where now, I asked myself, is the temple to which travellers came from every civilized nation; where the Eternal Wisdom made flesh was adored in the person of Jesus Christ; and where Justinian lavished on the divine worship all that was sumptuous, and all that was rich and precious in his empire. The double portico alone, and the nine gates of cedar, adorned with ivory and yellow amber, and inlaid with precious metals, were proof enough that what you could have seen within would have repaid in abundance the fatigues of a long journey and satisfied all curiosity.

In fact, there was a profusion of porphyry and of ancient green-stone, and other materials equally precious; to say nothing of the columns

which were the grandest known. Then there was the wonderful enamelling of the vaults; and great chandeliers of silver, wrought after the fashion of trees, the blossoms of which were lamps shedding the purest light. These we presume rose from the ground upwards; and many others, likewise of silver, and made in the shape of little boats hung down suspended from the vaults and were always burning.

On solemn days St. Sophia's was inundated with light; because there were the lamps which I have mentioned, and then all the lights hanging between the columns, and other chandeliers, crown-shaped, and numberless wax candles up to the top of the walls, columns and pillars. All this light gave a brilliancy to the golden cross, weighing a hundred pounds, and enriched with precious stones; it stood upon the pulpit. Here also was the balustrade, on which the light shone: it divided the sanctuary from the nave, and upon it rose twelve columns plated with silver, and between the columns stood statues of our Divine Saviour, His Blessed Mother, angels, prophets and evangelists.

But the object most admired was the altar, the table of which was a fusion of gold and silver and other metals, mixed with some other substances, all of which combined in a compound of unexampled beauty. This table was supported by four columns of gold resting upon a golden base; and the vacant space under the table was profusely adorned with precious stones. The silver throne and canopy enriched with flowers and lilies and surmounted above by a great gold cross refulgent with diamonds; the patriarchal chair and seven others for the attendant priests, all covered with silver, completed the adornment and the richness of the sanctuary.

This however did not exhaust the wealth of St. Sophia's. The treasury, or, as we should say, the sacristy, was similarly enriched. Besides innumerable chalices and other sacred vases and objects, there were forty thousand sets of vestments, embroidered with pearls and gems; twenty-four great books of Gospels, covered with gold; six thousand chandeliers of massive gold, and seven crosses of gold, each weighing a hundred pounds. These were certainly, Henry, treasures of surpassing richness; nevertheless, infinitely beneath the majesty of Him in whose service they were. However, the Divine Goodness does not look so much to the quality of the gift, as to the affection of the giver; and He accepts or rejects according as He finds or does not find

in the donor an humble and devout will and a sincere charity. Such was not the character of the Greek people, when they proved proud and rebellious towards God and His Vicar on earth. And this very temple of St. Sophia's is a testimony of the Divine vengeance; for being abandoned by His Divine Majesty it fell a prey to the unclean sect of Mahomet.

I will return to this subject in my next.

Yours, etc.

The Salesian Missions in Patagonia.

For some time back, European newspapers have been speaking of the missions of the Salesians in Patagonia, as marking an epoch in missionary history. We have therefore deemed it opportune to give our readers a precise account of them from authentic documents now before us.

Patagonia is an immense region lying at the furthest extremity of South America and comprising all the territory to the south of the Argentine Republic and Chili. If to this we join the *pampas*, which stretch northward up to near the equator and are still the savage's haunt, and also the many islands scattered here and there about its shores, we have a country perhaps equal in surface to Europe. The number of Patagonians that are roaming over this extent is unknown; but it is probably much greater than geographers have up to this supposed it to be, since it reaches several millions. These people are complete savages, without laws, government and habitations.

Up to our day, despite the many efforts made to this effect, the voice of the missionary has not been able to be heard in this part of the globe. All the endeavors of zealous men have been frustrated by the ferocity of the natives, who slaughter and then devour the missionary who dares approach them.

The time of Divine Mercy seems, however, to have at length arrived, when a fresh trial at evangelizing them will not prove useless. The method followed heretofore had led only to the extermination of the missionaries; something different therefore had to be devised. A new plan was accordingly concerted with the approval of the Holy Father. It proposes to open colleges, houses of education and refuge, and or-

phanages on the borders of Patagonia, to draw the young, and by their education to pave the way to the religious instruction of the whole people. And this will be sure to happen in one of two ways: either the parents, prompted by an instinct of benevolence towards the benefactors of their children, will of their own accord become willing listeners to the word of God; or, what is more likely, the youth growing up to manhood under competent training will go forth to carry the glad tidings of the gospel to their families and countrymen.

We may already examine the practical working of this plan in the colleges opened according to its spirit, in which several indigenous Patagonians ask pressingly to be made missionaries to their benighted friends. This was precisely the end which the Salesians kept in view when founding a house in Buenos Ayres and another in San Nicolas: to have some centre of communication between Europe and America on the one hand, and these uncivilized people on the other.

The Lord has blessed their first advance, and there are now in the college of San Nicolas (about sixty miles distant from the tribes) more than a hundred boys, who receive at their hands a scientific and religious education. Divine Providence has even so disposed matters, that not a few of these belong to families living in the midst of the savages.

While the establishment of a new house was under consideration, favorable circumstances concurred to further the designs on the conversion of Patagonia. Three projects presented themselves at this time, each of which gives promise of success.

And first of all, the Archbishop of Buenos Ayres offered to hand over to the Salesian congregation the furthestmost parish of his extensive archdiocese, on the confines of Patagonia. Once in possession of this place, already converted to the faith and protruding into the country of the tribes, they might erect there a hospice, either for saving infants left by the cruel Patagonians to starve to death, or for harboring abandoned young men, who arrive in the train of commerce; and more, they might even by means of kind offices gain the good will of the natives, who come from time to time to sell their wares and purchase certain much prized trinkets. With a headquarters of this sort on the northern boundaries of Patagonia, they will be able to advance with comparative ease into the interior of the country. This is the view expressed by Monsignor Frederico Aneyros, Archbishop of Buenos Ayres, in his let-

ter dated July 1st. D Cagliero subjoins: "It is the intention of this prelate to commit to us the charge of the Patagonian Molu-ches, Puel-ches, and Che-che-hest, who are gathered on the river Negro up to latitude 37° north, and down all the way to the Atlantic coast."

The second project also furnishes well grounded hopes. Two of the most influential caziques, on hearing favorable reports about the Salesian fathers, sent to ask D. Cagliero for some missionaries to explain to them the Christian religion, assuring him at the same time of their docility to their future teachers and their readiness to supply all the necessaries of life. "Since my last letter to you," writes D. Cagliero to D. Bosco, "I have, in a manner, been neglecting Buenos Ayres to devote my whole attention to Patagonia. And in fact, just now I am able to give you really consoling news. A letter of Signor Antonio Oneto, Commissary of Gallense del Chubret, a colony in latitude 41° on a river of the Atlantic, invites me with other fathers to the Patagonian Uli-ches and Cherel-ches, since two caziques Facel and Cinquecian, chiefs of these two tribes, would receive missionaries most willingly, listen to them with respect, and attend moreover to all their wants. He gives us hope also after these tribes have become friendly, of opening a way for ourselves through the entire length of Patagonia." This is certainly a providential stroke of good fortune. There is no doubt left, that the Lord desires this work to be done, and accordingly helps it forward with His protection.

A third project also is set on foot for the conversion of Patagonia. The Argentine governor wants to found a colony in a place directly opposite the preceding, intending to confide its direction to the Salesians. It is to be established at Santa Cruz, an excellent site on the banks of a river just where it empties into a harbor of the Atlantic. It is quite near the parallel of 50° , that is, a little north of the Straits of Magellan. Many tourists visit the port and pronounce it well adapted for a colony. True, the cold is somewhat severe at this spot, but not such as to render it uninhabitable, in fact the climate seems to be just suited to a European constitution. The governor shows himself ready to support the Salesian fathers and the Patagonian Quiene-ches and Pilma-ches entrusted to their care. With a strong corps of missionaries settled at Santa Cruz, it will not be difficult to penetrate into the interior, and in a few years' time to pass over every part of Patagonia.

D. Cagliero concludes his letter as follows: "All these Indians are easily tamed, but as easily roused to suspicion, under the influence of which they show no mercy to their helpless victim. However, let each one prepare himself for the Patagonians, and let those who are appointed to work among them arm themselves with patience, study, prudence and courage. Further, be cautious in your dealings with the Indians; or else the work of years is undone in one day. If the missionary speaks to them of submission to Buenos Ayres, he is killed; if he threatens them with violence, he is likewise killed. To do good in a tribe you must work yourself into the favor of the cazique by means of presents, civilize him through kindness and religion, bring him in contact with some exemplary Christian; and lastly, you must never speak to him of submission to the governor, but only of the good will which the latter bears him."

All this is now progressing, and, it is hoped, drawing speedily to a successful accomplishment; meanwhile, no less than twenty missionaries have to prepare themselves for the work, and, assisted by the charity of the faithful, to equip themselves for their apostolic journey. They start for Montevideo and Buenos Ayres, where they will be divided off into bands before they set out for Santa Cruz and the land of the Hurlichez and Therel-Chez.

Ecce Agnus Dei.

I.

My heart was full of bitterness and rancor,
A seething passion boiled within my breast;
That day I met mine enemy in anger,
And parted from him, (be the truth confess'd,)
With all my rage in fiercest words express'd.

II.

The tranquil sun in golden peace declining,
Was sinking in a sea of Tyrian dyes,
I left the town behind, and, undesigning,
Walked in my passion, (scarce with seeing eyes,)
Upon a country-road, 'neath open skies.

III.

And lo! with heated head and pulses bounding,
 I found myself beside a wall'd field;
 Breast-high the wall, where ivy-leaves surrounding,
 With trailing lichens, half the stones conceal'd
 And waved upon the top an em'rald shield.

IV.

Over the wall I leaned,—Oh! tranquil vision!
 It was the greenest field that e'er was seen,
 And, in its midst, in sunny peace Elysian,
 (The only creature in that spot serene,
 A snow-white lamb was lying on the green.

V.

I know not how it was: mine eyes were burning
 With vengeful anger,—but it came to pass
 That as I lingered, the meek creature, turning,
 Lifted its gentle head from off the grass,
 And looked upon me mournfully, alas!

VI.

The mists of anger at that glance departed,
 Within my bosom ebb'd the bitter tide;
 I knelt beside the wall, and, tender-hearted,
 Buried my face within my hands and cried,
 And wept and 'wailed my passion and my pride.

VII.

For all the air seemed full of angel voices
 Singing in choir: "The Lamb of God, behold!
 His Sacred Heart in love and peace rejoices,
 And they who serve Him, meek and self-controll'd,
 Shall be repaid a hundred thousand fold!"

VIII.

Oh! gracious Lamb of God! *then* I remembered
 How often Thou hadst been my Guest, my Food;
 Reposing meekly in my soul distemper'd
 Without reproach for its ingratitude,—
 And I, withal, so base and unsubdued!

IX.

"Oh! patient Lamb of God!" I sobbed, repenting,
 "Pardon my sin, and wash me white as snow;
 I shall arise and journey home, relenting,
 Shall fall upon the bosom of my foe,
 And cry 'Forgive! for Christ hath willed it so.'"

E. C. D.

The Return of the Popes from Avignon to Rome.

(Concluded.)

XXV.

The day at length dawned which was to return the Papacy to its ancient and natural See—that See which Peter by God's appointment had occupied and from which all his successors had rightly inherited the full powers of the Vicars of Christ: where free and unbiassed they had exercised their noble prerogatives and whence had ever gone forth, as from the true centre, that heavenly doctrine which had renewed the face of the earth.

The causes which had been at work for many a year to bring about this much desired and needed change must be sought for and acknowledged in that sweet but divine Providence which wisely shapes all things unto their appointed ends. They were both natural and supernatural. For in the first place human motives incited Gregory XI. to accomplish the vow which he had plighted to God. Among these was the fact now staring him in the face that his residence at Avignon could not promote the reconciliation of France and England. Like several preceding French Popes he had long indulged the hope of effecting a settlement of differences and a lasting peace between the two contending powers, but time revealed to him the utter uselessness of all his efforts. His measures and counsels were unheeded, for the alternate gains and losses of either party continued to protract the animosity. Above all the knowledge of the state of Italy and particularly of unhappy Rome, for the last seventy years at the mercy of factious and arbitrary rulers, urged the wavering Pontiff to hasten to the assistance of a country and a city which had ever looked upon the Head of the Church as its own sovereign and lord. The desires, too, of the Romans yearning for the return of the august Vicar of Christ were not concealed from him because deputation after deputation had waited upon him and his predecessors, and begged and entreated to be again gladdened by the Pope's presence in the home of the Papacy.

These were some of the incentives which would naturally have weight and influence with a conscientious soul, yet another reason was still more pressing. Gregory XI. had clearly understood that a great evil would fall upon the Church if he failed to revisit Rome at an early date.

A schism was threatened if he persisted in his resolution of remaining at Avignon. Hence two things were placed before the Pontiff, the choice of either one being about to determine the good or bad fortune of the Church. The choice was made and the result was favorable. But it is plain that not fear alone nor solicitations made at the hands of the Italians, nor human advantages to be derived from the exchange of residence induced the Holy Father to forsake his native land and go to turbulent Rome. A more powerful cause because a divine one had stirred the heart of the Pope to break loose from all trammels of earthly affection. God had listened to the prayers which His Saints and children had offered before His throne. The sacrifices of a St. Bridget and a St. Catharine, holy and heroic souls, had been accepted—they had prevailed and triumphed over the obstacles which at this time more than at any other seemed about to retard indefinitely the Pontiff's return. To this cause, the intercession of God's devoted servants must it be principally ascribed that He, in Whose hand is the heart of the king and the anointed of Christ, moulded conformably to His divine will, the good but irresolute Gregory XI. Hence the settled determination which in the minds of the Pope's friends seemed an inexplicable obstinacy, hence finally the execution of that long-deferred resolve.

Still it must not be imagined that the Pontiff's departure from his cherished native land was effected, even at this period, without much opposition. The Cardinals and clergy of the Roman Court were almost entirely composed of Frenchmen who were so deeply enamored of everything peculiar to their own country that they were altogether exclusive in their tastes and habits. Besides, France had reaped many benefits from the sojourn of the Popes within its boundaries: its policy was so inwoven with the papal government that the latter was often forced to change or modify its acts and decrees in order to suit the national prerogatives. In addition the whole people with their characteristic thirst for glory and magnificence had in the lapse of seventy years grown habituated to the splendors of the Papacy: now of a sudden to part with the same, especially when the wearer of the tiara was a subject so deserving and universally beloved, was certainly to make a sacrifice altogether contrary to their best wishes and most sanguine expectations.

As soon therefore as the formal intention of the Pope was manifested to France, three powerful elements combined to frustrate Gregory's

journey to Rome. His relatives, the French court and lastly the entire people of the kingdom, rose up against the Pontiff and brought every human motive forward in order to detain him at Avignon. The struggle was long and arduous. Daily and hourly the aged Pope was entreated to stay. His own father pleaded before him for this purpose, his brothers objected, his more distant kinsmen insisted that he should hearken to reasons so just and convincing as were advanced by every party; but the Holy Father was deaf to prayers and remonstrances. Although it cost him many a pang and tear, his resolution remained unshaken. With the same indifference he treated the political motives which the Duke of Anjou preferred in the Church's interests, and left unheeded the ceaseless supplications made by the afflicted people of all France.

XXVI.

Still before he bade adieu to the blissful retreat of Avignon, its gilded palaces, classic sites and loving subjects, Gregory like a true and provident father completed every arrangement to insure the future prosperity of the capital of Provence. By a special brief he confirmed the privileges which he had bestowed upon the city, while in virtue of another, it was forbidden, ever to alienate this possession of the Holy See. Impartial magistrates were appointed to dispense justice, and provisions were made that every department should yearly be submitted to a thorough examination and all needed reforms be promptly instituted. Finally, when every want was attended to, he placed the reins of power in the hands of his vicar, William Roger de Beaufort, the Cardinal-bishop of Sabina, his own brother. Besides this trustworthy dignitary five other Cardinals, either because Gregory had so ordered it or else, which seems more plausible, because they could not be induced to undertake for a second time the journey to Rome, remained at Avignon. These were ten years later unhappily but too instrumental in perpetuating the great Western Schism.

On the thirteenth day of September, 1376, Gregory XI. left the pontifical palace and the city of Avignon, never to return. And who is able to describe the sadness of heart, or depict the gloom on every countenance when the mourning inhabitants saw and understood that by the Pontiff's departure their glory was vanishing and their prosperity

and happiness was ended. The grief and despondency on the part of the Avignonese was still more heightened by a singular incident. For when the aged Pope was on the point of mounting the horse which stood ready to receive him, it became so restless as almost to throw its angust rider: after a few paces it proved perfectly intractable. Another was procured. Finally, amid the groans and tears of all the citizens, Gregory escaped with a heavy heart, and proceeded by slow stages to the sea-port of Marseilles. All along the route he was met by numerous bands of men and women anxious to bid him farewell and receive his parting benediction.

It was the 20th of September when the papal cortège made its entry into Marseilles; here the Head of the Church was welcomed by the religious and clergy who had marshalled themselves into procession for his reception. The scenes which had occurred at Avignon were renewed. After a rest of two weeks Gregory embarked aboard the fleet which awaited him in the port. It consisted of twenty-two, some say, thirty-two galleys, belonging partly to the Knights Hospitallers of Jerusalem, partly to France, Provence and the Italian republics: even Florence, though at war with the Holy See, had sent a magnificent ship to assist in conveying the pontifical court to Rome. The beautiful fleet, commanded by the grand master, John Ferdinand d'Heredia, rode out of the harbor on the second day of October. A slight breeze sprang up and as soon as the sails swelled and the boats drifted out to sea an indescribable wailing and weeping rose up from the shores lined with spectators. The Pope himself and all his court could not check the tears which unbidden coursed down their cheeks.

Navigation was in those days not as agreeable and secure as it is at present; no wonder then that the voyage was accompanied with much danger and inconvenience. The constancy of Gregory was again severely tried when a violent storm fell upon the fleet. The vessels become wholly unmanageable and for to avoid being wrecked, ran into Villa-franca. October 18th the transports reached Genoa and fortunately for the Supreme Pontiff his resolution and courage were strengthened by St. Catharine who here visited him and urged him to triumph over every obstacle. Again the fleet weighed anchor, but again contrary winds opposed it; the sea was so stormy and dangerous that for security's sake the harbors of Portofino, Livorno, Piombire and Monte

Argentaro were entered. Even after all possible precautions, several galleys were lost and others escaped only with the most heroic exertions on the part of the crews. Many of the Cardinals fell dangerously sick in consequence, and one of them, the venerable Pietro de la Iugie, expired as soon as he reached Pisa.

But these sufferings and calamities were in some degree atoned for by the festivities and rejoicings which hailed the papal cortège, in every port and town. The voyage so trying and hazardous, was finally terminated when the royal fleet rode at anchor in the waters of Corneto. Here five weeks were spent in recovering from the fatigues and in awaiting the conclusion of the treaty which the three Cardinals, d'Estaing, Corsini and Tebaldeschi, papal plenipotentiaries, were arranging with the Romans. Eager as the people were to receive and acknowledge the Pope as their true sovereign, they were still most jealous of their privileges and municipal franchises. Towards the end of December all arrangements were completed: the Romans were liberal in asking concession and easy conditions but Gregory with a wise moderation satisfied all their wants and expectations. Once more the Florentines who were ever engaged in active war with the Pope, endeavored to sow discord between Gregory and his subjects. They advised the latter to set up the red standard of liberty and shake off the papal yoke. They offered ready assistance for the purpose in money and troops, but the fickle citizens at this moment remained constant and kept the word which they had pledged to their coming bishop and king. The fact was every class of Roman society was so filled with joy at the near approach of the returning Pontiff, that no inducement, no emolument, nor consideration would at this period have separated Rome from the Pope.

XXVII.

After a ratification of the articles of agreement, Gregory took sail for Ostia and ascending the Tiber disembarked at the basilica of St. Paul. He began to move from this point on the 17th of January, the vigil of the feast called the *Chair of St. Peter*. His entry into Rome was most solemn. Preceded by the Grand Master of Rhodes, who carried the standard of the Church and the Viscount of Turenne, his nephew, who led a choice band of knights, the aged and venerable Gregory XI., surrounded by ten Cardinals, rode on a noble palfrey to

the Ostian gate. Here he was received by the Roman clergy bearing torches in their hands and displaying the insignia of the pontifical royalty; here too, under a double arch, the civil magistrates, the *Senator* or governor of the city, the executive officers with their attendants and the *bannerets*, or district-wardens, all clothed in costly silk and gold, presented to the Pontiff the keys of the city in sign of absolute dominion. The nobility with all the pomp of heraldry and power joined in the festive train and increased the magnificent pageant. After the formalities of official reception and greeting were ended, the triumphal cortège wound its way through the streets of Rome thronged with people and gay with decorations. Rich tapestry hung from balcony and window and banners inwrought with the papal colors streamed from tarret and dome. The pavements over which the Holy Father passed was carpeted with flowers and at every step symbolic devices and beautiful mottoes spoke the joy and peace which Gregory's return had brought to the city. Songs of gladsome welcome were mingled with the enthusiastic cries: "Long live Pope Gregory XI.," "hail to our Father and Chief!" and the chimes of a thousand merry bells floating through the jubilant air.

It was only with the greatest difficulty and at the slowest possible pace that the majestic procession could cleave its way through the crowded thoroughfares, and not until night hung over Rome did the Holy Father reach the basilica of St. Peter. A *Te Deum* in thanksgiving to God and a sumptuous banquet spread in the Vatican palace, fully illuminated, closed the exultation and triumph of this memorable day—a day classed among the brightest and happiest that ever dawned upon the City of the Popes.

XXVIII.

The definitive return of Gregory XI. was the beginning of a new era for Rome and the Church. More than seventy years had elapsed since the successors of Peter had sat in the home of that See from which they are rightly styled Popes of Rome, and this long interval had been prolific in abuses which had crept into every department. True the faith was the same, but the discipline had relaxed. A great reform was needed, and this reform could only be effected through the agency of the Church. Happy therefore was the disposition of Providence which

had again placed Christ's Vicar in a position where he was free and independent, where loved by devoted subjects and surrounded by all necessary appliances, he was enabled to work a thorough renovation. It may be objected and said that the Pope's return, rather retarded the movement towards reform than promoted it, because on Gregory's death set in that disastrous Western Schism which for upwards of forty years made it doubtful which of the several occupants of the Papacy was the lawful Pope. But this is drawing a conclusion from unwarranted premises. The Schism did not spring from the Pope's residence at Rome; on the contrary, it was the last result of that ignoble captivity to which the Head of the Church had been subjected at Avignon. It is very questionable whether this evil would have visited the Church if the Pontiffs had not abandoned the Eternal City. We grant indeed that during that awful period of division and dissension among the hierarchy not much progress was visible, still a careful student of ecclesiastical history will detect many improvements that almost immediately followed the translation of the Pontificate to its old home on the Tiber. Nay, even during that retrograde period of the schism an advance in the right direction is apparent. Who that has ever read the acts and decrees of the Council of Constance will doubt this? Who that searches the signs of those days and studies their inner spirit and life does not see that piety and devotion were both marked and strong, that a lively faith animated all classes and an active charity inflamed all hearts. If some evils were more prominent then than at other seasons, the reason must be sought for in human depravity and in the corruption common to the fifteenth century. It is ever true however, that from the moment the Papacy was again enthroned on the hills of Rome, a vivifying influence flowed from that source to all parts of the world. No country was more benefited than Italy. Anarchy and lawlessness abated when the wise and fatherly government of the Pontiffs was reëstablished on a firm basis in the peninsula. Then ceased the wars, civil and foreign, which had often crippled, if not ruined, many of its flourishing states. Religion checked the violent passions, and salutary legislative enactments curbed the ambition of high handed princes. But if this moral power was so distinctly felt throughout the whole country, the Roman territories were in a more especial manner favored because nearer to the centre of unity and action.

In the Eternal City itself more striking proofs are exhibited of this moral regeneration. And first in the material order the relics of pagan antiquity were preserved from ruin under the protection of the pontifical rule. Gradually but sensibly the magnificent structures had disappeared. Of the twelve triumphal arches—all masterpieces of art, only three or four were left standing; the thermi, or public baths, eleven in number; the theatres; the temples of the gods, had one by one crumbled away or they had been demolished by a people who despised these haunts of superstition, or who pandering to the unjust demands of a vitiated architectural taste had borne off these beautiful monuments in order to serve in the erection of their castles and fortresses. Fortunate would it have been if all the noble piles had been transformed, as some were, into Christian temples, or at least had been utilized for that sacred purpose. The causes of this wanton destruction were the ignorance of the people and the vandalism of the nobles. Both were removed by the civilizing action of the Church.

It is almost incredible how rapidly Rome regained her former condition of glory and magnificence under the sway of the Popes. A new life was diffused through every branch and department. The places of public worship, many of which had fallen into decay through neglect or indifference, were speedily repaired; new edifices rose as if by enchantment and once more the impressive ceremonies of religion became the order of the day.

Still of all the advantages which accrued to the Spouse of Christ from the return of the Popes to Rome, first and chief is the undeniable fact that the Head of the Church, when again seated in the capital of the world, his own city and patrimony, enjoyed perfect liberty and independence. In his decrees and ordinations, in his mediation between kings and princes, in his plans and projects for the extension and consolidation of the faith, the Supreme Pontiff had in future but to consult the sole interests of the Catholic Church. Little mattered it whether his mode of action was consonant with earthly policy; if religion was advanced, if Christ's mission on earth to save mankind was more effectively continued by his measures and prescriptions, all the expected results were attained.

The commemoration, therefore, of this grand historic fact, "the Return of the Popes from Avignon to Rome," may well stir up in our hearts feelings of gratitude towards Him who in His own good time,

six hundred years ago, ended the trial to which he had subjected His Divine Spouse, the Church, and by bringing back her Visible Head unto Rome, renewed the flow of all those graces which have ever been attached to the one, true and only centre of faith and doctrine, the Holy Roman See.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

V.—THOUGHTS SUGGESTED BY THE PRECEDING CHAPTER.

I.

The writer of these articles has frequently witnessed a remarkable phenomenon. He has met with persons—generally young men and young women, or doting parents of talented children—who are afflicted with a strange species of monomania. They may otherwise be very upright and sensible people, who have a reputation with their friends for keenness of mind or business tact, for ability to manage a large household, for scientific and literary attainments, or even for an outward show of piety which is fervent to a degree of scrupulosity. But let any one, especially a priest, mention in their presence the harmless little word *vocation*, and they immediately fall into a fit of nervous melancholy if not of irritation. If they are young men or young women, they shrink from you like a sensitive plant from the touch of rude fingers, to unfold themselves again only when the cause of their uneasiness is removed, and a more cheerful topic for conversation introduced. But if they are fathers or mothers of interesting children just about to enter on the pleasures and conquests of society life, they show as much unconcealed anxiety as does the poor robin which sees a bad boy climbing the branch where she has placed her nest and her little ones.

Why is this? the writer has often asked himself. Why is it that so many of those whom he daily meets, have such an unconquerable dislike for speaking or reflecting seriously on the subject of vocation? There may be many reasons for this strange repugnance, but up to the present time he has been able to discover but two. These are; first, ignorance, and secondly, a bad conscience. How much truth there is in this theory, will appear in the following pages.

II.

There are Catholics, and let me add, with shame, Catholics educated in colleges and convents, who have the most erroneous notions on the subject of vocation. Some of them do not seem to understand even the meaning of the word. They imagine that vocation implies neither more nor less than a call to the priesthood or the religious life; nay, some even think that it means the mere act of making up one's mind to enter a seminary or a novitiate—leaving the call from heaven altogether out of the question. Hence when their confessor, or director, or teacher tells them that it is time to begin thinking seriously about their vocation, they take it for granted that he is trying to make them put on the cassock or the veil. Poor mistaking creatures! they are ignorant of the immense care with which the Church excludes from her sanctuaries, those whom she deems unqualified for the sublime duties of the cloister or the ministry. The chances are, that should they apply to the superior of an order for admission, they would be met, in most cases, with a polite, but very determined refusal.

It is certain that God wishes all men to be saved; it is equally certain that He has marked out for each one of us a fixed career in which we may, with ordinary care, attain our salvation, and without which we shall, in all probability, be lost. To fit us for this career, He has given to each particular man certain qualities of mind and body, certain special graces. These are unique in their kind and are possessed in exactly the same degree by no other being. Each of us then has a peculiar work to accomplish for the glory of God, for the good of humanity, for the salvation of his own soul. This work, no one else can perform in our stead; if we neglect it, it will remain undone; and if we take up something else in its place, our efforts will meet with partial, if not with complete, failure.

Now the term *vocation* implies the invitation that God gives us to enter on the state of life which he has destined for us. In this invitation is included a promise of all those graces which He will confer upon us if we comply with His desires. Hence vocation does not mean a call to the religious state only. There are as many different kinds of vocation, as there are different honest occupations in the world. Nay more, in each profession or business there are special vocations; thus

no two lawyers, no two priests are called by God to do exactly the same things.

III.

The great majority of those who are unhappy or unsuccessful in their struggle through life, are men who have mistaken their vocations. They have closed their eyes to the finger of God, pointing out the position for which they have been destined; and they have forced themselves into places for whose peculiar requirements they had neither the talents nor the necessary energy. They find it hard to resist the temptations which continually beset them; for although God does not deny them sufficient grace, yet they cannot expect to receive from Him those superabundant graces connected with their true vocation.

Who has not met with men of brilliant talents and even strong determination, whose whole course was but a succession of disappointments. One would naturally imagine that they were destined to fill honorable positions, to ride through life on the *high tide* of prosperity, and to leave behind them a name crowned with honors and benedictions. And yet failure seemed to lie in wait for their every footstep: they took up, only to reject after a short time, one profession, one business after another, and each new plan that they attempted, miscarried as all preceding ones had done. Thus they became a burthen to themselves and their friends: poverty, grief and often intemperance were sooner or later made their inseparable companions; and after a while they sank miserably into the drunkard's grave, or drifted away into obscurity—perhaps the obscurity of the lunatic asylum or the work-house.

Can it be that God gave such men all their splendid talents only to be wasted in a vague, aimless quest after a success that was never to be attained? Did he intend that their lives should be empty of all good, except in so far as they might serve the future moralist, as examples to be shunned? Ah no! God is infinitely wise, infinitely provident. He always proportions means to the end: and hence we can but suppose that he had destined for these poor unfortunates, a sphere of action suited to the high gifts of nature that He had bestowed on them. Graces too, and great ones, were laid up in store for them, would they but consent to play that part in the drama of life for which the Eternal Wisdom had intended them. They must besides have had

secret inspirations, whispered admonitions, it may be even open warnings from Heaven, all pointing out to them the path that they should pursue. But they closed their ears, and hardened their hearts to the gracious invitations of their Divine guide; they preferred to consult their own weak wisdom, to use their freedom of will and choose for themselves. Perhaps negligence and thoughtlessness, perhaps ambition, perhaps the counsel of false friends was at the bottom of their mistake. But whatever may have been the cause, they picked out their own post in the battle of life, they fought with the world and Satan, without the special aid of Heaven—and they lost.

Some men do, indeed, succeed for a time in their mistaken career; but it is only to bring ruin upon themselves and others. Take for example the intriguing politician who schemes his way into the high councils of the nation, or the ignorant charlatan who takes upon himself the practice of medicine—both, unless they are mad, must be conscious of their utter inability to perform properly the duties of their office. The one entails misfortune and disgrace on his country, the other brings sufferings and death to his patients, both, it is almost certain, lose their immortal souls.

IV.

God knows what is best for us: let us be directed by Him. He says to each of us:—"My child, I have given you a body and a soul endowed with certain special talents. Use those talents for such and such a purpose. If you do so, you may rely on my assistance; I will shower upon you my most abundant graces, as long as you correspond with them; and I myself will be answerable for your success. If you do not, if you prefer to choose for yourself—well, even then I will be generous with you. I will give you strength sufficient to work out your salvation, but no more."

It is evident that we run great risk of at least spiritual shipwreck, if we do not heed the call of our Heavenly Father. For, by going contrary to the will of God, we deprive ourselves of those special aids which had been prepared for us, and without which we shall find it difficult to resist the temptations peculiar to the state on which we have entered, solely through our own choice. It is true that we have *sufficient grace*—that is the grace which is absolutely necessary for doing

right; theologians however all tell us that with merely sufficient grace, most people would be lost through *their own* fault. Every day experience teaches how difficult it sometimes is to resist the allurements of the evil one, without extraordinary help from on high.

But some one may ask, how am I to know my vocation? As direction on this point belongs especially to the confessor or spiritual guide, I shall answer as briefly as possible—pray, meditate, consult. One word, however, about consulting, before I proceed farther. When you ask for advice on the subject of vocation, do not go to your passions, or to acquaintances who have already determined on your following some profession, simply because it pleases their own fancy, without having considered in how far it is suitable to your peculiar character. Let your director be some tried, impartial friend, who looks only to your temporal and eternal welfare, and who is thoroughly conversant with your good and bad qualities. Above all, let your confessor take a part in the deliberations. Be not actuated by that silly fear which makes ignorant or suspicious persons imagine that confessors, when questioned on the subject of choosing a state of life, will invariably advise their penitents to take the cassock or the veil. This is a very wrong notion. Any confessor guilty of such an indiscretion, would show a degree of theological ignorance scarcely to be found in one who has gone through the studies required of the Catholic priesthood. No, my friends; your confessor has too much regard for his own conscience, and too much interest in the welfare of Religion, to desire that you should enter the sacerdotal ranks, unless he thinks that you are called by God. He knows full well that if there ever were scandals or schisms in the Church, they were almost always brought about by men who had intruded themselves into the priestly office, without the proper qualifications.

V.

In the beginning of this article we gave two reasons for the uneasiness manifested by certain persons whenever the subject of vocation is broached in their presence. These reasons, we stated, are ignorance and a bad conscience. In the foregoing pages, we have touched sufficiently on the former; we have also said some words about the latter, but we wish to dwell on it a little longer before closing the present chapter.

In order not to trespass too much on the patience of our readers, we shall confine ourselves to one class of people—those who interfere with the vocations of others. It would be hard to say whether we should call them vocation-makers or vocation-breakers, but, in any case, they are as great plagues in the spiritual life as professional match-makers are in social circles.

Some of them are thoughtless, talkative busy-bodies, who seem to imagine that Heaven has constituted them the keepers of their friends' destinies. And yet they are almost always working at cross purposes. They are generally persuaded that their acquaintances who are about to enter the religious state, are making a great mistake; and, on the other hand, that those who have a certain amount of piety and talent, and yet remain in the world, would be much better off in a convent or seminary. They not only give advice on the subject to the person most interested in the matter, but they must, besides, communicate their impressions to others who have no more right than themselves to step in between a soul and its God. At one time they will say: "Ah! did you hear that Mary —— is going to enter a convent. I am so sorry, for I am sure that she will not persevere." At another time it is: "I am certain that young Mr. —— has a vocation to the priesthood. He ought to go the Seminary after he has finished his studies. I think that it would be well, if I were to hint it to him occasionally." For Heaven's sake, my friend, mind your own business. If you really take an interest in those young people, pray for them; speak about them to their confessors or directors, and to no one else. Keep your hints to yourself, or you will disgust your protégé with the idea of a religious life altogether.

Any experienced director can easily give you a long catalogue of careers which have been ruined by the meddling of professional vocation-makers. If such persons could but keep their opinions locked up in their own fertile brains, they would do but little harm; but unfortunately they imagine that tongues were given them only to publish to the world every idle thought that comes into their heads. Luckily they are not responsible for all that they do or say, or they would have a terrible account to give one day before the Judgment Seat of God.

Pardon, kind reader, if these words seem harsh; but the heart beats slow with grief and the eyes fill with burning tears at the thought of

many noble souls intimately known and dearly loved—souls that have been wrecked for time and perhaps for eternity, through the well-meant but mistaken interest taken in them, by such unwise friends.

VI.

Another class of meddlers is composed of those parents who settle absolutely on the profession of their sons and daughters without ever reflecting on the good pleasure of God, or the fitness of the children themselves for the destined position. It is not for us to choose our vocation: it belongs to God alone. Much less then have our relatives a right to interfere, except when we determine on a career which is manifestly dishonorable or is unsuited to us. If the Church considers it a grave crime, punishable with the most severe penalties, for parents to force their children into a monastery, can we not with justice say that the parent, who prevents a son from entering religion, is guilty of a sin a thousand times blacker in the sight of heaven.

Mothers sometimes say: "I have only my daughter's happiness in view, when I object to her taking the veil. I wish to keep her near me and bestow on her all those pleasures that wealth and a position in society can give." Strange reasoning. I fear, poor mother, that it is your own self-love rather than your daughter's happiness that you are consulting. Do you not see that she can never be really at peace within herself, so long as she is out of that sphere for which she has been destined? You are perilling her happiness here and hereafter. Yes, and you are perilling your own. For—not to speak of the account that you will have to render for your child's soul—I dread lest she bring sorrow and shame to your old age, rather than joy and honor.

Parents, listen to St. Bernard speaking on the subject of religious vocation. "If" says the Saint, "God wishes to make your child His own, what do you lose? And your child—what does he lose? From rich, he becomes richer still. From honorable, he becomes noble. Was he making a name for himself? Well, now, he will be illustrious for time and eternity. And, what is better than all, from a sinner he is transformed into a saint.

"And you, parents, you do not lose him; but, on the contrary, through him you gain many other sons. All we religious in the Abbey

of Clairvaux will receive him as our dear brother; and hence we will all look upon you and love you as our parents."*

The same holy Doctor in another letter,† severely reprehends the parents of a certain Elias for having turned their son from his vocation. "O hard-hearted father! O cruel mother! O inhuman and impious parents. Parents, do I call you! You are unworthy of the name: you are assassins—you whom the salvation of your son makes miserable—you who are afflicted over your child greatest happiness. You prefer him to perish with you rather than to reign without you. Terrible illusion! The house is on fire; the flames envelope it; and you forbid flight to him who is striving to escape. Nay, even after he has escaped from the danger, you persuade him to return to it; and he becomes one of those who by their folly, by an obstinacy which reaches to the pitch of frenzy, do not wish to fly from certain destruction. Why then, if you disregard eternal death for yourselves, why, I say, do you desire it for your son? If you care not for your own salvation, what can you gain by making me miss mine?"

St. Anselm, the great Archbishop of Canterbury, writes:‡ "God strikes with a terrible punishment those who scandalize young people, or who seek to make them lose their vocation, and, consequently, their salvation, their soul, their God, their eternity. For they drive the Infinite Goodness out of that soul which He wishes to inhabit—they snatch from Jesus Christ that being which He seeks to make His cherished, His sacred spouse. . . . God says of the youth whom He calls to the religious state: "I will be to him a father, and he shall be to Me a son."§ Those who oppose the vocation, answer: "Not so, O Lord. You wish him for Heaven, but we wish him for earth. You wish him to be happy, we wish him to be miserable. You wish to be his father, we wish his father to be the demon. You wish to give him the life of grace, the life of glory; we wish—we, his friends—to give him the death of sin, the eternal death of Hell."

* Letter CX.

† Letter III.

‡ Letter X.

§ II. Kings VII. 14.

General Intention.

THE APOSTOLATE OF THE HEART OF JESUS IN RELIGIOUS COMMUNITIES.

The first whom our Saviour chose to be His confidant and the apostle of the devotion to His divine Heart, was a religious. By this preference He gave us to understand that he invited in a special manner the members of religious communities to come and rest in the shade of this tree of life, planted in their garden. His gaping wound is ever open to all the children of men ; but He will lavish His most precious graces on the religious, who comes to draw from this fountain the waters of eternal life. To this He has pledged Himself. Those who have had the misfortune to forfeit their primitive fervor, may here repair their loss ; and those who have generously persevered, are assured of the graces necessary to lift them to the highest perfection.

No greater incentive can be offered to those who duly estimate the value of religious perfection, and who, to attain it, have laid upon the altar of sacrifice the comforts of home and kindred and all the joys which the world can present to its votaries. Hence we do not deceive ourselves when we say, that there is no religious community which desires to be a sharer in the promises of Christ, which has not consecrated itself to Him by a special devotion to His Sacred Heart.

Are they all blessed with the fulfilment of these promises ? To affirm that the Word of God has been unfaithful to His pledge ; would be to utter a blasphemy, for this promise is invested with the same infallibility which attaches to every word which fell from the Saviour's lips. But all promises of this kind are, by their nature, conditional. God will be bountiful towards us provided we be not niggard towards Him ; and the degree of our generosity is the weight and measure of His bounty. It is in this sense that we put the question : whether religious communities enjoy the realization of the Saviour's promise. No doubt they have reaped abundant fruits from the devotion to the Sacred Heart ; but has each culled *all* the fruits which can be gathered ? Has the primitive regularity been substituted for relaxation, and the highest perfection replaced unabated fervor ? These are questions which ask a response at the tribunal of each one's conscience, for each individual shares the common interest.

If, in this two-fold respect, the promises of Him who cannot deceive seem still to await their accomplishment—if, on the one hand, we find that the Heart of Jesus is honored, and, on the other, we see allied to this devotion imperfections more or less notable, whither shall we turn for an explanation of these conflicting facts?

Evidently there is but one satisfactory solution. God Himself gave it when explaining to His people the reason of the calamities which oppressed them, spite of the sacrifices daily offered in the temple. He had bound Himself, by the most liberal promises, to those who would adore Him in this typical sanctuary. He had assured His chosen ones that the blood of victims and the odor of incense would appease Him; but on condition that this exterior homage should be accompanied by the interior sacrifice of prayer and love. But the good will of God was turned to anger, the moment Israel ceased to adore in spirit and in truth.

Far more spiritual is the worship which should be paid Him in the sanctuary of His Sacred Heart—true temple of the divinity. True, the Heart is a sensible object, and men whose adoration He claims are not pure spirits. But behind this veil of the Heart of flesh lies concealed the most spiritual sanctity; and the devotion to the Heart of Jesus has no other end than to raise to the most exalted holiness, by means of the senses, the hearts of men enthralled and degraded by the tyrannical empire of sensible things. The devotion to the divine Heart must then be clothed with sensible forms; but though the vesture be material, the substance is spiritual. To imagine that the benedictions attached to the exercise of this devotion, can be merited by the soulless accomplishment of certain exterior practices, would be to betray a woeful ignorance of its genuine nature. These practises are the means to acquire the true spirit of the devotion, but they do not constitute it, any more than the wearing of the Scapular does the devotion to the Mother of God: and consequently they cannot work, of themselves, those marvels of grace promised to religious bodies, as the peculiar fruit of this devotion.

In what then, strictly speaking, consists the devotion to the Sacred Heart of Jesus? We have said it more than once; but we are never weary of repeating a truth, on the practical intelligence of which depends the full accomplishment of the designs of divine Love, in behalf of all christians in general, but particularly of religious communities.

The essence then of this devotion consists in the union of the hearts of men with the Heart of the Man-God. When we will make with Him and in Him but *one heart*; when He will be for us the way, the truth and the life: when we will take Him for our model and endeavor to copy Him faithfully; when the accomplishment of His good will shall be the sole object of our ambition, when we regulate our thoughts by His; when, in all our actions we submit to the guidance of His Holy Spirit; when, conforming ourselves to the universal law of affection, we blend our interests with His, unite our desires to His desires, our prayers to His prayers, then—then we may be happy in the conviction that we are practising the devotion to the Sacred Heart of Jesus,—that we will reap the fruits which it yields; until such time, our generosity will poise the scale which metes out to us His graces and the fulfilment of His promises.

During the current month, this perfect practice of the devotion to the Heart of Jesus, will be the special object of our prayers. What we term the Apostolate of the Sacred Heart is not a work apart, nor a novel devotion. We beg our readers not to overlook this fact; for the principal aspect under which we must view this devotion, is that of producing between the divine Heart and ours the closest bond of affection, converting us into His docile instruments, and consequently His apostles. The purpose of the Apostleship of Prayer, is to effect this union and the means which it suggests, is the daily offering. But for some souls this is but a very inadequate expression of their devotion; they yearn for a universal and abiding union; they make a holocaust of themselves to Jesus Christ in return for His Heart. And who are these generous souls? They are those who, in the Apostolate of Prayer, constitute the advance guard—the reserve corps; they are the promoters of the Sacred Heart. And will the Saviour find less of these within the walls of the convent, than in the midst of the world? On the contrary, there each member should be a promoter and an apostle. In order to group together the promoters scattered throughout the world, to enable them to unite, interchange ideas and help each other, it was necessary to make laws, to prescribe a formula of admission and consecration. No such provisions are necessary for the apostles whom the Saviour has chosen and placed in the bosom of a religious society. Community life establishes and maintains among them the closest exterior bond,

and their re-unions are frequent, nay, almost uninterrupted ; it remains for them only to exercise their apostolate—to animate themselves more and more with the spirit we have described above. This then will be the object of our prayers during this month. Not that we wish that the least novelty should be introduced into religious communities, but we desire that their members should abandon themselves without reserve to the Heart of Jesus ; that they should divest themselves of self-love and personal interests, in order to put on the thoughts and feelings of Jesus Christ, inflaming their hearts with love for Him, and spending their energies and their influence in facilitating the accomplishment of His designs in themselves and in others.

If these prayers are heard, the effect will be to make of religious houses a veritable paradise on earth ; with this advantage over the celestial paradise, that its inhabitants may continually advance from holiness to holiness.

For after all, what constitutes the felicity of the blessed ? Is it not that perfect union with the source of all happiness which enables them to share the light, beauty, love, life and beatitude of God ? They are replenished with ineffable delights at the banquet of the Lord, and the joy of each, far from prejudicing the happiness of the rest, is enhanced according as he is united with them by charity. Such is the union which Jesus Christ longs to establish among His chosen ones on earth. Outside of religious communities this union is rarely unalloyed, and its delights are augmented in proportion as the influence of the Sacred Heart sways the subtle impulses of self-love. A Christian in the world may rise to the loftiest summit of the perfection of charity : but can he always be filled with its delights ? The world is the dominion of egotism. Hatred, jealousy, and resentment there domineer with a high hand. These men attach themselves to those only from whose friendship they can hope to reap some material advantage ; as to the others, it is considered sufficient to abstain from any overt act of displeasure towards them. But in religious houses this monster of egoism, foiled by the vows of religion, can wage but a feeble war on charity. Yet this enemy may even there assume subtle disguises and prove a serious obstacle to a perfect union of hearts. Mine and thine, the most implacable foes to this union, will dispute the ground on the score of an idea, a good work or the practice of a virtue. Whatever may be the nature and the sanctity of the motive, the union of hearts will be im-

peded, and thus, the merit for eternity which may be gained by the exercise of charity, is sacrificed, and the purest consolations which man can enjoy on earth are renounced.

How can this danger be avoided? How obtain that a hundred hearts may throb with one impulse—a hundred minds be swayed by one motive? How preclude that prolific germ of coldness and discord which springs from the clash of ideas and the conflict of jarring interests? There is but one power capable of effectually withstanding and triumphing over this enemy; it is union with the Sacred Heart of Jesus. Of itself this union cannot be effected; but when the love of the Heart of Jesus rules the members of the community, what was impossible before now becomes easy and seems to rise up spontaneously. For, when they strive to understand and accomplish His designs, He on His part exerts the power of His grace and the efficacy of His love to unite them in one common bond. *Let them be one.* Why should not His ardent yearnings be realized where the accomplishment of His wishes is the sole ambition of all?

How many other blessings accompany this perfect union! Self-love is annihilated; for individual interests and the claims of charity cannot meet and embrace in the Heart of Him who gave the world the strongest proof of love which man can offer to his fellow-man. The continual practice of fraternal charity, that joy of religious life, yields an abundant harvest of merits, arising from a series of little sacrifices which throw into bolder prominence the beauties and blessings of union, like shadows among the lights.

This union gives a wonderful efficacy for the accomplishment of the works which each member of the community may undertake. As each was weak and easily depressed when pursuing his task alone and unaided; so now he becomes a host in himself when sustained by the coöperation of the others, guided by their combined lights, encouraged by their example. Each one possesses a treasure of natural strength, the capabilities of which he little suspects, and which is intensified, beyond all computation, by the action of grace. The reason why we do not explore this mine of interior wealth is, because we mistrust ourselves, we want confidence; and this arises from a lack of encouragement. The proper understanding of the devotion to the Sacred Heart is an effectual remedy for this infirmity. For it impels those who are anima-

ted with its spirit to succor and encourage one another. The action of the good spirit tends to expand and cheer, while the evil spirit labors to contract and disquiet. The moment the members of a religious community acknowledge the Sacred Heart as their supreme master, they immediately begin to act in harmony with the impulse which It gives. The weaknesses and shortcomings of their brethren disappear before the consciousness of the signal proofs of esteem and love which the Saviour daily gives them, and the all-powerful succor He offers them. Filled with these great ideas, they believe they cannot too much reverence those whom God has so highly honored, and they will be the more ready to cheer and console as the danger of discouragement is greater. *Let us raise our hearts.* Such will be the formula of their mutual relations; and there can be no more powerful stimulus to inflame the ardor of the strong and heal the infirmities of the weak.

Truly wonderful are the capabilities of a religious body animated by this spirit; but when the members are united by these salutary relations their power of doing great things for the glory of God is incalculably augmented. And why should it not be thus? What are, in fact, religious bodies but different battalions of the chosen band which constitutes the royal guard of the God of armies? Their uniform may vary, their equipment differ, they may not all answer to the same countersign: but do they not battle under the same commander, the same banner, and face the same foes? To betray their chief would be to compromise their dearest interests—resign their fairest hopes: to suffer even the shadow of division and rivalry to overcast their ranks would be to imitate the weakness of their enemies. There was a time when a division in the religious camp would have been detrimental—to-day it would be fatal—murderous. Do we not stigmatize as traitors to their country those regiments which, amid the carnage of the battle-field, resent injuries inflicted during the leisure of the garrison? It does not suffice that they who have abandoned all to follow Christ, do not recall in the hour of peril quarrels forgotten forever. Our Leader demands more than this—He demands the closest union among all the soldiers. Surely from none has he a better right to expect the accomplishment of the dearest wish of His Heart, *that they be one*, than from those who profess to surrender themselves entirely to Him. Among all the rules of religious this one is preëminent; nay, the rest are but the application

and development of it: it is the great law of charity. And we may affirm that the obligation of being intimately and mutually united is the first which religious contract by their profession, since union is the mark and the fruit of charity.

We should never lose sight of this duty; and its practice will never be difficult where the Heart of Jesus finds faithful servants and devoted apostles. How easy it is to rise above petty personal considerations, once we have learned to appreciate and love the interests of the Sacred Heart! We no longer think of the color of the uniform of our fellow soldiers, or the number of their battalion; but wherever we find a valiant follower of Christ, we are happy to avail ourselves of his coöperation and laud his success. The love of the Sacred Heart establishes among different orders a fusion of interests and a community of sentiment, unknown among the members of the same order who are animated by a different spirit. We say what we know, and what the consoling experience of every day confirms. The Heart of Jesus has deigned to use our Apostolate as a means to secure this end so dear to Him, and of all the many graces with which he has blessed us, there is none which we value more highly. We will not cease to beg Him daily to extend this fruitful union more and more, and to plead with our Associates in behalf of a cause which is preëminently the cause of God. We will cheerfully bear the reproach of being importunate and tedious; the same charge was made to St. John when he inculcated incessantly the same lesson to his disciples. Others may represent and advocate, under various aspects, the rich and multiform devotion to the Sacred Heart. For our part, we will never weary of returning to the same point, for this is before all others the ardent desire, the interests, the command of this divine Heart: *Let them be one.* A union of laics, of priests, of religious; a union of all with Christ, a union of all in Christ; this will transform us all into Apostles, and enable us to establish His kingdom on earth.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars.

I offer them, in particular, for those who have renounced all to follow Thee and to live only for Thee. O Jesus, grant them the grace to renounce themselves entirely, to live in the closest union and to devote

themselves without reserve to the accomplishment of Thy will in all things.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

I wish most sincere thanks to be offered to the Sacred Heart for a person who had been recommended two or three times. He has now abandoned his intemperate ways and has approached the Sacraments.

After many prayers and several appeals to the charity of the Associates, we have obtained an important conversion to our holy faith, for which I wish to return thanks to the Sacred Heart of our dear Lord.

Sincere thanks are offered to the Sacred Heart of Jesus for recovery of health ; for a favorable change in a very unpleasant position, and for all the graces and favors received the past month. Please thank the Sacred Heart for the happy death of one who was recommended two years ago.

Thanks to the Sacred Heart are offered by seven persons for many graces and blessings obtained, and by one person for the cure of Rheumatism.

I beg to return thanks to the Sacred Heart, through the Associates, for a temporal favor, asked for thirteen months ago.

Please to return thanks for ten favors received, and some petitions partially granted. A Protestant husband after twenty years of indifference in religion, has at last taken measures, to be received into the Church. Thanks to the Sacred Heart and the Apostleship of Prayer to which he was frequently recommended. Thanks also for the grace of gaining a tepid soul to religious perfection, by means of the holy Mass and the devotion to the Sacred Heart. Please to return sincere thanks for the great grace and success of our retreat, as well as the

many other favors which followed. Three persons return thanks for favors obtained.

Please return thanks to the Sacred Heart, for the recovery of the health of a young man who had been ill for over a year, he had been recommended to the Apostleship of Prayer. Many thanks are returned to the Sacred Heart for the rapid improvement of a young student in College, also for the preservation of a family of children from an epidemic disease.

Thanks are returned to the Sacred Heart for the grace of a happy death.

Many thanks to the Sacred Heart of Jesus, for the success of the temporal affairs of a church. Also for the conversion and reception into the Church of a married lady. Please thank the Sacred Heart, for the conversion of my father which seemed miraculous.

We return thanks to the Sacred Heart of our Lord, for the cure of a religious who suffered greatly with a cancer. Fervent thanks are returned to the Sacred Heart of our dear Lord for many special graces received during the past month. Thanks are returned for means to pay debts—request granted even before its publication in the Messenger.

Thanks are returned to the Sacred Heart, for the perfect cure of an insane man. He was recommended to the prayers of the Association a few months ago.

Return thanks to the Sacred Heart of Jesus, for the happy death of the father of a family. Also for the conversion and happy death of a Protestant lady, and for two temporal favors.

Please unite with us in fervent thanksgiving to the Sacred Heart for many spiritual and temporal favors obtained during the past month.

Thanks are returned for the religious vocation of five of our pupils, who, notwithstanding much opposition, entered the novitiate about two months ago. Thanks to the Sacred Heart for the conversion to the Faith of two persons.

We desire to return thanks to the Sacred Heart for the success of a mission in the parish, several persons who had neglected their duties for fifteen and twenty years, approached the Sacraments.

Please return thanks to the Sacred Heart of Jesus for many favors received since Christmas, six or more intentions had been recommended in each *Messenger*, and all obtained but two. Among them is the

reformation of a confirmed drunkard, and his return to the practice of Christian duties, after four years of neglect and non-attendance at Mass. He had arrived at so frightful a state that he no longer believed in eternity or a hereafter, and contemplated suicide. Recommended in the March number of the *Messenger*, he approached the Sacraments during Easter time and three times since, hearing Mass regularly on Sundays, and gives great consolation to his poor parents. Also most grateful thanks for the return to the Catholic Faith, of a young convert, for the past four years an Apostate. She was received into the Catholic Church, when only nine years old, in company with her eldest sister, shortly after their mother's death, but a year after was removed by an aged Protestant relative from all Catholic influence and deprived of her faith, was induced to unite with a Protestant sect, and every means was taken to instil into her a hatred of Catholicity. She was recommended in the April number, and before the end of the month, a strange and unexpected circumstance, caused her to return to her eldest sister, but in such dispositions that it seemed impossible to accomplish any good in her, so determined was she to resist all authority of Catholics. She was again recommended, and shortly she became a changed person, docile, seeking instruction, and opening her mind to conviction. She received again the gift of Faith, made her Easter duties, and is a most devout and fervent Catholic; and has by her zeal converted one Protestant, and brought back to their duties faithless Catholics; attends Mass daily, and receives Holy Communion as often as her confessor permits.

Please return thanks for me, to the Sacred Heart of Jesus, for the great improvement of a young man, recommended last fall.

Please thank the Sacred Heart for the grace of the last Sacraments granted to a sick man who had neglected his duty for some years, and is now very well prepared for death. Thanks to the Sacred Heart for the reformation of a young man who had neglected his duties; he made his confession and died happily. Also for news from a young man thought to be lost. Please return thanks to the Sacred Heart for several favors, especially for the reconciliation of some relatives.

Please thank the Sacred Heart for the reformation of my father who was a drunkard.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

DECEMBER, 1876.

Vol. 3, No. 12.

Devotion to the Immaculate Heart of Mary.

(Concluded.)

OBJECT OF THIS DEVOTION.

The object of the devotion to the Immaculate Heart of Mary is two-fold, *material* and *spiritual*; the former secondary, the latter primary.

The material object is the material heart of the Mother of the Word Incarnate.

The spiritual object is her spiritual heart, that is to say, the ardent charity with which she was inflamed for God, as well as that which she bore towards men. There is neither distance, separation nor opposition between these two loves; it is precisely because she loves God that Mary loves us, and the more perfectly she loves God the greater her affection for us.

The love which Mary bears us is similar to that manifested towards us by her Divine Son when, while on earth, he sought sinners rather than the just; our condition as sinners, far from opposing an obstacle, is rather a claim upon her. In this point, as in all others, Mary walks faithfully in the footsteps of her Son and model, and if she loves the just with a love of complacency because of their virtues, the love of compassion and mercy which she feels for sinners is still greater, not because they are worthy of it, but because of their greater necessities. Finally the material heart of Mary, by means of which we should raise our thoughts to the spiritual, is ordinarily represented not only with

flames escaping from it, which figure her love, and crowned with flowers, emblems of her virtues, but also pierced with a sword, to call our attention to her sorrows.

III.

The end proposed by devotion to the Immaculate Heart, is to urge us to a greater love towards Mary; for this object we are invited to consider her heart which is the most perfect master-piece which nature and grace combined have ever formed of a simple creature;—besides this, in our regard, it is the heart of the most tender of mothers who loves us far better than we love ourselves. In these two considerations is to be found her claim upon our love; can we refuse it?

This general end contains several partial ones, some of which it will be well to indicate: such as gratitude towards Mary, confidence in her, lively compassion for her sufferings, and imitation of her virtues.

The love of Mary for us merits our *gratitude*. The efficacy of this love is shown in the blessings she heaps upon us. The graces we are constantly receiving are, it is true, the fruit of the merits of Jesus; but these graces He has deposited in the hands of Mary, constituting her the treasurer and dispenser thereof. She is the channel by which God's favors are conveyed to us. When we call to mind all that we owe to the loving heart of Mary, it will surely be sufficient to excite in us the liveliest feelings of gratitude towards her.

When we picture to ourselves an image of this Immaculate Heart, we are irresistibly moved to *confidence* in it. We can hardly fitly express the tender affection of Mary for all men, but especially for sinners; if therefore she loves us so much, why should we hesitate to put our trust in her? Does not the Church address her: "*Spes nostra, Salve.*" She *can* and *will* obtain for us all that we need. If in the natural order we see mothers every day accomplishing so much for their offspring, what may not the heart of Mary in Heaven obtain, through her intercession with the Sacred Heart of Jesus, for us her children, especially when there is question of our eternal salvation, of snatching our souls from Hell, or opening to us the gates of Heaven?

The Holy Fathers and Doctors and the Liturgy of the church have assigned to Mary the title of Queen of Martyrs; let us not refuse her the tribute of our compassion. The martyrdom of Mary was more

cruel than the torments of all the martyrs put together, for she suffered not in the flesh but in heart and in soul; it was also longer in duration; for from the moment of the prophecy of Simeon until her death, it had no respite. Moreover it exceeded all others in intensity, for her incommensurable love for her Son and for us was the executioner that tortured her; and this it was which caused her to experience something analogous to what our Lord Himself suffered. For this reason, in order to express the sorrows of Mary, we use the word *compassion*, which signifies suffering shared, endured in common, though in a lesser degree, with the King of Martyrs. Can we remain insensible while contemplating the Heart of Mary pierced with a sword of sorrow? Shall we not compassionate, that is associate ourselves with the sufferings of the Mother of God, who is at the same time our Mother? But let not our sympathy remain sterile. We cannot, it is true, dry up the source of Mary's tears, but we can take from them something of their bitterness. Mary weeps over the outrage done to God by our sins and the misfortunes which sinners draw down upon themselves by their impenitence. Do we wish to comfort her? Let us be zealous in carefully avoiding the smallest faults ourselves; let us endeavor to save souls by our prayers, by our example and our sacrifices, and thus bring back to God and to happiness so many sinners whose disorders deprive Him of His glory and condemn them to frightful torments in the life to come. This is the kind of compassion which Mary expects from us and which alone is agreeable to her.

The instinct of love is imitation; some one has called it a painter, who in all the figures which his pencil traces upon the canvas, reproduces unconsciously the features of the object which has captivated him. The imitation of Mary is inseparable from the love which we should bear her. It is true that there is a more perfect model proposed to us, no less than Christ Himself, whom we should strive to resemble; but the superhuman sanctity of the Word Incarnate, although it excites our admiration, while considering it, at the same time is apt to intimidate our weakness or dampen our courage, when there is question of imitating it. In presenting to us Mary by the side of Jesus, God has had pity on us and has come to our assistance. In the person of Mary, a daughter of Adam like ourselves, God sets before us an accomplished model, but one more adapted to our weakness, at the same time that it

is only a faithful copy, an exact imitation of Jesus. Let us therefore courageously strive after the virtues which adorn the Heart of Mary ; her purity, her humility, her patience, her recollection, her spirit of prayer,—let us endeavor like her, to be humble, obedient, faithful to grace, a friend of labor, of poverty, of silence ; let us have, like her, a firm faith and an unbounded trust in Providence ; a hope which nothing can shake, an ardent love of God and our neighbor, let us spare no effort to approach as near as possible to that high and sublime sanctity which, increasing each moment that she lived upon the earth, has established her to-day Queen of Heaven, as much by her merits as by her dignity of Mother of God.

IV.

The motives which should attach us to devotion to the Immaculate Heart of Mary are, proportionably the same as those which recommend that towards the Sacred Heart of Jesus ; namely, that our Lord Himself desires it, that it recommends itself by its solidity, its opportuneness, and the advantages to be derived from it.

The wish of our Lord that we should honor the heart of His mother was sufficiently manifested by the circumstances under which this devotion, already in existence, although for some time dormant, was suddenly revived among us. This we have already pointed out in the foregoing article.

Nothing can be more solid or better founded than this devotion to the immaculate heart.

The heart of Mary is the noblest part of the body of the most privileged of creatures, the queen of angels and of men. It is this heart which furnished the blood that flowed in the veins of Jesus and which became the ransom of the world ; this heart is the organ of the purest, the greatest, the holiest soul, after that of Jesus, which ever has existed or ever can exist ; it is the instrument of the greatest love which God has ever received from any creature, and from which He derives the most complete glory. It is the most august sanctuary inhabited by the Holy Spirit, and enriched with a profusion of His most perfect gifts. In a word, the heart of Mary most closely resembles that of Jesus, and is so agreeable to Him, that He prefers it, not only to any other one, but to all others collectively.

After all, devotion towards the Immaculate heart is but one method of acquitting ourselves of our duty to Mary. And why should we fear to go too far? Is our heart so precious that we might do too much in consecrating it to her? Tradition does not understand it so, nor did he who cried out: "*De Maria nunquam satis!*" God Himself has invited us to honor her by His example; the love which He has shown for Mary, and the glory with which He has surrounded her, have placed her in a position high above all other creatures. Shall we then be blamed for paying her reverence?

The heart of Mary brought us forth in sorrow at the foot of the cross of her Son; her heart is that of our Mother, and God Himself has recommended us not to forget the groaning of her from whom we have received our life; it is at the same time that of the Mother of our God, hence, devotion towards her, instead of diminishing the worship of God, is its complement and perfection, because it all refers to Him. Can God take it amiss that we are full of respect and veneration for her from whom He has received life? Would He not on the contrary have reason to complain if we showed only coldness and indifference for His Mother?

The *opportuneness* of this devotion is sufficiently apparent. When was this world ever so truly called the "Valley of tears" as now? Do we not see sorrow and distress on every side; eyes that weep and hearts broken by affliction? Is not our greatest need to be consoled and helped? And where shall we find this, if not in the heart of Mary? The world is full of such consolers as tried the patience of Job; they irritate the wounds of the soul instead of healing them. The heart of Mary is that of the model woman of whom the Scripture says: "When the woman is absent, the sick man sighs without assistance." Religion alone possesses the art of consoling, but no one to such a degree as she who is invoked as the "Consoler of the Afflicted."

The heart of Mary will console us because it is capable of deep commiseration. The sources of pity are dried up in the heart by egotism, the germ of which was deposited in the soul by original sin, and developed by subsequent faults; innocence, on the contrary, preserves the treasures of the heart and is prepared to pour them out upon all unfortunate objects worthy of compassion. The heart of Mary being Immaculate from the beginning, is especially predisposed to be moved in our favor.

The heart of Mary will *console* us, because it has suffered so much. Whoever has not wept himself cannot wipe away the tears of others. Who can bind up the wounds of his neighbor, who has not first healed them in himself? Mary knows sorrow by experience; from Bethlehem to Calvary, her life was one long agony, so that she is justly called the "Queen of Martyrs." She will not only console us, but she will finish her work by delivering us from the evils which surround us. We are stricken down because we have drawn upon ourselves the anger of God by our sins; we acknowledge ourselves guilty, but we do not dare to address ourselves to God directly, so much are we in awe of His justice. Who will obtain a reconciliation? Ah! let us turn to the "Refuge of Sinners," she will make our peace with God, her heart has not been charged to uphold the interests of justice, but only to extend the domain of mercy. She is all-powerful with Jesus.

As to the advantages which this devotion will procure for us, it is true we have no special guarantees for them, but we do not complain of this, since we have something better than any promise, in the realization of all the blessings we could hope to obtain. Promises relate to something in the future; but they are superfluous when we are already in possession of the good desired. We know that this devotion to the Immaculate heart has been in the past, as it continues to be in the present, a means of obtaining the most signal favors from heaven. What more can we desire?

In embracing this devotion we acquire a new claim upon Mary, who has made manifest her wish that her heart should receive our homage. If we accept her invitation she is so benignant, so generous, that she will come to our assistance without waiting for us to ask her; if she sees us docile to her voice and animated with respect, love and confidence towards her heart, there will be no limit to her bounty. She will not allow herself to be outdone in generosity, but will repay us a hundred fold for what we do for her.

Let it not be forgotten that devotion to Mary, and consequently to her amiable heart, is a pledge of abundant blessings, is characteristic of the elect, is a token of predestination, according to the Doctors of the Church. In fine how happy for us if we could flatter ourselves that devotion to the Sacred Heart of Jesus had taken full and firm possession of our souls! To obtain this grace from Heaven there is no means

more sure, more prompt and easy than recourse to the heart of Mary, which will conduct us infallibly to Jesus. These two hearts are never separated; he who finds one finds the other. Mary disposes of the Heart of Jesus, inclines it to whom she pleases, exercises over it the greatest influence.

V.

PRACTICES OF DEVOTION TO THE HEART OF MARY.

This devotion should be both *Interior* and *Exterior*.

Interior.—We should endeavor to penetrate ourselves with such sentiments as the study of this heart is well calculated to inspire; such as respect for her unequalled dignity, love for her perfections, gratitude for the graces received through her intercession, unlimited confidence in her goodness and power, compassion for the sufferings which she has endured, and a desire to repair the many outrages which she receives.

Our *exterior* devotion should consist of certain acts, springing from the sentiments we have just pointed out; such as to wear an image of the heart of Mary, or to keep one in some convenient place, to which to turn our attention from time to time; to celebrate the feast of the Heart of Mary on the Sunday after the octave of the Assumption, the two feasts of the Dolors of Mary, one on the Friday after Passion Sunday, and the other the third Sunday in September; to prepare for these feasts by a Novena or Triduum; to perform some religious exercise during the Month of August, which the piety of some prompts them to devote to the honor of the Immaculate Heart; to recite occasionally an act of Consecration; to belong to some association, especially the Archconfraternity of Our Lady of Victory in Paris.

VI.

MEANS OF ACQUIRING THIS DEVOTION.

Devotion to the Immaculate Heart is obtained by prayer, by study of the Immaculate Heart, and by the exercise of the exterior practices above mentioned.

St. Alexander and his Companions.

Alexander was the successor of the blessed Evaristus in the see of Peter. By the holiness of his life, by his burning zeal and the wonderful faith which animated all his actions, he brought to the fold of Christ great numbers of his fellow-citizens—among them many Senators and also Hermes, Prefect of Rome. The conversion of the latter—who, together with all his household, consisting of more than twelve hundred persons, received Baptism at the hands of the holy Pontiff—created so great a stir in the City that it induced the Emperor Trajan,—who was then in the East—to send Aurelian, one of his chief officers, to Rome that he might enforce the laws against the Christians.

On his arrival in the city, Aurelian was received with every demonstration of joy and welcome. For the priests of the idols had persuaded the populace to gratify in this manner the vanity of the imperial deputy, that thus they might the more easily impel him to enter into their designs of extinguishing the very name of Christian. Wherefore, also, amidst the shouts of welcome which greeted him, Aurelian heard repeatedly from all sides the cries of “To the flames with Alexander the Christian Pontiff,” and, “Death to Hermes, the Prefect, who has destroyed his household gods and taught his people to abandon our temples.”

In consequence of these clamors of the people, Aurelian had Alexander forthwith arrested and sent to prison. After which he gave orders to the tribune Quirinus to put the Prefect in chains, and hold him in safe keeping at his own residence.

While the Tribune had the noble prisoner in charge, knowing that sooner or later, he should have to appear before Aurelian and suffer the penalty of the law, unless he consented to abandon his religion, he thought that it would be an act of kindness on his part if, by some means or other, he could prevail upon him to return to the worship of the gods. For this purpose he sought an interview with Hermes and said to him :

“What is the reason that a man of your rank suffers himself to be subjected to this degradation? How can you thus calmly give up the honors which, as Prefect of the city, you were wont to receive, and

patiently permit yourself to be put in chains, as if you had never been more than a private citizen?"

"I have not lost my prefectship," answered Hermes, "nor the honors attached thereto: I have simply made a desirable change. For all earthly dignities may be lost or taken away; but heavenly dignities are permanent and not subjected to the fluctuations of human affairs."

"I am astonished," said the Tribune, "that a man of your good sense should forget himself so far as to give credence to the absurd opinion that, after this life, there is another, in which he may enjoy comfort and happiness. Do you not know, that, after death, the ashes of the human body are so reduced to nothingness that of the very bones not a particle remains?"

"Not longer than two years ago," replied Hermes, "I used to talk as you do now. I then endeavored to persuade myself that the present life was the only one wherein happiness was to be found. But, by the mercy of God, my eyes have been opened to the truth and I now fully understand that the joys, as well as the sorrows of this life are neither real nor abiding."

"If you can prove this to me, I would willingly believe as you do," said Quirinus.

"The blessed Alexander who is now in prison, has made me clearly see all this," said Hermes.

When the Tribune heard the name of Alexander, he grew very indignant and, interrupting the Prefect exclaimed: "My noble Lord, illustrious Hermes, take back your prefectship, return to your senses: enjoy all your possessions, which shall be restored to you. Aurelian, in the name of the Emperor, authorizes me to make you these promises: reject not his generous offer. He puts only one condition: sacrifice to the gods of the Empire. If you know your own interest, follow my advice, and revenge yourself upon your enemies who are even now rejoicing over your misfortunes."

"Did you not desire me to give you a reason for my belief?" asked Hermes. "How comes it that you are all at once unwilling to listen to me?"

"That is easily explained," answered the Tribune, "I requested you to show to me that your change of belief was founded on reason and good sense; but you quote to me the authority of Alexander, a magician,

whom I was obliged to put in prison. How could I listen to you after hearing the name of that miserable wretch, who, by his cunning devices, has succeeded in deceiving yourself, as well as many other citizens. How is it possible, my Lord, that you could suffer yourself to be imposed upon by a juggler, as if you were an untutored rustic? But, perhaps, the poor man is himself mistaken and will only discover his error when he is about to be thrown into the flames for his wicked deceptions. If he have any power, here is a chance to show it! let him free you and himself from these bonds."

"Such also was the saying of the Jews," replied Hermes, "when Jesus Christ, my Lord and Saviour, was hanging on the Cross. For they mocked and blasphemed Him, and, defying His power, said with lying tongues: "If He be the Son of God and the King of Israel, let Him now come down from the Cross and we will believe Him? And He, had He not known their corrupt and treacherous hearts, would doubtless have worked a miracle to save them."

"If what you say is true," said the Tribune, "I will repair at once to Alexander and say to him:—If you desire me to believe that you worship the One true God, and that you are His herald, let me find you in company with Hermes at my dwelling, or let me see Hermes with you in your prison,—and I will believe all your teachings."

"Let it be so," replied Hermes.

"But observe, I will more than double his chains and the number of his keepers, and tell him to meet you here about the hour of supper. If he can do this, I must needs confess that he possesses a power greater than that of other men, and I will lend a ready ear to his words."

Thereupon he hastened to the place where Alexander was kept a prisoner and related to him all that had passed between himself and the Prefect Hermes. After which he saw to it that, under his personal inspection, the bonds were doubled as well as the number of the guards and then went his way.

As soon as Quirinus had left the prison, the holy Pontiff betook himself to prayer, saying:

"Lord Jesus Christ, who didst place me in the chair of Peter, Thy Apostle, hear my prayer. As formerly thou didst send Thy holy Angel to free him from prison, so now send him in like manner to me, Thy

unworthy servant, that this night he may lead me to the apartment of the blessed Hermes and guide me back—yet so that my absence from this place may not be known to my keepers.”

His prayer was heard. At the beginning of the night, when all was silent, Alexander saw before him a little child bearing a lighted torch in his hand. The servant of God was so filled with wonder that he thought at first it was only a dream. But the child said to him :

“ Follow me.”

“ As Christ my Lord liveth,” replied the Pontiff, “ unless thou kneel down with me and recite the Lord’s Prayer, I will not follow thee.”

The child, who, to all appearance, seemed not to be more than five years of age, immediately kneeling down, said the Lord’s Prayer. Then taking the holy prisoner by the hand, he led him to the window of the apartment. Instantly it flew open, and they, passing through it, in a few moments stood in the presence of Hermes, at the house of the Tribune—the doors of the room remaining closed. After a while, Quirinus, anxious to see what would be the upshot of their agreement, opened the door, and, beholding the two servants of God with their arms extended and absorbed in prayer, was greatly frightened ; because the light of the torch, for the presence of which he could not account, threw such a dazzling brightness through the room, that he became wholly confused. They, however, seeing him in this trouble, instantly came to his relief, saying :

“ Since you put it as a condition, that you would not believe our doctrines unless you saw us two,—who were at a distance from one another in body, although intimately united in spirit,—brought also visibly together, you must confess that your wish has been satisfied, and that you cannot honorably recede from your agreement. Yet, do not imagine that it was for the sake of securing our liberty you see us this moment freed from our bonds. In the morning, you shall find us again in chains and secured as before. All this is done to release you from the bonds of sin and the slavery of the devil, and to convince you that Jesus Christ, the Son of God, is Himself the true God, who hears the prayers of them that believe in Him, and grants to them whatsoever they may ask in His name.”

Nevertheless the Tribune was not yet inclined to yield to the evidence of his senses, and said :

"Is it not possible that what I behold may, after all, be simply the effect of your skill in magic?"

"Was it then for our sake that this was done?" replied Hermes. "Was it not because you said, you would believe as I do, were you to see what you now witness? Disregard not this favor, which Christ our Lord has granted you; for He does not perform these miracles without a purpose. Whilst He conversed with men upon earth, He healed the sick, cleansed lepers, gave sight to the blind, restored the dead to life; very many persons witnessed all these wonders, and yet how few believed in His doctrines! Think you that they, who refused to believe, shall escape condemnation? To come more closely to the point; what, do you imagine, should be my destiny hereafter had I been unwilling to listen to the teaching of this holy Pontiff Alexander? Listen how my own conversion to the Faith was brought about."

"I had an only son, who was successfully pursuing his studies; but he was of a weak and sickly constitution. At the suggestion of his mother, we took him to the temple of Jupiter, and there offered sacrifice to all the gods, and bestowed liberal gifts upon the priests, in the hope that, by their prayers, we might obtain his complete restoration to health. But, in spite of all this, he continued to languish, and at last, to our unspeakable grief, he died. An old servant of mine, who was now blind, but who had nursed the boy in his childhood, hearing of his death was deeply afflicted and, bathed in tears, she loudly upbraided me saying:

"Had you taken your beloved child to the shrine of the blessed Peter, and believed in Christ, the boy would this day be alive and well."

"If thou hast so easy a remedy at hand," I replied, "how comes it that thou did not get cured of thy blindness?"

"Because, during the five years since I lost my sight," she answered, "I never thought of believing in Christ."

"Well then," I said, "go, and believe in Christ. And if Alexander, the Christian Pontiff, restore thee thy sight, I am ready to believe that he can give me back my darling boy."

I sent with her a trusty servant to guide her on the way. It was about the third hour of the day when she left my dwelling. Three hours later, she returned with her sight perfectly restored. Before we had time to give expression to our astonishment, she took the lifeless

body of my son in her arms, and returned to the blessed servant of God, with such vigor and sprightliness that the youngest and strongest of the attendants were hardly able to keep up with her. Arrived at the residence of Alexander, she laid the body at his feet and said :

“ May I become blind again, if it be God’s will ; only let this child be restored to life.”

“ May Christ our Lord raise up the boy,” replied the Pontiff, “ without taking away from thee the blessing of sight, which He hath mercifully bestowed upon thee.”

“ Then calling upon the name of the Lord, he blessed my child, and instantly led him to me not only alive, but perfectly restored to health. Seeing this, I threw myself at the feet of the holy man, and besought him to make me a Christian ; for I could not possibly doubt of the truth of a doctrine which received so marvelous a sanction from on high. Since then I have placed my son under the guardian care of Alexander ; I have given freedom to all my slaves, after making an adequate provision for their support ; the remainder of my possessions I have sold and distributed the amount among the suffering and the poor. And now that I am at ease, and no longer encumbered by the things of earth, I fear neither the confiscation of my property, nor the wrath of man, but I hope that I shall have a portion with them who, for the sake of their faith in Christ, the Saviour of men, generously lay down their lives.”

Quirinus hearing these things was greatly moved, and, throwing himself at their feet, said :

“ May Christ the Lord save also my soul by your means. And as a sign that he is willing to do so, I am bold to make a request. I have a grown up daughter—a virtuous and comely maid. Her I desire to give in marriage to a person of distinguished rank ; but she is afflicted with an ugly swelling in her neck. If you deign to heal her, I will give her all my wealth, and serve Christ after your example.”

“ Go, and take her to my prison,” said Alexander, “ I will heal her there.”

“ But since you are here in my house,” exclaimed the Tribune, “ how can I expect to find you in your prison ! ”

“ Do as I say, He that has brought me to your house, will also take me hence.”

Quirinus withdraw, leaving the door of the room unlocked ; but they insisted that he should put everything in the same condition in which he found it when first he entered.

To be Continued.

Correspondence between an Aged Count and a Young Convert.

LETTER XVI.

THE COUNT TO HENRY.

INNSBRUCK, 1838.

My dear Henry :

Your heart is too exquisitely formed, not to feel compassion for the woes of others. You have however experienced, that when the victim, although frequently admonished of his danger, is obstinate in turning a deaf ear to good counsel, and rushes with eyes wide open to his ruin ; and when every motive of justice calls for the punishment of the criminal ; then the pain which we feel for him is lessened. This is precisely the case of the fall of the Greek empire, destroyed by the arms of Mahomet II.

On the 29th day of May, 1453, after a desperate defence, and much valor shown, the Turkish arms made their way into Constantinople. The people inside as soon as they became aware of the fact, rushed headlong for safety to the Great Church, as St. Sophia's was called. But this only served to make the slaughter more complete and immediate, for the Turks penetrating in slew without mercy ; and the few whose lives were spared, were dragged out of the temple, the women by the hair of their heads. While these horrid scenes were being enacted there, the sword of the conqueror was exterminating the inhabitants everywhere else in the city, without regard of persons, whether they were old or young, infants or noble ladies, lay or religious,—all were indiscriminately massacred. Yet a multitude still remained : these were reduced to slavery ; wives separated from their husbands, children from their parents, the aged and infirm left without assistance ; and the multitude of slaves were crowded into galleys, carried off to Africa or Asia and sold like animals.

These were the festive celebrations with which the haughty Mahomet II. made his triumphal entry into the desolate Byzantium; and as if to insult God, proceeded to take possession of the throne of the Great Church. It would be difficult to find a parallel to the ruin of Constantinople, except in the fall of Jerusalem, which originated in the same cause. How often had not God warned this hardened Jewish people, now by prodigies, then by promises and threats, again by scourges, and finally by the presence and preaching of His Divine Son, the long-promised Messiah. Yet it was fruitless; till the crash at length came. The ruin of the Greek empire had a similar history to precede it.

The line of Byzantine Emperors presents, with few exceptions, a sad succession of unheard-of barbarities, of jealousies, scandals, profanations, double-dealing and heresy. On the other hand, the fickle, inquisitive, talkative Greeks who had kept the simplicity of their faith, soon allowed themselves to be seduced by the heresies which laid waste the lower part of the Empire; and Arius, Nestorius, the Monothelites, Iconoclasts, found adherents among them. Then, through Photius, a school of extravagant pretensions came to exist in the Greek hierarchy; arrogating to themselves the title of Universal Patriarchs; because they were jealous of the Primacy of the Roman See.

God admonished the Greeks in divers ways, to return to a saner frame of mind; nor did He omit to scourge them with frequent incursions of the Mussulman, who committed great havoc and encroached largely upon the bounds of the Empire. However, in answer to these warnings, the Greeks turned a deaf ear as usual, and persisted in growing more than ever separate from Catholic unity. But towards the middle of the eleventh century, God raised another people, ferocious and warlike, which made Byzantium tremble during three centuries, and finally sacked it.

When the Paleologist dynasty mounted the throne, Michael, the first of them, to make himself safe, threw John Lascaris into prison. But the Latin arms threatened him, and to ward them off, he feigned a return of the Greeks to Roman unity and so secured the mediation of Urban IV.; and, to deceive the Pontiff thoroughly, he sent legates to the Council of Lyons, with powers to abjure the schism in his name. Moreover, he endeavored to cheat in his own favor the holy King of France, Leo IX. Andronicus II., the son and successor of Michael,

practised less deceit than his father, and was an open schismatic, However the next Andronicus, third of the name, by the advice of his faithful friend and minister Kantakuzene took active steps towards restoring Catholic unity. But the spirit of schism was rooted in the nation, and the measures had no effect. Affairs remained in this condition under John, the son of Andronicus, and under Emmanuel, son of John, until the well-merited sword of vengeance was drawn again, not only in the repeated inroads of the dreaded Sultan, Bajazet, but also in the attacks of a still more formidable enemy, the Tartar Tamerlane, at the head of countless hordes. He could swallow up the whole Greek empire in a single onslaught. All these warnings from heaven terrified without converting the Greek people. But God still showed patience and inspired John II., Paleologus, son and successor of Emmanuel, to attend in person the Ecumenical Council assembled at Ferrara by Eugenius IV. Demetrius, his brother, accompanied him; along with Joseph, patriarch of Constantinople, and other prelates and persons of distinction: among them was the illustrious young patriarch of Nicea, who sincerely submitted to the Church, was adorned with the purple, and is known by the name of Cardinal Bessarion. Isidore, Archbishop of Kief, adhered likewise to the Roman See, and being subsequently made Cardinal was despatched by Nicolas V. with succors for Constantinople in its last fatal struggle. Pope Nicolas felt great pity for the Greeks remaining as they did persistently in their error; and he predicted their irreparable ruin if they would not repent. But they would not, and the ruin came.

You see, my dear Henry, to what pride comes! It blinds the intellect of a people as of an individual, it substitutes error for truth, and darkness it will call light, notwithstanding imminent chastisement. Take for a sample one of the most opulent magnates of Constantinople, and one of the most fanatical schismatics, the grand duke Notaras; who did not hesitate to say, that he would rather submit to the turban of the Turk than to the tiara of the Pope. This imprecation was not exactly fulfilled; for soon after the Sultan's entrance into the city, he and his sons had their heads broken for them. You might say to me, that though instances of this kind are not rare, still many instances are witnessed in which impiety seems to prosper; and persons, who by a course of crime have acquired honors, power and prosperity of every

kind, have during long years, to the end of their lives, enjoyed the fruits of their iniquity. This is very true, my friend, and it is true at the same time that this fact is a temptation to weak minds; but what is remarkable about it is, that it is only a proof of things not finishing with time. By granting some of them a long life and prosperity, God means either to reward some good works of theirs, amid their many wicked deeds; or to give them time for repentance; or he intends to purify by their means, and to perfect his elect and to give them more merit for their faith and more glory in the next life; or, in fine, for other motives unknown to us at present but which will be revealed in their own time and will be found altogether conformable to the Divine Wisdom, Goodness and Justice.

With nations it is not as with individuals: these have eternity: nations have not, and must be punished in time, sooner or later. Nor need we be surprised that the chastisement which overtakes a nation should be deferred, perhaps for centuries; since centuries are to nations what years are to individuals. Histories in general confirm what I have said. But in particular let us turn to the last years of the Byzantine Empire.

The Ecumenical Council which the Greeks attended was for sanitary reasons transferred from Ferrara to Florence; and in both cities there were many sessions; and all the points of Catholic doctrine in which the Greeks erred were discussed. These were the procession of the Holy Ghost, the addition of "Filioque" to the symbol of faith, purgatory, the manner of offering up the Holy Sacrifice and the Primacy of the Pope. Joseph, Patriarch of Constantinople, who died however before the close of the Council, gave a good example, by his confession of faith adhering to the Catholic Church; and the Pope had his memory honored with obsequies worthy of his virtue and his dignity. Indeed, none of the Greeks had reason to complain of their reception by the Latins and particularly by the Pope. Yet when the decree of union came to be drawn up, Demetrius Paleologus, brother of the emperor, and, what was more scandalous, Mark, archbishop of Ephesus, refused to submit and persisted in schism. The others subscribed, but, when they returned to the East, carrying with them the abundant succors of the Pope, they were received with such a storm of fanaticism, that the very persons who had accepted the decree of union, yielded,

with very few exceptions, to the popular excitement, and returned to error.

The Emperor made some efforts to quiet the agitation, but without energy, and indeed compromising in some measure. Not so Bessarion and the first chancellor, Gregory, successor of Joseph in the patriarchal see of Constantinople; nor again the pious senator George Scolare, who exerted their influence to the utmost against the tide of scandal, but without success. Every class of persons seemed to be leavened with the rebellious spirit of the schism: lay and ecclesiastic, nobles and plebeians, religious of both sexes, all cried out against the union. Mark of Ephesus was their hero and was extolled to the skies, as the solitary champion of the faith, of the orthodox faith, as they styled it, which had been sold at the Council of Florence by emperor, patriarch, and the other representatives of the Greek Church. But by these and other excesses of fanaticism, and by the perjury of those who had submitted at the Council, the Greek people only filled the measure of their faithlessness to God and His fatherly admonitions. Then succeeded the thunders of His justice, which only made itself more and more felt till the death of the emperor John. Constantine XII., his brother, by losing his life in the defence of Constantinople put an end virtually to the Greek empire.

Seeing his affairs growing worse and worse every day, Constantine begged assistance of the Pope. Nicholas V., notwithstanding the scandals with which the Greeks were afflicting the Church of God, received his request with kindness, but, while acceding to it, expressed his grief in terms which I will transcribe. The letter was written in 1451.

"Let not the Greeks imagine," wrote the Pope, "let them not believe that the Roman Pontiff and the Western Church are without eyes, and do not take in the meaning of their excuses and delays. We understand fully what it all means. But we have patience, looking up to the eternal Pontiff, our Lord Jesus Christ, who commanded that the barren fig-tree should be preserved till the third year, when its owner was on the point of cutting it down for its barrenness."

These words of the Vicar of Christ, pronounced in 1451, received their fulfilment in 1453. The immediate effect was just as transient on the minds of the Greeks as all the previous exhortations and counsels

of the Pontiffs had been. For although to save appearances, a certain number of schismatics consented to attend in the Great Church and hear the words of the Pope's legate Cardinal Isidore, and to signify their adherence once more to the union: yet they did this with their usual hypocrisy, which was made evident by the terms they prescribed to their adherence, and by the open confession that they were acting for form's sake. Still more evident did it become, when the other schismatics protested that they would not set foot again in St. Sophia's, because it was a temple now profaned by the adhesion. But very little time elapsed, before they entered notwithstanding, and that in great crowds; for they put faith in certain lying predictions that there they would be safe from the scimitar of the Turks: but there the scimitar of the Turks found them all together and punished their pride.

The Greek historian, Michael Ducas, who lived at the time of this and other events recounted by him, uses the following terms with regard to this catastrophe: "Miserable Greeks! as soon as the anger of God has descended on your heads, you rush into the great Church, as into an asylum, which, two days before, you regarded as contaminated by heretics, and into which you would not put your feet, lest you should be contaminated yourselves. But these terrible disasters are not enough to touch your heart and bring you over to peace with the Centre of Unity. In fact, if even now an angel descended from heaven, and said: Consent to union with the Church and I will exterminate your enemies! you would scout the offer, or if you accepted it, you would do so in bad faith. Those who a few days ago asserted that it were better to fall into the hands of the Turks than of the Latins, know well enough the truth of what I say." And after proceeding to narrate the abominations, with which Mahomet II. profaned the grand Church, Ducas, wounded to his heart's core, exclaims: "This Church which was erected to the honor of the Word and of the Divine Wisdom, and called the sanctuary of the august Trinity, this new Sion is now become the temple of barbarians and the house of Mahomet! Lord, Thy judgments are just!"

What do you say, Henry, of the ruin of Constantinople and of the profanation of that great Church, so dear to the Greek nation and so much admired by the world? After the account of such obduracy and wilfulness in a nation, which thereby brought down upon its own head the wrath of heaven, can we not repeat with Michael Ducas:—Thy

judgments, O Lord, are just ! If you are struck with wonderment that God should permit the sacrilegious affronts of the barbarian conquerors, I do not hesitate to answer that, besides other designs of His Divine Providence, He intended to show how much less injurious in His eye were the insults of an infidel, than the lies of a people, which professing submission with its lips, nourished rebellion and self-will in its heart. Saint Sophia's, no longer sacred, is a monument of the Divine vengeance, and a record of the sad history which I have sketched briefly in this letter.

You will not be surprised, my dear Henry, if you find this letter wandering from the subject proposed ; you know that, among friends, letters like conversation often begin on one topic and end on another. On the other hand, you cannot put your foot in Saint Sophia's now without falling back at once on the thoughts which I have expressed. And it is yourself, my dear young friend, who made me enter St. Sophia's at all. Indeed, the history which concerns the fall of the Greek empire, whether to our purpose or not, is well to know, and contains a great lesson for every people which desire to shun a similar fate.

Yours truly, etc.

A Christian Hero.

LESSONS FROM THE LIFE OF COLUMBUS.

VI.—THOUGHTS SUGGESTED BY THE PRECEDING CHAPTER.

(Continued.)

VII.

It must be evident to any close observer, that there are other causes apart from direct opposition on the part of parents, and yet intimately connected, in some way or other, with our American home life, which are silently undermining hundreds of vocations to the priesthood. If ever there was a field ripe for the harvest of conversion, if ever there was a field where the hand of the husbandman was needed to pluck up the tares that are destroying the good wheat, that field is the United States. Thousands of Catholics have fallen away through want of those who should break to them the bread of life. Thousands of Pro-

testants are rushing headlong into infidelity because they see the hollow, insincerity of their sects; and yet the great majority of them would return to the true fold to-morrow had they but some one to point it out clearly to them. And all this, because we have so few priests. In Belgium and Holland there is scarcely a Catholic family which does not glory in having, at the very least, one of its members crowned with the honors of the Sacred Ministry. Here in America where pastors and religious teachers are much more needed, the whole clergy number but about five thousand; and of these many are foreigners, whilst the majority are sons of foreign parents.

Can it be that there are no vocations to the priesthood among us? We think not. Our Lord who looks down with mingled love and compassion on our fair land, and Who Himself has called upon men to follow Him in the Ministry of the Word, has surely destined for the pastoral office many a soul that is now wasting its best energies in useless struggles with the world. Doubt not that here, amongst us, He is calling on men to come forward, and take upon themselves that work which He earnestly desires to have done, and which is left undone. But He calls on ears that have been rendered deaf or inattentive by passion in some cases, but in many more by the evil influences of home education. It is true that the harm is generally brought about unintentionally—but it is brought about, and to the eternal ruin of immortal souls.

Many pages might be devoted to unfolding the various domestic causes of this unfortunate reluctance to embrace the priesthood. But we have already imposed too long on your patience, kind reader; and therefore we shall be content with adverting briefly to two or three reasons which would seem to be most prominent.

In the first place, we may put that spirit of worldliness which was treated in the introductory article of this series, and which is beginning to make sad ravages in Catholic homes. The world cannot appreciate Heaven and the things of Heaven. Hence if we follow in its train, if we adopt its maxims and its principles, if we make concessions to it in order to gain its favor; we shall soon come to be like it. Earth and things earthly will attract us more and claim more of our time, than God and the things of God. We will learn to take only so much interest in the next life, in the Church of Christ upon earth, in the prac-

tice of our religious duties, as may seem to us absolutely necessary for salvation.

Children brought up in such an atmosphere, cannot fail to be wanting in esteem for the grandeur of the priestly calling; or if they do esteem it, they will look on it as they do on sanctity—as something very fine in itself, but not intended for them. Not such, as a rule, is the spirit of those homes that have sent forth martyrs to die for the faith; missionaries to sacrifice health and fortune and life itself, for the conversion of barbarous peoples; noble Sisters of Charity to minister to the sick and dying on the bloody field of battle, or in the wards of the pestilential hospital; heroes like Columbus, who made the carrying out of a perilous vocation his one, sole aim in life.

Something akin to this worldliness—or rather a special manifestation of it—is the worship of the Almighty Dollar, for which we Americans are notorious. Can we expect a love of the religious life to survive in a child who has had *money, money, money*, dinned into his ears, from the time that he was first able to speak until his school days were ended. He has been taught to look on the acquisition of wealth as the one great thing worth living for. The models of energy and success that have been held up to his youthful admiration are not the glorious saints and missionaries of Holy Church, but the prominent merchants and bankers of New York and London and of his own native city. He has heard his mother and grown sisters, when praising the good qualities of a newly made friend, speak not of the person's virtues, but of her wealth and position in society. Add to all this, that his parents wishing to save time and money have sent him to a godless school—or if sending him to a Catholic school have insisted on his getting only a commercial education. Thus his ideas become fixed on business pursuits; or, even should he afterwards feel an inclination towards the priesthood, he dreads so much the trouble of studying the Classics that he stifles in his heart the call of God. Except when the boy shows no aptitude at all for anything higher, this merely commercial training which is beginning to grow into favor with even our wealthier classes, should be stigmatized as a *crying evil*. It not only emancipates our youth from the school-room at too early an age; it not only renders them less fit to appear advantageously before the world; but it is, and has been the cause of ruin to many a promising vocation.

VIII.

Few men have shown themselves more ready and more persevering than Columbus in answering to the call of God. Once convinced of his vocation, he left nothing undone to carry it out. He felt sure that he was destined to reveal to the world distant lands as yet unknown, and, by means of the treasures and influence which would accrue from this discovery, to free the sacred shrines of Jerusalem from the sacrilegious power of the Moslem. He may, perhaps, have mistaken the designs of Heaven with regard to the Holy Sepulchre; yet if he failed in realizing his hope of one day delivering it from the bondage of the Turks, this failure was owing not to himself, but to the contemptible dishonesty and ingratitude of the Spanish court. Certain it is that God had singled him out for the glorious mission of discovering the New World; certain it also is that the end which God had in view as the result of this enterprise was not so much the temporal as the spiritual good of mankind. Columbus understood all this, and so far at least he was right in the view which he had formed of his destiny; and this destiny he labored to accomplish with a devotion which no opposition could cool, and a singleness of purpose which no temptation to ambition or selfishness could ever divert.

We need not repeat here the story of his successful labors, nor that of the strange persecutions which were his sole earthly reward. They are familiar to every school boy, and they have besides been dwelt on at length in the many orations and essays to which our Centennial celebration has given birth. It is sufficient for us to merely hint at them as a proof of the perseverance and sincerity with which Columbus followed the special vocation that Providence had bestowed on him. The whole history of his checkered career shows that he had this vocation alone in view, and that from the day when he left home and kindred to embark in the flag-ship of the Genoese fleet, until that on which he died friendless and almost deserted in an obscure inn at Valladolid, his entire life was a holocaust on the altar of God's will.

Irving who, in spite of his bigotry, has done much to redeem the reputation of the great Admiral, says of him: "His ambition was lofty and noble. He was full of high thoughts, and anxious to distinguish himself by great achievements. It has been said that a mercenary

feeling mingled with his views, and that his stipulations with the Spanish court were selfish and avaricious. The charge is inconsiderate and unjust. He aimed at dignity and wealth in the same lofty spirit in which he sought renown. . . . The gains that promised to arise from his discoveries were intended to be appropriated in the same princely spirit in which they were demanded. He contemplated works and achievements of benevolence and piety; vast contributions for the relief of the poor of his native city; the foundation of churches where masses should be said for the souls of the departed; and armies for the recovery of the Holy Sepulchre in Palestine."*

The same writer bears like testimony throughout his history to the supernatural motives which guided the actions of Columbus, although he seems to consider his favorite hero's ideas on vocation as a peculiar manifestation of religious enthusiasm not unmixed with superstition. He says: "A peculiar trait in his rich and varied character remains to be noticed; that ardent and enthusiastic imagination which threw a magnificence over his whole course of thought. . . . It exalted his office in his eyes, and made him conceive himself an agent sent forth upon a sublime and awful mission, subject to impulses and supernatural intimations from the Deity; such as the voice which he imagined spoke to him in comfort amidst the troubles of Hispaniola and in the silence of the night on the disastrous coast of Veragua. He was decidedly a visionary; but a visionary of an uncommon and successful kind."†

Visionary forsooth! See how the cold, calculating spirit of Protestantism can blind the eyes of a man otherwise clear-sighted and discriminating, and hide from him those glorious visions of the supernatural life, which lie scarcely concealed beneath the thin veil of the merely natural. Irving seems to feel that there is something weak in his reasoning, and hence he adds in the following paragraph: "The manner in which his ardent imagination and mercurial nature, were controlled by a powerful judgment and directed by an acute sagacity, is the most extraordinary feature of his character. Thus governed, his imagination, instead of exhausting itself in empty flights, lent aid to his judgment, and enabled him to form conclusions, at which common minds could never have arrived, nay, which they could not perceive when pointed out."

* Book XVIII., chap. V.

† Book XVIII., p. V.

We do not wish to be unjust towards Irving, or even to speak harshly of him; for he has done more than any other writer, except De Lorgues, to vindicate the honor of Columbus; and his faults are, as a class, those which we must expect to find in almost every Protestant writer who touches on Catholic affairs or on matters connected with the spiritual life. Throughout his whole work he lavishes the highest praise on the virtue and sincerity of the great Admiral. If he has sometimes misstated facts—as in the case of the marriage relations between Columbus and Beatrix Enriquez,—he has been misled by Spanish and Italian writers on whom alone the blame should rest. When however he has to speak of the Church, or of that which is supernatural, his Protestant instinct unconsciously betrays itself, and sometimes leads him into open contradictions.

Heroic Virtue of Father de la Colombière.

(From the English Messenger.)

It is an admitted truth amongst Catholics that the blessed in heaven interest themselves most particularly in favor of those who on earth strive to practice those virtues and devotions in which they themselves excelled, and which may be said to have been in a certain sense the distinctive characteristics of their sanctity. Hence Blessed Margaret Mary ought to be especially invoked by all those who desire to advance in the knowledge and love of the Sacred Heart of Jesus. These souls know well what incomparable treasures of grace our Lord deigned to bestow on her whom He called "the beloved disciple of His Heart," but many ignore that the venerable Father de la Colombière shared with her the precious heritage of the Sacred Heart, and that he was directly chosen by heaven to be the apostle of this queen of devotions.

Two hundred years ago the Devotion to the Sacred Heart was offered to England, when first it rose on earth, and it was Father de la Colombière who was its apostle. For two years he went about losing no opportunity of fulfilling the mission intrusted to him by our Divine

Lord, "to do his utmost to establish this devotion."* In the halls of Westminster, on the banks of the Thames, in his sermons before the Royal Family, in his letters and in his spiritual direction, he did his utmost to excite in the hearts of those who listened to him, or who sought his advice, that ardent love for the Sacred Heart of our Lord with which his own heart was consumed. Who can tell how many of the seeds then sown have borne fruit at the present day? It seems as if Devotion to the Sacred Heart were one of the special means to bring back England to the true faith. It was the first land in which the love of the Heart of Jesus was preached; and we cannot doubt that it was to the marvellous graces which he drew from the Sacred Heart that Father de la Colombière owed the success of his apostleship in London.

We have, therefore, an especial claim to his patronage, and ought to have special confidence in his intercession. The favors obtained by him, the cures effected through his intercession, are numerous. The Bishop of Limoges has thus expressed himself in a letter written to the author† of a short life of Father de la Colombière: "I have for some time professed for the venerable Father de la Colombière a feeling which closely resembles that which one feels for the saints who are declared such by the Church. The wise director of Blessed Margaret Mary, the apostle of the Devotion to the Sacred Heart, the confessor for the faith, is surely a saint; and God seems to have chosen the present time to make manifest to all the glory of His servant. Your work will give a fresh impulse to the pilgrims to Paray-le-Monial, and will, without doubt, hasten the day when the Church and France will venerate in Father Claude another saint and another advocate near the Sacred Heart."

The Archbishop of Toulouse has, in a letter to the same author, expressed his wish "that this life may be widely circulated in order to make the great servant of the Heart of Jesus known, loved, and invoked and to advance the cause of his beatification."

The "Servant of the Sacred Heart:" it is the title which our Lord Himself bestowed on Father Claude when He revealed to Blessed Margaret Mary who was to help her to discharge her glorious mission of

* "Give me, O Lord, the means to accomplish what Thou dost command." 'Address thyself to My servant, Father de la Colombière, and tell him from Me to do his utmost to establish this devotion and to give consolation to My Heart. He must not be discouraged at the difficulties with which he will meet, for they will not be wanting. But he must know that he is all-powerful who entirely distrusts himself in order to confide entirely in Me.'" (From the MSS. of Blessed Margaret Mary of our Lord's words to her.)

† Père Pouplard, S. J.

making the Sacred Heart known and loved, and it is a title before which all praise of ours seems out of place; but we cannot refrain from giving some short account of this great servant of God, and a few extracts from his papers written during the retreat of thirty days, in which he made certain resolutions, which are sufficient to terrify anyone but a saint, and which caused him to make such rapid progress in the path of perfection; and thus show what was the virtue and the wisdom of the holy religious whom our Lord sent to Blessed Margaret Mary to be her helper and support in all that concerned this Devotion, to be the confidant of the graces which she received, as well as to be himself a striking example of the graces and favors which our Lord bestows on those who give themselves without reserve to His Sacred Heart.

Father Claude de la Colombière was born in 1641, at St. Symphorien-d'byon near Lyons. Feeling himself called to the religious life, he at eighteen years of age entered the Society. It was not without having to fight against the strongest repugnances that he commenced his noviceship. "I know," he wrote years after, "I know that I had a horrible aversion to the life to which I engaged myself when I became a religious."—"Indeed, we have never a very strong inclination for the Cross, and the designs which we form to please our Lord are never accomplished without pain." Soon after his ordination he was employed by his Superiors in preaching. He at once proved himself to be an orator of no mean order; but at the same time his sermons were characterized, as was later on his spiritual direction, by that special grace and celestial unction which mark the apostles schooled in the Heart of Jesus, and burning with zeal for the glory of God and the salvation of souls.

He had been fifteen years in the Society, when under the influence of an especial grace he took one of those resolutions which mark a period in the spiritual life. He determined to add to the solemn vows of profession another, which would, without any reserve, break utterly and entirely all the chains and fetters, no matter how small, of self-love, and strengthen his heart against the slightest failings. He proposed to bind himself by a vow, to observe faithfully all the rules and constitutions of his Order. Those who are familiar with the detail of the virtues and holy practises which the Institute of St. Ignatius requires, what vigilance and self-annihilation its exact observance involves, will

perhaps know of few acts more heroic in sanctity than the carrying out of such a vow.

"I do not despair," so wrote Father de la Colombière towards the close of the second week of his long retreat, "of attaining to that degree of sanctity which my vocation requires: but I foresee that it will be a work for which I must implore time. Thank God, I am resolved on a long perseverance. Sanctity is something so great and so precious that one cannot pay too high a price for it." "Who am I that Thou shouldst deign to accept the sacrifice of my heart! It shall therefore be entirely Thine; creatures shall henceforth have no part in it, nor are they worth a thought. Be Thou, O sweet Jesus, my Father, my Friend, my Master, my All! Since Thou wilt be content with my heart, would it not be most unreasonable if it were not content with Thine? Henceforth, I wish to live only for Thee, and to live a long life, if such be Thy sweet will, in order to suffer more. I do not ask for death, which would end my miseries. It is not Thy will that I should die at the same age as Thyself; but, at least, it seems to me only just and right I should begin to live for Thee and in Thee at that same age in which Thou didst die for all men, and for me in particular, who have so often rendered myself unworthy of so great a favor. Receive then, sweet Saviour of mankind, this sacrifice which the most unworthy of Thy creatures offers to Thee, in reparation for the evil which up to this moment I have not ceased to commit by offending Thee."

Considering the motives which encouraged him to make this vow he writes: "1. In order to impose upon myself an indispensable necessity of fulfilling as far as I possibly can the duties of my state, and to be faithful to God even in the smallest matters. 2. In order to sever with one blow all the fetters of self-love, and to remove forever its hope of satisfying itself on some occasion, a hope which it seems to me always exists in one's heart, in whatever state of mortification one may live. . . God, Who inspired our rules to St. Ignatius, meant them to be observed. There is, therefore, no moral impossibility in keeping them. 3. This vow, far from making their observation more difficult, will on the contrary render it easier; not only because it will remove temptations by the fear of committing a grievous sin, but also because it will induce God to give greater assistance in time of need. 4. I have no fear that this vow will destroy the peace of my soul, and become for me a stumbling-block: *Pax multa diligentibus legem tuam, et non est illis scandalum.** 5. It is an article of faith, and consequently the more we love this law, the greater is the peace which we experience. *Ambulabo in latitudine, quia mandata tua exquisivi.*† 6. Great care

* Psalm cxviii. 165.

† Psalm cxviii. 45.

in obeying the smallest rules produces liberty of spirit instead of causing constraint. 7. I do not rest upon my own strength nor upon my own resolutions, but upon the infinite goodness of God and upon His grace, which he never fails to give abundantly, and the more so in proportion as we try to serve Him without reserve. *Non delinquent omnes qui sperant in eo.** The thought of binding myself by vow to observe all the rules of our Institute, and particularly to seek in everything a perpetual mortification, far from frightening makes me rejoice. It seems to me that far from making myself a slave, I have entered into the kingdom of liberty and peace. I have often experienced great interior delight in the thought that I am consecrated to the service of God. I have felt how far superior this is to all the favors of kings. . . I feel myself raised above all the princes of the world by this honor of belonging to God. It is certain that my vow will not be irksome to me; on the contrary, this yoke will give me greater freedom. I look upon it as the greatest grace which I have ever received in my life. The contemplation of Jesus Christ makes the Cross so lovely to me, that it seems to me away from it I cannot be happy. I look with reverence on those whom God visits with humiliations and trials of any kind. Those are indeed His chosen ones! In order to humble myself, I have only to compare myself with them.

"Here are words which never occur to my mind without bringing light, peace, liberty, love and sweetness to my soul: *Simplicity, confidence, humility, entire self-surrender, no reserve, the will of God, my rules!*"

We have given these rather long extracts taken from his private papers, for they serve not only to show what was even before his profession the union with God and detachment to which Father Claude had attained, but also they give some faint idea of what his vow involved. In the detailed formula which he drew up, we find him not only binding himself to seek in all things perpetual mortification, and to desire all that was most contrary to his natural inclinations, but also never to have any wish of his own with regard to life or health, prosperity or adversity, employments or places, except so far as such wish should be in accordance with the will of God. Never to seek anything which could gratify in any way his senses, or anything that could feed or satisfy vanity and self-love, either in his sermons or in his actions. Never to do anything after reflection except from the motive of seeking the glory of God, and never to do or to omit anything from human respect. To desire to be outraged, insulted, calumniated, to pass for a fool, without however giving any occasion for this, and provided God were not offended by it.

* Psalm xxxiii. 23.

In spite of his own ardent desire to make this vow, Father Claude would not act except under obedience, and the final decision was submitted to his director with a disposition of willingness to sacrifice his own wishes entirely or in part, which is scarcely less admirable than the vow itself. The director whom he had chosen was a holy religious, of great prudence and experience in spiritual matters. Convinced that Father Claude could by God's grace attain to such a degree of perfection, he freely allowed him to bind himself to all he had proposed; and throughout his whole life not only did Father de la Colombière never experience the least regret at having made, or scruple in obeying such rigorous laws, but rather he found in them a source of consolation and that fulness of liberty which is never so great as when one has given oneself body and soul, irrevocably and unreservedly, to our Lord. Nor did Father Colombière content himself with mere professions of fidelity. We know by the testimony of his contemporaries that he was faithful to all his engagements. His brothers in religion who lived with him, amongst others the celebrated Father Joseph Gallifet, who afterwards became such a zealous defender and promoter of the Devotion to the Sacred Heart, and all, both religious and secular, who knew him at the English Court, and in the different communities of his Order, have all borne witness to the fact that he observed faithfully, without ever failing in the smallest detail, "his vow sufficient to frighten the most spiritual."

In 1674 Father Claude was sent to be Superior of the house of his Order at Paray. It is not our intention to dwell here upon the way in which our Lord made His two chosen servants known to each other. Father Claude, after a careful examination of all that Blessed Margaret Mary told him, and being fully convinced of the Divine origin of her revelations, one of his first acts was to consecrate himself entirely to the Sacred Heart, on the very day chosen by our Lord for Its feast, and which fell that year (1675) on the 21st of June, the very same day on which, eleven years later, the first public devotions were offered to the Sacred Heart in the Monastery of Paray.

Henceforth he considered himself as the special apostle of this Devotion, and it became his chief object to make others know and love the Sacred Heart. But his sojourn at Paray was of short duration. Our Lord had foretold Blessed Margaret Mary that every step which the Devotion made would cost her an act of sacrifice, and in order that the love and the worship of His Sacred Heart might be preached in England, she was called upon to sacrifice her one earthly comfort. In 1676 Father Claude was sent by his Superiors to London, to fill the post of confessor to the Duchess of York, who years afterwards became the first petitioner to the Holy See for a Mass in honor of the Sacred Heart. Like St. Francis Xavier and Blessed Peter Claver, Father de

la Colombière denied himself the consolation of wishing even his relations and most intimate friends good-bye, or informing them of his intended departure. On his arrival in London, although received as an honored guest at St. James' Palace, Father Claude found means to live in the midst of all this splendor and luxury of the Court as a true religious. Faithful to his vow of seeking perpetual mortification in all things, he rigorously denied himself all the lawful pleasures and alleviations which his position afforded him, nor would he allow himself to take even ordinary precautions against the severity of an English winter. To the habitual corporal austerities, which he increased and practiced on all occasions, was added the incessant mortification of every inclination of his heart. Being naturally extremely sensitive and affectionate, he forced himself to detach his heart entirely from all creatures, seeing and loving them only in God and for God; and as his work exposed him to the applause of the world, he made it a rule to despise all that could flatter his self-love, and obliged himself by a vow never to say anything which might turn to his own advantage. In a letter written to his eldest brother about this time he says: "I am no more disturbed by the turmoil of the Court than if I were in a desert, and as far as I personally am concerned have only to live here as strictly according to my rule as if I were in one of our houses."

Entirely detached from all the things of this world, and free from all the littlenesses and self-seeking which so often cripple the souls who are meant for great things, Father Claude could devote himself in England as he had in France to the glory of God, the good souls, and above all to establish devotion to the Sacred Heart. He made many converts, and found also amongst the Catholics of England, ground down as they were under the cruel persecutions of the Government, souls capable of high perfection. His correspondence during these two years is more numerous than at any other period. He was consulted on all sides, and where a soul was concerned he seemed to know no fatigue, or to count any labor or pain too great. To us who live in the enjoyment of religious liberty and privileges, there is something deeply touching in the picture presented to us of the first public preaching of the love of the Sacred Heart in the Royal Chapel two hundred years ago, when the doors of all the foreign ambassadors' chapels were guarded in order to prevent any English men or women assisting at Mass, or to seize upon and denounce those who had gained admission. If Father Claude was eloquent on all occasions, it would seem as if when the Sacred Heart was his theme he were almost inspired and unable to contain the burning love of his own heart for his Divine Master. It was on the feast of Corpus Christi that he, preaching on the incomprehensible love of our Lord in the Blessed Sacrament, and the still more incomprehensible ingratitude of Christians towards Him

in this mystery of His love, pointed to the Sacred Heart as the sovereign remedy for so many evils, and exclaimed : "Thou must, O my God, give us another heart. . . . a heart which shall resemble Thine. Thou must give us Thine own Heart ! . . . Come, sweet Heart of Jesus come and take possession of my heart, come and enkindle in it a love which shall respond, if it is possible, to the obligations which I am under of loving my Saviour !"

The labors of his apostolic life, its many trials and perpetual privations, told upon his health, and Father de la Colombière was expecting his Superiors to recall him to France, when our Lord sent him a trial which was to be for him the occasion of carrying out fully his vow—"to wish, in imitation of his Divine Master, to share in all the contempt and insults with which He was overwhelmed in His bitter Passion."

The Titus Oates Plot broke out, and the confessor of the Duchess of York was declared to be of the number of the "Popish conspirators." He was arrested suddenly, in the middle of the night, betrayed by an apostate, and consigned to the Tower. On his examination the only cause found against him was his zeal for souls ! Owing to the protection and influence of the King of France, he was exiled for life, instead of being condemned to death with several other priests of the Society. Although this sentence recalled him to his own country, it was not the less a heavy cross for the apostle to resign the martyr's palm he so ardently desired, and which his brothers in religion were so soon to gain on the scaffold of Tyburn. In his humility he considered it a proof of his own unworthiness. Accustomed however to see and to wish for nothing except the will of God, he embarked as soon as his health, which the hardships of his prison had further undermined, would allow, leaving forever "the land of crosses" as he called England, but ready at the least sign from his superiors to recross the sea and to suffer still more, or to die there, if such were the will of God. On his return to France at the beginning of 1667, he was sent to Lyons to take charge of the young religious of his Order. It was here that Father Joseph Gallifet, who had just finished his novitiate, became his penitent, and his pupil in all that concerned devotion to the Sacred Heart. There is no doubt that during the last years of his life Father Claude obtained an abundance of strength and consolation from the Sacred Heart ; but far from resting on these consolations, his one wish and desire was for incessant suffering and humiliation ; even during the last weeks of his life, amidst acute pain, he sought in obedience to his vow perpetual mortification, finding also in all his humiliations, sufferings, and sacrifices the secret of an incomparable peace and joy of heart and that perfect liberty which, as he says himself, "one can feel, but which it is impossible to explain." •

In the January of 1682 he was sent to Paray, in the hope that the change might prove beneficial, but his illness rapidly increased, and his Superiors decided to send him to breathe his native air. Blessed Margaret Mary, informed by accident of his intended departure, wrote to beg him to remain at Paray if obedience would possibly allow him to do so. On his asking her reason for such a request, she replied, "Our Lord has told me He wishes the sacrifice of your life here." His Superiors willingly allowed him to remain. Nor was it long before the end came. After receiving most fervently the last Sacraments, he expired at the age of forty-one, on the 15th of February, 1682, experiencing in the last hour of his life the truth of what he had written in his spiritual retreat: "It is only those who have belonged to God without reserve who can expect to die sweetly;" and repeating, no doubt, those beautiful words of Blessed Margaret Mary, "Oh, how sweet it is to die, after having practiced a constant devotion to the Heart of Him Who is to judge us!"

A few hours after his death Blessed Margaret Mary declared to several people that he had no need of prayers. "Cease to mourn," she exclaimed, "invoke him without fear, he is more powerful than ever to assist you."

His body rested in the house of his Order until the Revolution of the last century, when it was consigned to the care of the nuns of the Visitation. At the present day the humble wooden shrine which contains his precious remains rests under the shadow of their cloister at Paray, whilst the shrine of Blessed Margaret Mary is the object of public veneration in that ever blessed sanctuary. But nothing prevents our invoking, with filial confidence, these two beloved disciples of the Heart of Jesus, and everything encourages us to hope that the day is not far distant when the Church, entreated by France and by all the apostles of this Devotion, will place on her altars, side by side with Blessed Margaret Mary, him whom our Lord deigned to call "His Servant," and whom we may indeed regard as the privileged apostle of the Heart of Jesus, the model and the patron of priests and religious, and of all the faithful who are devoted to the Sacred Heart.

The Heart of Jesus Consolated by the Communion of Reparation.

I. THE COMMUNION OF REPARATION SATISFIES THE DEAREST LONGINGS OF THE HEART OF JESUS.

If there be a vehement longing in the Heart of Jesus it is before all to give Himself in the Holy Eucharist.

From the first, philosophy caught sight of the sublime attribute of the Divine nature to which the schools give expression in the axiom: *Summum Bonum est sui diffusivum*—"the Sovereign Good is self-communicative;" but the mind of man never so much as dreamed that, in order to satisfy the need of entering into communication with His creatures, the Divinity would annihilate Himself and take upon Him the "*form of a servant*,"* would clothe Himself in the livery of our mortality, and cause bewildered echo to resound with the grand tidings: *Verbum caro factum est*—"the Word is made Flesh."†

Yet, this was only the first step of Divine love in our direction. Not content with having become our brother and the sharer of our pilgrimage, the Son of God, consumed by an even more ardent longing to give Himself to man, seemed to search in the inexhaustible resources of His tenderness for a new invention; and, by a leap, surpassing the sphere of the imaginable, He went forward to the utmost limits of the possible, *in finem*.‡ He instituted the Eucharist, the last word, according to St. Augustine, of God's love and omnipotence.

And in order to demonstrate without reserve that His aim, His intention, in that sublime creation, was to unite Himself to us as intimately and as frequently as was possible, laying aside the glories of His Divinity, veiling even the majestic but sweet splendour of His Sacred Humanity, He lessens, He hides Himself, not in the centre of some precious metal of difficult attainment, but under the mean appearance of a substance which constitutes our daily food, under the species of bread. And lo! exulting in His invention, defying man to be any longer kept far from Him through fear, He cries out to him: "*Take and eat, this is My Body*,"§ and, "*My Flesh is meat indeed*."|| Come and adore Me in My tabernacle, I greatly desire it; but remember that this prison is for Me only "*a waiting place*;" the tabernacle I aspire to is your heart. "*Come and eat*."¶

Sometimes even, as though better to reveal and to satiate His irresistible need of being united to us, His Heart has let strange words escape, and He has been minded to add new prodigies to the standing miracle of His real presence; "Daughter," said He one day to Blessed Margaret Mary, who was pining with hunger for Communion, "I have witnessed thy groans, and the longings of thy heart are so pleasing to Me, that if I had not instituted this Divine Sacrament of love, I would institute it for the love of thee, that I might have the delight of lodging in thy soul and taking My loving repose in thy heart."

And how often has not the Host been seen to escape from the hands of the priest, and dart of Itself into the hearts in which It was burning to dwell? Such was the happy lot of St. Juliana Falconieri on her death-bed; of blessed Imelda of Bologna at her First Communion, and

* Philip ii. 7.

† St. John i. 14.

‡ St. John, xiii. 1.

§ St. Matt. xxvi. 12.

|| St. John vi. 56.

¶ Prov. ix. 5.

of many other souls. The *Holy Year* of the Visitation records divers instances of this kind.

But it is not to chosen souls only that the Jesus-Host burns to give Himself, it is "*among the children of men*," without distinction, that He makes it "*His delight to dwell*."* He asks hospitality of Zaccheus as well as of Martha and Mary Magdalene, He invites all the world to His divine banquet.

Come, He says, you who fight, I am the "*manna of him who overcometh*."†

Come, you who have just issued from the embraces of sin and who fear a relapse, I am "*the antidote of sin*."‡

Come, you who are tried by temptation, I am the bread of the strong.

Come, you whom the world has disinherited, I am the bread of the poor; no need of money to procure Me: "*Buy without price*."§

Come, you who dread death, I am the "*bread of life*."||

Come all, *venite omnes*, and eat, *comedite*.

You hesitate. Angels of heaven, and you, angels of the earth, my ministers, go forth into the public places, run through the cities, search the coverts, traverse the highways, *in plateas, in vias et sepes*, "bring Me guests."¶

Your exhortations are without an echo. Speak more loudly; tell them that My heart, as of a friend, can bear it no longer and calls to aid My authority as God; tell them that I will have them at My table, *compelle intrare*; ** in My name command them to come in. Amen, I say to you, if they do not give Me the happiness of being united to them by eating My flesh, they shall not have life in them.

Who would not say that this is the cry of a mother distracted with tenderness, pursuing an unfeeling son, and exhausting, in order to obtain one caress, counsels, entreaties, tears, commands, threatenings? Oh, who shall resist those irresistible appeals? Eternity would not suffice to acknowledge the favor of one solitary Communion, and Jesus urges us to multiply Communions. Who then will hesitate to satisfy His desires?

Who? Alas, seek and find, if you can, among a thousand, one faithful soul docile to these invitations, one faithful man who comes to the Eucharistic Table, I do not say as often as the needs of his soul and the voice of his God call him thither, but merely on those solemn occasions when his most sacred duty summons him. Oh, sadness! As for Him, "*His own received Him not*."†† Listen to their disdainful refusals: "*I have bought a farm*," foolish pride; "*I have bought five yoke of oxen*," a vile interest; "*I have married a wife*,"‡‡ ephemeral happiness. The most childlike excuse seems to them sufficient to justify

* Prov. viii. 31.

† Apoc. ii. 17.

‡ Council of Trent.

§ Isaias iv. 1.

|| Isaias vi. 35.

¶ St. Luke xiv. 23.

** St. Luke xiv. 23.

†† St. John i. 11.

‡‡ St. Luke xiv. 20.

their opposition to the most pressing solicitations of their God, while at the first beck of the meanest siren, the most contemptible enticement of pleasure, you see them rush headlong to the forbidden fruit and the poisoned cup of vice. Happy, too, if realizing the evangelical message, they do not accompany their refusal with blasphemies against the sacrament of love and insults to the ministers who offer it to them,* or if, by a base act of treason, feigning correspondence to the Saviour's appeal, they do not come to the feast without the wedding garment,† to give Him the kiss of Judas, and abuse His infinite condescension by imprisoning Him in a soul sullied with crimes.

O Divine Master, we understand your complaint to your servant : "See this Heart which has so loved mankind . . . and in return I receive from the greater part of them only ingratitude, through the contempt, irreverence, the sacrileges and the indifference which they have for Me in this sacrament of love."‡ And what, sweet Jesus, are we to do to console you ? "To make up for their ingratitude, as far as you can," adds our Lord, "you shall receive Me in the Holy Sacrament as often as obedience will permit you."

Communions, making *reparation* even by their frequency. Such is the first and the best consolation we can offer to the wearied Heart of Jesus. What should we have done at Bethlehem if we had had a palace there, when, on the bosom of His afflicted Mother, the Saviour of men, disregarded and everywhere repulsed, sought shelter in vain ? And that night, does it not repeat itself before our eyes ? Every instant, below one horizon or another, does not the Word made Flesh descend on the altar, seeking shelter in a soul prepared to receive Him ? The indifferent disregard Him, the impious reject Him, the greater number of hearts close themselves against Him : let us open ours to Him. By all means let us make ready there a dwelling the least unworthy of Him we can, in order to diminish as far as lies in us the infinite number of His abasements ; but encouraged at least by the consciousness of our good will and by obedience, let us not suffer exaggerated fears to close our hearts to Him. He Who contented Himself with a cave and a manger, will take kindly our offering Him an abode in our souls, spite of their coldness and imperfections.

Josue, at the sacking of Jericho, spared Rahab and her house, because she had entertained the emissaries of Israel. Let us not doubt that when this world shall fall in ruins at the voice of an angry God, He, like Josue, will direct His angels to preserve us, us and ours, from the general chastisement, in recompense of our frequent Communions, and the Saviour will say to us : "*Come, ye blessed of My Father. I was without shelter, and you gave Me hospitality.*"

* St. Matt. xxii. 6.

† S. Matt. v. 11.

‡ Life of Blessed Margaret Mary.

II. THE COMMUNION OF REPARATION MAKES AMENDS TO THE MOST HIGH FOR THE INJURIES DONE TO HIS GLORY.

Infinitely happy and glorious in Himself, in the ineffable communications between the Three Persons of the adorable Trinity, incapable, therefore, of beholding His essential glory diminish or increase, God has an exterior or accidental glory. It is, as was well said by Marie Lataste, the radiance of His Divine Being, and the manifestation of the attributes which exist in Him. This glory increases in proportion as it extends beyond Himself in the knowledge, love, and worship of His creatures, just as a man already glorious by the testimony of his own conscience, acquires externally so much the more glory the more he is known, the better he is loved and honored by a greater number of men.

This glory God so much desires to receive, that He constitutes it the object of His whole creation and the end of man, the condition of his happiness in time and eternity. To glorify God, this is all man—*omnis homo* ;* an inappreciable destiny which satisfies all the wants of our understanding, our heart, and our will, and the prelude to our happiness in heaven ; but a formidable destiny which places in our hands the glory of our Creator, and makes us responsible for an attribute of which He is so jealous, that He declares He will not give it to another : *Gloriam meam alteri non dabo*.†

Let us serve the Divinity, let us pay Him the homage we owe to Him ; and so doing we honor Him, we amplify and embellish the crown of His glory. But if we are unmindful of God, if we outrage and dishonor Him, we impoverish His radiancy. Every fault of man is a veritable injustice inflicted on God's honor, a robbery committed on His glory.

A modern writer‡ bids us think “of the gross vapors of ignominy which, in a single night, arise from our cities ; read,” he said, “one solitary page of history, that written conscience of the human race ; let us examine, alas ! our own consciences, let us trace upwards to its source the stream of faults embedded in our life, and we shall comprehend how at the hymn of the twenty-four ancients in the Apocalypse, ‘*Thou art worthy, O Lord our God, to receive glory and honor and power,*’§ the Most High might answer, “*ubi honor meus ?*”|| but where then is it, where is that honor which is My due ?”

David had attained to the summit of renown. Victory had borne his name to all the tribes ; everywhere his power was acknowledged. And lo ! by a sudden reverse, a Divine chastisement, Absalom, the son of his predilection, revolts, dethrones, and drives him from his palace. And as with a broken heart, barefooted, and followed by attendants weeping like himself, the royal fugitive climbed painfully the mountain of Olives, to hide himself from parricidal fury, a wretched man of the

* Eccles. xii. 13.

† Isaiah xlviii. 11.

‡ H. Pereyne.

§ Apoc. iv. 11.

|| Mal. i. 6.

house of Saul, Semei, heaped curses on him, and cast stones at him.* If an inoffensive beggar met in our streets with such treatment, which of us, if unable to prevent these outrages, would not at least approach the unfortunate man in order to sympathize with him under his humiliation, and indemnify him for it by apologies and studied attentions? And if that beggar were our benefactor, our best friend, our father, should we not rush towards him to cleanse his tattered garments, wipe the spittle from his face, and make amends to the best of our power for the injuries heaped upon him? Well, the Lord passes athwart the ranks of humanity with His benefits, His providence, and His laws. He stops and knocks at the door of every heart, and claims the honors which He has a right to expect from it. How many Absaloms dethrone and expel Him? How many Semeis blaspheme Him? And we perhaps witness unmoved this daily spectacle. We leave the Sacred Heart in solitude, under the winepress of injuries, to repeat to dumb echoes the prophetic saying: "*I looked for one that would grieve together with Me, but there was none.*"†

"No, no," cried Blessed Margaret Mary, who had heard the Saviour's heart-rending complaints. One day, she relates, how after Communion, her Divine Spouse presented Himself to her sight under the form of the *Ecce Homo*, laden with His Cross, all covered with wounds and bruises; His adorable Blood streamed from every part. He said to her with a sad and painful voice: "Will there be no one, then, to take pity on Me and share My grief in the pitiable state in which sinners put Me?" And Margaret cast herself at His feet and offered herself with tears and groans. We, too, will offer ourselves. But shall we repeat with the Prophet, What shall we do in order to make reparation for so many outrages? Their malice is infinite; and we, wretched creatures, debtors already for so many sins of our own to the Divine Majesty, what shall we offer Him in compensation for the sins of the whole world? Homage and praise. "*Shall I bow the knee?*"‡ But, answers the Holy Ghost, the Divine Majesty "*is above all praise,*"§ and "*praise is not seemly in the mouth of a sinner.*"|| "*What shall I offer to the Lord that is worthy? Shall I offer holocausts unto Him, and calves of a year old?*"¶ But where find an offering worthy of the Most High, and which does not already belong to Him? And though we were to bring together and immolate all creatures in his praise, this reparation, always limited, will never compensate but in part the smallest portion of the millions of insults daily vomited against Him.

Once more, what shall we offer to Him?

It was thus Blessed Margaret Mary was lamenting one day the impotency of her homage and service, when suddenly the Saviour letting a

* 2 Kings xv. xvi.

† Psalm lxxiii. 21.

‡ Mich. vi. 6.

§ Eccles. xlii. 33.

|| Eccles. xv. 9.

¶ Mich. vi. 6.

burning flame issue from His Divine Heart, said to her : " See here that which will give you all you need."

Well, at each one of our Communions the Heart of Jesus lends us not only Its flames, but gives Itself to us whole and entire. As by the Incarnation He gave Himself to mankind, *Datus est nobis*,* and procured for us, brought with him, says St. Paul,† all things; in like manner, in the Eucharist, He gives Himself to those who receive Him together with all that is His; His actions, His sufferings, His virtues, and His merits, all become our property, our treasure, which we can turn to account as we will.

Hence, where is our impotence at any moment? Where is our poverty? Behold us rich with the very riches of Jesus, rich with the fulness of the Divinity, as the Apostle says, *In omnem plenitudinem Dei*.‡

Al, let us be filled with confusion when embracing this treasure, let us humble ourselves because we are so unworthy of it; but let us value it, let us turn it to account; and after Communion let us venture to look with confidence to the Lord and to say to Him: " Now, my God, I have a present to offer You which You cannot disdain and which will make You amends superabundantly for all our outrages against You, it is the Heart of Your well-beloved Son, in Whom You are always "*well pleased*." Behold Him in me. Like Veronica, I have spread out my soul, a worthless veil, to wipe His blood-stained face, and lo! He has left there, not His impression, but the reality of His whole being. See Him incarnate in my heart, which has enfolded Him and made Him its own. He is mine, Eternal Father, and I offer Him to You. His humiliations, His griefs, His poverty belong to me. Accept them in reparation for all the sins of pride, of sensuality, and of avarice of the whole world. A single act of His virtues which I offer You, Lord, glorifies You more than all the crimes of the human race insult You. One of His praises alone renders You more honor than all the blasphemies of earth and hell rob from You. Powers of my soul, come and praise the Lord "*according to the multitude of His greatness*;" you can do so now, for it is the homage of a God consubstantial with Him to Whom You offer it. Be troubled no longer about your coldness. Be not over anxious to draw from your own miserable resources poor weak affections. Be silent, satisfied with offering the Heart of Jesus to His Eternal Father in reparation for your own infidelities and the sins of the universe.

May we not then say with the Saviour after the Supper: "*Now is the Son of Man glorified, and God is glorified in Him*."§ The Son is glorified, for see realized His ardent desire of dwelling in hearts by Communion; His Father is glorified, for infinite honor ascends to His throne from the breast of guilty earth, and equipoise is reestablished in

* Isaiah ix. 6.

† Rom. viii. 32.

‡ Ephes. iii. 19.

§ St. John xlii. 31.

the rays of His glory. The Spirit of Love is glorified, for He contracts with earth the union of which in heaven He is the eternal bond, and blends the two Jerusalems in the same concert of never-ending praises.

General Intention.

THE PROMOTERS OF THE HEART OF JESUS.

In order to understand the importance of the object which we propose to the prayers of our Associates during this month, let us imagine the following case.

Suppose all Christians would seriously take to heart the obligations they have contracted in Baptism; that they would discharge them with sincerity; that, as true friends and brethren of Jesus Christ, they would make common cause with Him, and begrudge no sacrifice, no fatigue, which could ward off any insult which might be offered Him: suppose that throughout the world they would combine their efforts to resist the violent aggressions of His enemies; beyond a doubt impiety would encounter a check, and be compelled to retire; and since Jesus Christ, in order to realize His merciful designs, needs only docile instruments, these men who would rule their heart by the motives which govern their Master's, would be all-powerful, and the regeneration of society would soon be the reward of their labors.

The object of our prayers during this month will be an increase in the numbers of these devoted servants of Jesus Christ—of these saviours of society; for, after all, what else are the Promoters of the Divine Heart of Jesus? In praying for the increase of this generous band, we will respond to the most ardent desires of the Heart of Jesus, and at the same time secure the most precious fruit of the devotion to the Sacred Heart and the Apostleship of Prayer.

Our divine Saviour earnestly desires the increase of this devoted band. Listen to His discourse delivered after the Last Supper: "I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you." (*Jo. xv. 15.*)

Hitherto the Apostles were merely servants of our Lord, henceforth their name and condition is altered. Wonderful complacency of which they are the object! "You are my friends; I have chosen you and appointed you . . . whatsoever you shall ask of the Father in my name, he will give it you." (*Jo. xv., 16.*) But from His apostles, His loving gaze turned to all those who in future times would generously follow in the footsteps of the apostles. Did He not foresee their trials too, their persecutions and their labors? Then for them too are reserved that peace and that joy which abound in the midst of tribula-

tion,—to them too He will extend that divine friendship which underlies all true peace, all true joy.

It would be grateful indeed to signalize the proofs of this divine attachment; but for the present it may be more useful to study its character and its duties.

A friend is not a servant. Our Saviour calls our attention to this fact. The servant although discharging the task imposed upon him by his master, is still a stranger to his plans and has no share in his interests. His only thought is of the pay for which he is toiling. It matters little to him whether his master's schemes succeed or come to naught, provided his own stipulated remuneration is forthcoming: he, ambitious to share in the profits, suffers no detriment by the losses. In this mercenary spirit the sensual Israelite served his God in olden times, and even in our own day many Christians betray little more devotedness to our Saviour. Of course they do not wish to incur His displeasure, and they are anxious to receive in the next life the reward of their fidelity in this. Consequently they will comply with what they know to be their bounden duty, but they will not raise a hand to do anything more. Perhaps the Creator may desire something more of them, but they give themselves no concern on that head. Provided they cannot be convicted of criminally betraying the interests of their sovereign Master, they take no heed of the offences He may receive from those around them.

In what language shall we address such men as these? What shall we say of them? That their footsteps are not in the way that terminates in heaven? O no, by no manner of means. Let them but observe the law of God; let them avoid deadly sin, or if they have the misfortune to offend God mortally, let them be reconciled anew; let them drink at the fountains of the sacraments the living waters of grace and charity, and they will have done what is necessary to escape hell. But can such men honestly say that they correspond to the desires of their Father? They may style themselves the servants of Jesus Christ, but what claim have they to the endearing name of His friends? We have just heard our Saviour avow that He came on earth to seek friends. The interested love of mercenaries he found in the synagogue. But He wished to be loved on account of Himself. He wished that the gentle sway of charity should supersede the rule of egoism in the hearts of men, and that in the midst of the race of Adam, where for four thousand years he had found the sons of men up in arms against Him, He might raise up for Himself devoted defenders, auxiliaries, confidants, in a word, bosom friends.

And what has He done to secure this attachment? He took the initiative, and gave us proofs of His love; He even condescended to become our equal; appropriated and discharged our debts, clothed Himself with our infirmities in order to heal them, gave us the strongest proof of love that one man can give another, by sacrificing His life to

save us from death. Why then should we practically deny in ourselves a principle which we deprecate so bitterly in others? We admit the captivating power of preventing kindness; that it can make the chords of the heart thrill with a music responsive to the hand or voice that touches them. A bitter reproach it is to be called ungrateful; and can we say that we escape this reproach when in loving our Saviour we think only of ourselves? To consider only our personal interest in yielding Him our love; to withhold all that we are not constrained to give Him under pain of reprobation; to have no part in His joys, no sympathy in His sorrows; surely these are not the proofs of reciprocal friendship, of grateful attachment.

They who act thus ignore or forget the motives which induced the Son of God to take up His abode among the habitations of men. They dare not say that His Precious Blood was poured out to buy only that scanty pittance of love which they tender Him. Nay they would not be content with double such a love, in return for half of a fortune presented them by one of their equals. And do they imagine forsooth that the Heart of Him who has loved mankind so much, is less sensitive than that which throbs against their own breast? Let us frankly acknowledge the truth: if there is a wide interval between these Christians and the avowed enemies of Jesus Christ, there is also an immense distance which separates these same Christians from the Saviour. They are in the supernatural order what the child of premature birth is in the order of nature. If it breathe the breath of life it excels the most beautiful corpse by a difference which approaches in a manner the infinite, but so feeble is its tenure on life, that it may expire at any moment; yet its organs are badly formed, its limbs distorted and its faculties impaired. Such are these half Christians of whom we speak. Charity with them is an ember all but extinct. The designs of Jesus Christ in their regard have been thwarted, for He came down from heaven not only that they might have life, but that they might have it abundantly. They persistently band with the mercenaries, though they have been marked with the sign of regeneration of the children of God.

The principal aim of our divine Saviour, in revealing the devotion to His adorable Heart, was to dispel this fatal illusion, in obliging His servants to contract with Him the relations of true friendship. Every line of the record of His colloquies with Blessed Margaret Mary, in which He disclosed under a sensible form the ardor of His devotedness, betrays the intensity of His yearning to enkindle in the hearts of men a similar devotedness, reveals the impassioned longing He felt to see men sympathize in His sorrows, identify their interests with His, repair the wrongs which His enemies heap upon Him; in a word, to treat Him as a friend. This feature is characteristic of the devotion to the Sacred Heart, and it is the chief purpose of the Apostleship of Prayer

to give this its proper place in the mind and heart of its members. With an instance that might seem importunate, if it were possible to do too much to attain so exalted an end, our Practice incessantly reminds those who are engaged in it, that they are the brethren of Jesus Christ, members of His mystical body, and that they should in consequence identify themselves with His interests, labor for the triumph of His cause, and never be insensible to anything which pertains to it. Thank God these invitations have found a response in the hearts of thousands aye, hundreds of thousands, who, more keenly alive now than before to their duties towards this divine Friend, suffer not one day to pass without coöperating by their prayers, to the execution of His designs.

Such have been the first fruits of the Apostleship of Prayer: but the devotedness awakened by our Practice has not been content with this, for it bore in its bosom the promise of a richer harvest, as the tree in the fall of the leaf bears in its fruit the germ of greater abundance. Prayer made fruitful by grace has given birth to action. In all the countries of the world—in the various grades of society, there have been found generous, devoted souls whose love has found expression in the entire offering of themselves; who, to realize the designs of their Friend have laid upon the altar of sacrifice, not only their desires and prayers, but their activity, their influence, their resources, their entire life.

Such is in its entirety the Apostleship of the Heart of Jesus, for the practice of which we have, for the past months, urgently solicited a wider extension. Our Associates have no doubt understood that this Apostleship is nothing else than friendship for Jesus Christ, on the glorious obligations of which we have been dwelling. We must crave pardon if we seem importunate, in pointing incessantly to this cardinal thought the sentiments and prayers of the members of our holy League. For, after all, if this is the object of the most ardent wishes of the Sacred Heart of our Lord, who will say that we can do too much to ensure its realization?

In a measure, the event has crowned our hopes. Everywhere bands of Promoters among the ladies have been organized, and their industrious activity has received the recompense it deserved. It is but candid to say that our wishes have not found so ready an expression in the generosity of the Promoters among the other sex.

Compare the men and women who have proved their fidelity to Jesus Christ amid the tribulations which have beset the Church, in sacrificing themselves without reserve to works of zeal. What an immense disproportion between the sexes! Look at the grouping of Calvary, among all the pious women gathered in the shadow of the cross, we find but one Apostle.

Still the work does progress, and when speaking of the Apostolate of the Sacred Heart among the men, we instanced the happy symptoms of renewed life and activity, with which its development presents us. Yes,

we repeat it with a sense of lively gratification, if the powers of hell are daily recruited from the ranks of indifferent Christians, the number of Christ's devoted friends increases apace. This reflection inspires us with confidence; for, if the enemies of our holy Mother the Church are strong in the succor which Satan gives them, her true children are stronger still, since they share the omnipotence of the God of armies, provided they offer no resistance to the action of His grace.

Pray then we must, and act too, nay call into requisition all our influence, that the Apostleship of Prayer may obtain a solid footing everywhere. A few months ago we entreated the divine Master, to associate to the Apostleship of His divine Heart, all the men engaged in works of charity and zeal. We understand that the Heart of Jesus, being the vivifying principle of all the good that is done in the Church, the primary condition of all success lies in a care to consult His interests and a fidelity in realizing them. During this month we will entreat Him to raise up, even outside of these associations, devoted friends who, by becoming apostles, will be disposed to undertake with readiness and promote with energy every kind of useful work. As there is not one of the works which cannot furnish members to the Apostleship, so there is not one whose increase and effectualness cannot be advanced by the development of the Apostleship.

Let them rise then whose heart is not closed to every noble impulse, in whose breast the call of love and honor finds an echo; let them shake off their fatal torpor, for it is time to dare and do. The phalanxes of hell are up in arms against the Spouse of Christ. Again the night of Gethsemane comes down upon the world. The horrors of the Garden are about to be renewed in the mystical body of the Saviour. The hour has arrived when the friends of the Man-God may give proofs of their devotedness. The darker the hour, the more terrible the tribulation, the brighter will be the dawning, the more glorious the day of triumph which they will share with the Conqueror. The Apostles were overwhelmed with confusion for having so cowardly abandoned their Master. Grown wiser by their experience, let us imitate the heroism with which later on they redeemed their first weakness. Now, as then, the powers of darkness will endure but an hour: *This is your hour and the power of darkness*. This hour past, there will only remain to the cowardly the shame of their desertion, and to the faithful disciples the merit of their constancy. Let us arise and fear not. Christ our Chief has conquered the enemy against whom we battle, and He will vanquish him again by our hands if we be but true men. Let us all unfurl the same standard for our cause is common. All the questions of nationality and political interests are merging into the one grand question of pregnant issue: the question of Jesus Christ. The sons of men are ranging themselves beneath two antagonistic standards: the servants of the Man-God and the minions of Satan. Antichrists

we will not be, let us then be true Christians, true friends of Jesus Christ, Promoters of His adorable Heart, apostles of His love; and let us suffer no occasion to escape, in which we may win new auxiliaries to the cause of virtue, to God and Holy Church.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost offer Thyself a victim on our altars

I offer them, in particular, to obtain for all those who call themselves Thy servants, that devotedness and zeal which will make them Thy true friends and apostles. Deign to grant, my Jesus, that, wherever Thy enemies may be found, there too Thy cause may be supported by brave defenders, whose courage may ensure a speedy triumph.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please return thanks to the Sacred Heart for the cure of a boy, whose complaint had been pronounced incurable. Please offer thanks to the Sacred Heart for favors received, and for a person who has received a great favor.

I return humble thanks to the Sacred Heart for several favors received. An account of a true miracle obtained from the divine Heart, I subjoin, and which happened quite near this place. About this time last year, I was asked to recommend to the Sacred Heart, a poor Irishman, the father of eleven children, who was in the last stage of consumption, confined to his bed from frequent and violent hemorrhages, and was given over by his physicians; the man did not seem to improve and in January I again recommended him to the Association of the Sacred Heart and the Apostleship of Prayer, in March or April I forget which, he was completely cured, doing his work a perfectly sound man. It was a truly wonderful and miraculous recovery for which I sincerely return thanks to the Sacred Heart. I also return thanks for some minor graces I have received.

Please thank the Sacred Heart for a temporal favor which had been long prayed for; also for answers to several petitions. Thanks to the Sacred Heart for immediate and continual relief from a painful disease. For the conversion of a young man, and for many spiritual and temporal favors obtained. I wish, especially, to thank the Sacred Heart, for a speedy recovery from my sickness, and for the health of my baby. Also, for a safe journey and for deliverance from a certain danger.

I offer thanks for a spiritual favor granted to my child.

Thanks are returned for the reformation of a drunkard, contrary to all expectations; he is now an exemplary Catholic, and visits the Blessed Sacrament every day after his work. A mother who had been in danger of losing her hand, returns thanks to the Sacred Heart for its preservation.

I am happy to tell you, that one of the inebriates, recommended a short time since, has taken the pledge and has joined the temperance society; his wife and children join in asking you to thank the Sacred Heart for this favor, for which they are most grateful. Several private intentions also have been obtained for which we thank the Sacred Heart. Thanks are returned to the Sacred Heart of Jesus, for the partial recovery of a man who had been recommended. Thanks are returned for a position obtained through the Sacred Heart, since the last month. Also for the safety of a husband when travelling. Please return thanks to the Sacred Heart with us, for the successful issue of a lawsuit, in favor of a worthy Catholic gentlemen, which was recommended, to the Apostleship last month.

A gentleman who had been long afflicted with sore eyes, and had almost lost his sight, after employing the skill of the best physicians without obtaining any relief, recommended himself to the prayers of the Apostolate and soon became entirely cured. He attributes the cure to the prayers of the Apostleship, and wishes to testify his thanks.

Please return thanks to the adorable Heart of Jesus for the grace of overcoming an inordinate desire of drink.

Thanks are returned to the Sacred Heart for the conversion of a friend.

A lady returns thanks to the Sacred Heart for having delivered her from imminent danger. Thanks are offered to the Sacred Heart for the conversion of thirteen persons. Please return thanks to the Sacred Heart of Jesus for the cure of a boy who had been troubled with a pain in his foot for years; he had been twice recommended.

Thanks to the Sacred Heart of Jesus for the reformation of a young man formerly addicted to intemperance; he has taken the pledge and approached the sacraments; he had been recommended to the prayers of the Apostleship. Thanks are returned to the Sacred Heart for a spiritual favor recommended six months ago. For two special favors granted on the feast of the Sacred Heart. For thirty other favors. For the conversion of two persons. For the happy death of a convert, and for several other spiritual and temporal favors. Please return thanks to the Sacred Heart for the advantageous sale of property. For the recovery of the health of several religious. For the flourishing state of two establishments recommended the two last months. For the increase of members in a sodality. For several other spiritual and temporal favors received through the prayers of the Apostleship.

Thanks are returned to the Sacred Heart for a great temporal favor obtained; also, for the conversion and reformation of a dissipated and reckless young man, who, shortly after having been recommended to the prayers of the Apostleship, abstained from bad company and intoxicating drink, and has returned to the practice of his religious duties, to the great consolation of his grateful mother. Thanks to the Sacred Heart for a particular intention asked for and obtained. We return thanks to the Sacred Heart for the reconciliation of two brothers long at variance, recommended some time ago. A subscriber returns thanks to our dear Lord for many spiritual blessings obtained.

Thanks are returned to the Sacred Heart for means to pay taxes. For an office obtained through the prayers of the Apostolate. For the good health of a family during the past summer.

Return thanks to the Sacred Hearts of Jesus and Mary, for the return of a daughter who had been recommended.

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